STUDENTS AND THE PRESENT
MISSIONARY CRISIS

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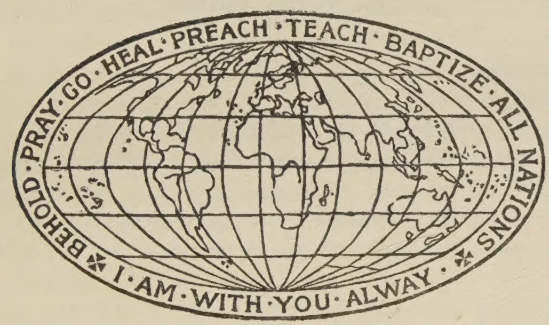
ADDRESSES DELIVERED BEFORE THE SIXTH INTERNATIONAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS, ROCHESTER, NEW YORK, DECEMBER 29, 1909, to JANUARY 2, 1910



NEW YORK
STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS
1910

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FOR FOREIGN MISSIONS

INTRODUCTORY NOTE

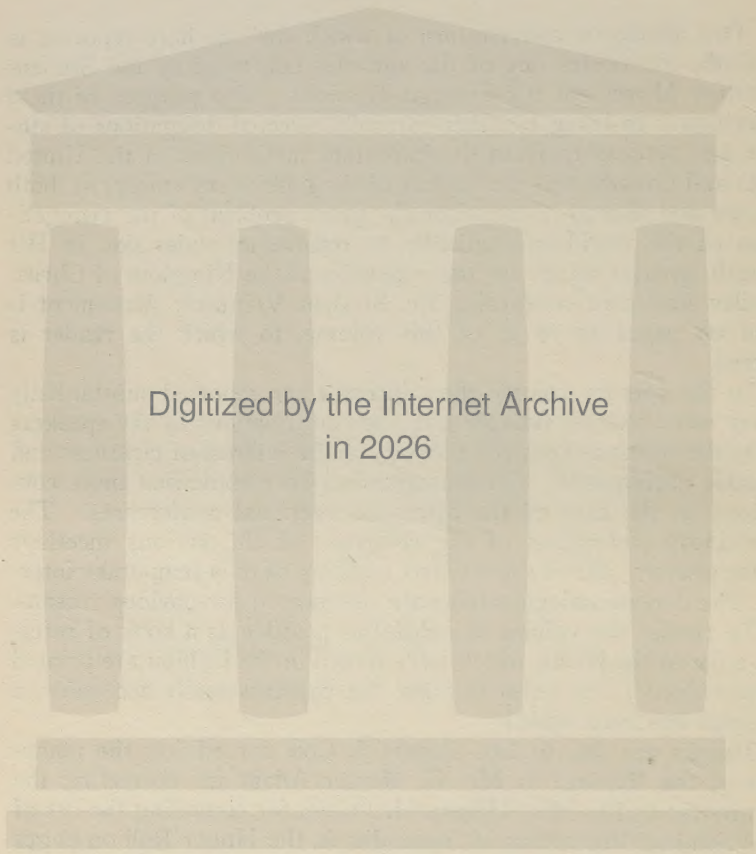
THE SERIES OF conventions, of which the one here reported is the sixth, constitutes one of the agencies employed by the Student Volunteer Movement for Foreign Missions. The purpose of these gatherings is to bring together carefully selected delegations of students and professors from the important institutions of the United States and Canada, and the leaders of the missionary enterprise, both at home and abroad, to consider the great problem of the evangelization of the world and unitedly to resolve to undertake, in His strength, greater things for the extension of the Kingdom of Christ. A fuller statement concerning the Student Volunteer Movement is found on pages 17 to 36 of this volume, to which the reader is referred.

In the present volume the addresses are reported substantially as they were uttered, though with such emendations by the speakers and by the editor as seemed necessary in the interest of clearness and profitable abridgment. Condensation has been somewhat more conspicuous in the case of the afternoon sectional conferences. The introductory statements of the chairmen of the various meetings and the prayers offered are omitted, as being of only temporary interest. The denominational rallies are unreported for obvious reasons.

To render the volume as helpful as possible as a book of reference, a list of the books, which were shown in the Exhibit are printed in Appendix C. In order to make the contents easily accessible, a full index has been added.

Thanks are due to Mr. Robert J. Cole for editing the manuscript of the Report; to Mr. G. Mercer Adam for correcting the final proofs; and to Miss Helena M. Fulton for compiling the list of Sailed Student Volunteers in Appendix A, the Honor Roll on pages 501 and 502, and the table of gifts for missions in Appendix B.

FENNELL P. TURNER, *General Secretary.*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The Secret of Making the Rochester Convention One of Great Spiritual Power

For the Morning Watch

For the Homeward Journey

The Secret of Making the Rochester Convention One of Great Spiritual Power

The delegates will be open-minded, desirous to discover and eager to do the will of God.

They will be thoroughgoing in dealing with their sins and shortcomings and in availing themselves of the sufficiency of Jesus Christ, the only Saviour.

They will break away each day from the presence of men in order to spend time unhurriedly, alone with God, in meditation and intercession.

They will be concerned more with what they can give to others than with what they can get for themselves.

They will maintain their conversation on the higher levels and will not descend to trivialities, personalities, or faultfinding. "They shall speak of the glory of Thy Kingdom and talk of Thy power."

They will devise liberally for the use of their time, their possessions, their opportunities; they will make plans for their lives in accordance with the character of God and the programme of Christ for the whole world.

"In the morning will I order my prayer unto Thee, and will keep watch."

Morning Watch

Thursday, December 30, 1909

"In the morning will I order my prayer unto Thee, and will keep watch."

Scripture

Isaiah 40:28-31; Phil. 4:6-7.

Prayer

Almighty God, Father of all mercies, we, Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us and to all men. We beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful; and that we show forth Thy praise, not only with our lips, but in our lives, by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ, our Lord, to Whom, with Thee and the Holy Ghost, be all honor and glory, world without end. Amen.

Hymn

Dear Lord and Father of mankind
  Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives Thy service find,
  In deeper rev'rence, praise.

In simple trust like theirs who heard,
  Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
  Rise up and follow Thee.

Morning Watch

Friday, December 31, 1909

"I myself will awake right early and will give thanks."

Scripture

Luke 24: 13-32.

Prayer

O most merciful Saviour and Redeemer, Who wouldest not that any should perish, but that all men should be saved and come to the knowledge of the truth; fulfil Thy gracious promise to be present with those who are gone forth in Thy Name to preach the Gospel of salvation in distant lands. Be with them in all perils by land or by water, in sickness and distress, in weariness and painfulness, in disappointment and persecution. Bless them, we beseech Thee, with Thy continual favor, and send Thy Holy Spirit to guide them into all truth. Endow them with power from on high, and so prosper Thy work in their hands, that the fulness of the Gentiles may be gathered in and all Israel be saved; to Thy honor and glory, Who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. Amen.

Hymn

Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim,
He knows the way he taketh,
And I will walk with Him.

Morning Watch

Saturday, January 1, 1910

"It is a good thing to give thanks, to show forth Thy loving-kindness in the morning."

Scripture

Hebrews 11:32-12:3.

Prayer

Almighty God, Who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son, Jesus Christ, and followed Him without delay; Grant unto us all, that we being called by Thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. Amen.

Hymn

O may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win with them the victor's crown of gold.
Alleluia!

O blest communion, fellowship Divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia!

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong.
Alleluia!

Morning Watch

Sunday, January 2, 1910

"He wakeneth morning by morning, He wakeneth mine ear to hear as they that are taught."

Scripture

John 6:38; 4-34; 8:29;
Matthew 26:39; 7:21;
John 7:17.

Prayer

Almighty God, Who callest men to divers forms of service in the world, reveal to me the path in which Thou dost will me to walk. I place my life and all that I am, in Thy Hand. Dispose of me and of all that belongs to me as seems best to Thee. Attune my ear to Thy Voice that I may hear Thy Call. Strengthen my will that, hearing the Call, I may forthwith obey it. Let me know no service but the service of Thy dear Son. Amen.

Hymn

Make me a captive, Lord,
  And then I shall be free;
Force me to render up my sword,
  And I shall conqueror be.
I sink in life's alarms
  When by myself I stand;
Imprison me within Thy arms,
  And strong shall be my hand.

Morning Watch

Monday, January 3, 1910

"In the morning, a great while before day, He rose up and went out, and departed into a solitary place and there prayed."

Scripture

Mark 14: 37, 38; Ephesians 6: 10-18.

Prayer

Grant that we may spend this day without stumbling and without stain, that coming to our journey's end victorious over all our temptations, we may praise Thee Who art worthy to receive honor and glory and power. Amen.

Hymn

O Jesus, I have promised
To serve Thee to the end;
Be Thou forever near me,
My Master and my Friend!
I shall not fear the battle,
If Thou art by my side,
Nor wander from the pathway,
If Thou wilt be my Guide.

O let me see Thy foot-marks,
And in them plant mine own,
My hope to follow duly
Is in Thy strength alone.
O guide me, call me, draw me,
Uphold me to the end;
And then in heaven receive me,
My Saviour and my Friend.

For the Homeward Journey

Psalm 121

The Traveler's Psalm.
"With God, over the sea;
Without God, not over the threshold."

Self Examination and Resolution

Let me re-examine my habits and practices with reference to the use of time, money, strength, opportunities, influence, in their bearing on the world programme of Jesus Christ.

Let me reconsider my own life-work plans in the light of the new evidence and visions of the Convention.

Why should not the Watchword, The Evangelization of the World in This Generation—henceforth be a governing ideal and motive in my life?

Discussion

Let those of us who are delegates from the same college consider in the most practical and courageous manner how we may best communicate the great ideas, the vision, and the spirit of the Convention to our fellow-students, in order that our institution may have a much larger part in extending the limits of Christ's Kingdom.

Intercession

Let us singly and in groups pray:

That all the delegates may be true to the call of God as heard at the Convention.

That large numbers of those who were at Rochester and of their fellow-students may volunteer, in order to help to meet the urgent crisis confronting the Church in so many parts of the non-Christian world.

That God may richly reward the people of Rochester for their gracious hospitality and abounding kindness. May the Spirit move upon the city as in the days of Finney.

That the long series of Conventions of the Laymen's Missionary Movement during the coming four months may result in a determined uprising by laymen all over North America on behalf of the world's evangelization.

That the World Missionary Conference in Edinburgh next June may result in such comprehensive and concerted action on the part of the missionary forces of the Church as will greatly hasten the day when all men shall have an adequate opportunity to know Christ.

"Every land is my fatherland, for all lands are my Father's."

PREPARATORY SERVICE

Is Our Christianity Worth Propagating?

The Abounding Sufficiency of Jesus Christ to Meet the Needs of All Men

IS OUR CHRISTIANITY WORTH PROPAGATING?

MR. GEORGE SHERWOOD EDDY, M.A., INDIA

Is OUR CHRISTIANITY worth propagating? Not, Is *Christianity* worth propagating? We have no doubt as to that; but, Is *our* Christianity worth propagating? Have I a salvation that is worth passing on? In this first questioning we do not ask, What is Christ to the world? but, What is Christ to me, and what is my relation to Him? Believing that He is here—shall we look into His face, and seeing no one save Jesus only standing in the midst, deal with Him in the quiet of this hour.

Have I a vital *experience* of Christ? Out in the heart of heathenism, at the ends of the earth, or any place in the one undivided world field, have I an experience that knows that Jesus satisfies, that He alone is enough, with or without results? Have I a *message* that can transform and uplift men? Have I a *power,* the power for victory over sin in my own life, and power in service? Have I that experience, that message, that power that He has promised and is ready to give even today and at this hour?

I remember fifteen years ago, before going out to India, sitting down one night with my roommate, who is now in China, and saying to him, "What are we going to tell them out on the field? What message have we for men? Are we merely going to tell men *about* Christ? If so, it would be cheaper to send out Bibles and tracts. Can we tell them that we know that Jesus Christ saves and satisfies, that He keeps us more than conquerors day by day?" I said, "I am not satisfied. I do not feel that I have a message such as I need for men out there, nor the experience, nor the power. If we have not, is not that the one great thing we need before we leave this country—to know Him?" From that day to the end of our student days we rose every morning at five o'clock. From five to six we had an unhurried hour for the Word of God, and from six to seven an unhurried hour for prayer. These two hours each day changed our lives, and we were unspeakably blessed.

The Lord is ready, now, to bless each one. Have you a special need? He has a blessing for you. There is a deeper life for you and for me, for the most aged saint, for the greatest sinner, for the most discouraged man.

There is the life of *fellowship;* "the unspeakable fellowship,"

as Donald Fraser out in the heart of Africa called it: a life in green pastures and beside still waters. The experience we need today is to know that Jesus satisfies. Are you satisfied in Him?

And there is a life of *victory*. We may be "more than conquerors through Him that loved us." For, "He is able" today. One of the most Christ-like lives I know was changed a score of years ago by three words at the end of a prayer—"We thank Thee that *Thou art able*." She believed and took hold of God's strength, and her life has been beautiful with the presence of Jesus ever since. He is able to give to you the blessing for which your heart longs.

And there is a life not only of fellowship and of victory, but of *service;* more fruitful and far-reaching than you have dreamed of. Youth dreams and builds castles in the air. You have your ambitions, but God is ambitious for your life. His plan is greater and more blessed than anything you have ever planned for yourself.

I had a birthday recently, and birthdays are solemn things as the years go by. I had "a quiet day." I learned that thought from Mr. Wilder years ago as we tried to set aside one day a month to take heed whether we had drifted away from Him, to check up our lives and see where we were before God. On that birthday I asked myself some searching questions, and I should like each one of us to ask himself these five questions before God in the silence.

The first question is this: What am I before God? What am I in personality? My life is my message. We are epistles, known and read of all men. Whether at home or abroad, men will not come in large numbers to our churches, they will not read our Bibles; but they read our lives. What is my life? When God wished to save the world it was not through a miracle, through a book, through a mass of work, through a teaching; it was through the revelation of a *personality*. Born in an obscure Roman province, less than three years in public life, He left not a written word, and no elaborate organization. All He left were twelve personalities, in whom He could reveal and repeat His life. But the world was changed. If there were not a Christian beside the delegates to the Rochester Convention, we could go out and win the world if we would let Him pour His life through us, if we would allow Christ to live in us the rest of our days. What am I, naked and laid open before the eyes of Him with whom we have to do? "Not on the vulgar mass called work is judgment passed." Not, What do men think I am? Not, What is my office or profession, but What am I before God? Am I a growing man? Would I be willing to retain the personal habits that I have today? I am what I am becoming day by day; in my thoughts, in what I love, in what I choose. The old psychology said, "A man does what he is." The new psychology says, "A man is what he does." Do, overcome now, and all life is changed. Unless we choose to go back to lower levels, we can forever be what we become today.

These short four years of college, what are they for but to mould personality? Am I realizing this purpose? "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me."

And there is a second question: *Am I a constructive Bible-student?* Not, Do I talk about it to others? Not, Am I in some circle or class? Am I a *constructive* Bible-student? What is that Book to me? Does the letter kill, or the Spirit give life? Is that Book somehow dead and dry, or is it to me a very fountain of living waters? Loss of appetite is a symptom of ill-health. If I am wrong with God I shall not love His Word. Do I get a fresh blessing, fresh manna, fresh life every day? Do I come to meet the living Word, or is it a dead letter because my heart is dead? If I do not love that Book today, it is because I did not obey it yesterday; because I did not walk in the light when God gave it. What is that Book to me? Am I mining for truth, sending deep shafts down into this mine of God's Word? Am I learning the truth that shall make me free? As I passed down through India I saw two little rice fields side by side. One was green and growing; the other was dead and dry. I looked for the cause. The great lake was full of water. There was no lack there. Into the one the living water was flowing, for the channel was open. The other was choked. Brother, is your life green and growing, fruitful and joyful, or barren and dry because the channel is choked? Harnack tells us that "Jesus lived and had His being in the sacred Scriptures." Do you and I? What is that Book to you? Am I a constructive Bible-student, or have I neglected that Book?

Let us ask ourselves a third question, *Am I a man of prayer?* The question is not, Do I talk about prayer, or believe in it theoretically in a conventional way? Am I a man of prayer? Is my life permeated with the presence of God? Do I bear about the presence of the Lord Jesus in a life fragrant with prayer, prayer that is the very breathing of the soul in God? Do I know this sweet fellowship in prayer? And do I get answers to my prayer? Do I receive the things that "God hath prepared for them that love him," the things that somehow those strangely miss who do not pray? "If I regard iniquity in my heart, the Lord will not hear me." Does He hear me? Is there anything between His face and mine today? Do I look up out of a glad heart singing "Nothing between thy blessed face and mine," or is there a great dark cloud hanging there, a cloud of unforgiven sin? Is His face hidden by a prayerless life? When Archimedes discovered the lever, in his new-found enthusiasm he said, "If I had something to stand upon I could move the world." With this lever of prayer we have something to stand on in the promises of God; and we can move the world. Do we do it?

Then, a fourth question: *Am I a winner of men?* Not, Am

I a professional? Not, Am I a secretary, an officer, or a committee-man of the Young Men's Christian Association? Not, Do I belong to some band or training class to do personal work? But, Do I win men? Have I a consuming love that so constrains me that I cannot keep silent if I am placed side by side with a needy life? I saw Sir George Williams a few years ago. His very presence was a blessing and a benediction. He was a man less in talents and education than perhaps the majority of those in this room. And yet we are members today of an Association a million strong, because that man was a winner of men. Six of the original twelve members in the first association were won by him through hours of prayer and faithful witnessing. When an old man of eighty-four, he said to my friend, Mr. Mott, "Are you ever thrown with a man that you do not speak to him about Jesus Christ?" He was a winner of men.

The other day in New York I met an old friend on the street, and, as I remembered how he had been blessed to my own life in former years, I recalled Tennyson's phrase, "I am a part of all that I have met." There was a time when, as I worked with that man, I had complained that in my place I had no opportunity, that it was all secular work. But later I found out that he had had time in my place, years before, to touch at least four men a day in interviews. Now he is off at sea on his way to a distant land, and wherever he goes on land or sea he touches men. Do you? Do I? Are you and I winners of men?

And then the last question: *Have I victory over sin?* Am I leading a victorious life, the normal Christian life, the blessed life? "Blessed are the poor in spirit; blessed are the pure in heart; blessed are they that hunger and thirst after righteousness." "The poor in spirit." That is the condition of every advance and blessing in the Christian life. Humility is the spirit of heaven, the spirit of Jesus. For He said, "I seek not mine own glory," "I receive not glory from men," "Father, glorify thy name," "I am glorified in them." Does self obtrude like a putrifying limb cut off from the life of the body; or does Christ have His way in an humble heart? Is God able to trust me with power? Let us remember that humility is the only rational position, that the only glory that is real or lasting is the glory of God. Does pride shut God out of my heart?

"Blessed are the pure in heart for they shall see God." Do I? Do I see Him in His Word, in daily life, in the lives of men? "Who shall ascend into the hill of the Lord; and who shall stand in his holy place? He that hath clean hands and a pure heart." Have I? Do I bring into captivity every thought to the obedience of Christ? "If a man cleanse himself he shall be a vessel unto honor ready for the Master's use." Is God able to use me largely?

During a border war in India I saw in the paper the number of men who were rejected as "unfit for service"; and I thought, In this great warfare of the Kingdom how many are "unfit for service"?

"Whoso committeth sin is the bond slave of sin; but if the Son make you free, you shall be free indeed." Am I free indeed? Do I long to be freed this day? Do I long to have the shackles stricken off forever and go out a free man in Christ? It is His will.

"Blessed are they that hunger and thirst after righteousness." "I know thy works, that thou art neither cold not hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Have I been dead in earnest back there at that college? Have I been in earnest in my studies, and glorified God there? Have I been in earnest in my missionary purpose? We shall pass this way but once. Four years of opportunity, never to meet those men again! Are they wasted years? And Jesus stood and cried, If any man thirst, let him come and drink, and out of the depths of his life shall flow rivers—rivers of living water.

Are they flowing today, or are the channels choked with sin? Are you hungering and thirsting after righteousness? If any man thirst, let him drink, today.

THE ABOUNDING SUFFICIENCY OF JESUS CHRIST TO MEET THE NEEDS OF ALL MEN

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IT DOES not matter what the needs are of which we may, ourselves, have been conscious or of which we have been made aware by others; our Lord Jesus Christ is able to satisfy them all. Some of us may have come to this point in our lives, troubled with intellectual questionings, some out of long and fierce moral struggles, the history of which contains the record of many defeats; some of us may have come with insoluble sorrows in our hearts, some out of easy and joyous lives whose deepest need is that they should have some share in the sufferings of others and roughen themselves with some heart in the tragedy of humanity; and perhaps there are some of us who, in the professional course of our duty, may simply be following out the natural routine of our engagements, not aware of any deep and new and living need. Whatever the need may be, even though it be the need of being made aware of a need, Jesus Christ is able to meet it. It is not necessary to wait for anything or for any man. Jesus Christ is able now to satisfy every need of every heart.

That is the unique and wonderful thing about Jesus Christ, that He alone of all men offered once and offers still to meet all the needs of every human heart. Mr. Eddy quoted for us those familiar

words of His, "If any man thirst, let him come unto me and drink," and you remember the circumstances under which the words were spoken. It was the last and great day of the Feast of Tabernacles. For seven days the multitude had moved out each day from the Temple to the Pool of Siloam, bearing their vessels with them, bringing them back filled with the water of the pool, which they poured out as a libation in the Temple. And on the last, the great day, the procession moved out as before, each man bearing his vessel to the pool; but they brought them back this time to the Temple empty, signifying in that way their expectation of One who was to come to give them the living water and to satisfy the deep and vital needs of their souls. And John tells us that it was on that day that Jesus stood by the roadside and watched the company come back from the pool. Here and there He noted some earnest, longing face that was not satisfied, some man that really understood all the symbolism of what they had been doing and was waiting for the day when the living water should be given; and to those expectant and anxious faces as they passed Jesus stood, we read, and cried, saying, "If any man thirst, let him come unto me and drink." To a world of men Jesus Christ is saying that today, "If any man thirst, let him come unto me. I am able to satisfy him, to satisfy all the needs of his life."

He is able to satisfy the commonest needs of the lives of men—their physical necessities without which men would not live to have any deeper needs for Him to satisfy. Christ and Christ alone can meet those needs of men. Surely it is no accidental thing that practically all the starving die in the lands where Christ's influence has not gone. We have looked out on great Hindu famines, we have looked out on great Buddhist famines, we have looked out on great Confucian famines, we have looked out on great Mohammedan famines; we have not looked out on any Christian famines; for wherever His influence has gone, even on the plane of the common necessities of human life, Jesus Christ is sufficient for the needs of men.

And back of these things He, and He alone, offers to satisfy those deeper moral and spiritual needs of the lives of men. In the realm of human character, Jesus Christ offers to do what no one else is able to do and what it is indispensable that some one should be able to do. He gives, in the realm of character, the four great helps which every man requires. He gives man a sense of duty to the highest; He gives him an ideal of what the highest is; He gives him a sense of shame that he is not realizing the highest in his own life; and He is in him the power, the ceaseless struggle, I will not say to achieve, but to strive to achieve, until at last at the end of the upward calling men come to the perfect fulfilling of their lives in Him. In the realm of human character Jesus Christ offers to men what no one else offers, and what every man requires. He shows him what he ought to be; He fills his soul with the passion to be-

come that; He fills his soul with anguish at his failures to become that; He keeps him ceaseless in his effort to struggle on until at last, not short of the evening time and the setting of the sun, he shall come to the prize of his high calling in Christ Jesus.

In the realm of duty Jesus Christ gives to men the principle of the serving life. He alone of men ever thought of defining God in the simplest way in which He could be defined, by simply calling Him Love. No man before Him, no great religious teacher in any other nation ever dreamed of thinking that God could so simply be resolved into love and love alone. But our Lord knew that in that He was giving men the principle of such lives of duty-doing and of service as the love of God made the very character of God to represent to men.

And not only the ideal of a serving life filled with the principle of love, but He himself offered to be in men the living power by which the duty of love could be by themselves realized and fulfilled. Simply to tell men that they were to be like God? A hundred teachers had told men that before; but to tell men what God was, that they might be like Him, to tell men that He would be in them as the power of their becoming like Him, Jesus Christ alone ever said that. Jesus Christ is saying that to us now.

In the realm of heart relationships Jesus Christ is able to meet all the needs of men. In a great world where a man is always alone, where the sorrows that are inevitable make him feel yet more alone and more helpless in the face of those impenetrable mysteries, Jesus Christ tells him not to be afraid, to look up into the face of it all and say, "I have no fear of you. You are my Father, and I will trust you." Christ sets men at home in the midst of the universe in the great longing of their hearts after the eternal companionship. Christ teaches them that they may say Father to God with no unreality, with no untruth. In his little book on the "Great Religions of the World," the late Principal Grant says that every religion that is to satisfy men's hearts must meet three great needs: the sense of dependence, the need of fellowship, and the need of progress. And he goes on to point out that every religion that ever has been springs out of man's sense of his helplessness and his consciousness of his dependence upon greater powers without, but that real faith comes to men only when their hearts hunger after the heavenly companionship and makes them the friends and the fellow-workers of God.

And not only in the longing of men's hearts after that heavenly fellowship. Christ offers Himself to every man in that man's brothers, and so casts all the dignity of the Godhead over our human life and its relationships and makes the way for men to find Him really in the common affairs of their every-day lives. In the lonesomeness of our hearts and their longings after fellowship, Jesus Christ is able to satisfy. In the realm of our questionings over the unseen things that lie ahead of us Jesus Christ is sufficient for the needs of men.

When men wonder whether the best that is in them is ever to prevail over the worst, when men become sceptical as to whether there is any certain hope of victory, that that which they long to be shall sometime displace that which they are, Christ tells them that they may surely hope, that they may look forward with good cheer to an absolute, positive victory awaiting them.

And regarding others, also, those that have slipped out of their sight. When men begin to question, as they must question, Christ and Christ alone is able to meet their questionings and their desires. In his book, which in its American edition is called "The Living Christ and Dying Heathenism," Mr. Warneck has pointed out it was only when Christ came to them that the hearts of those whose lives he was describing were able to lay hold of any hope whatever regarding those that had slipped away out of their sight not to be seen again. Christ and Christ alone had spoken to them graciously in answer to those longings of their hearts that were deeper than any questionings about themselves. Christ and Christ alone can meet the desires of men's hearts as they watch beside those whom they know are to pass out from them and whom they cannot allow themselves to think they are not to behold again.

Whatever the needs of our lives may be today, in the matter of our longing for perfect character, in our seeking for our duty and the power to achieve our duty, in the eagerness of our hearts for the heavenly and the human fellowships, in our expectations regarding the things that lie behind the veil, Jesus Christ and Christ alone is able to satisfy us; and, being able to satisfy us, He and He alone is able to satisfy the hearts of all men. In no other land has any one arisen to answer these longings of men's hearts. Not in China, not in India, not in Africa, not in Japan has any one arisen who would say to men as Christ said, "If any man thirst, let him come unto me and drink."

I have been reading again the speech which Count Okuma made at the semi-centennial celebration of the coming of Protestant Christianity to Japan, and the last paragraph of it tied right on to this phrase, "If any man thirst." "I would not say," said Count Okuma, "that our land has been without religion. Buddhism has prospered greatly here; but this prosperity was largely through political means. Now this creed has been practically rejected by the better classes, who, being spiritually thirsty, have nothing to drink." "Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." For if Christ is able to meet the needs of those men, He is able to meet the needs of all men. He is able to meet our needs not because of any peculiarity in us, but because of the universality that is in Him. If Christ can come to my life and be all that I require, He can do that because He is able to come to every human life and be all that every human life requires.

I have never got out of my memory the speech of Dr. Zwemer

at one of the earlier conventions of this Movement, when he hung a great map of Islam before us and, with a sweep of his hand across all those darkened areas, said: "Thou, O Christ, art all I want; and Thou, O Christ, art all they want." What Christ can do for any man He can do for every man. Because He is sufficient for our needs He is sufficient for the needs of all mankind. He who is the light of our Christian lands is the light of these lands, because He is the light of all the world. He who is the Saviour of these Christian peoples is their Saviour because He is the Saviour also of all mankind. Just as in Him today we find all the deepest needs of our own hearts abundantly satisfied, so in Him, and in Him alone, is the world to find the need of its heart satisfied and abundantly satisfied. As He is every man's ideal and head, so Jesus Christ is the ideal and the head of all humanity. That old word by which He called Himself, the "Son of man," no more truly proclaims Him to be God's ideal for every individual man than it proclaims Him to to be. The Saviour of each of us, the Lord and head and leader be the picture of what God intends all humanity, which is His child, and king and ideal and abiding power of each of us, is intended to be all that to all humanity as well. He who is the Saviour of every individual man is intended to be the Saviour of all the world. Only as the Saviour of all the world, and never as the Saviour of each and all the individual men in the world, can the world become, and so each man in the world become, what it is in the will of God for each man and for the world. Humanity is more than a sum in arithmetic; it is more than these units all added together and each of them counting one. There is a great life in it, which is of the life of God, and only as we recognize the great, fathomless, corporate need of all humanity for a head, an ideal, shall we have realized our own personal need and also the glory of that Christ who can satisfy both that personal need and be Himself also the fulfilling of all God's purposes for all mankind.

And Christ is not only the ideal and head of all humanity and the Saviour of all the world; our Lord is also the Lord of all righteousness and the King of that kingdom that is to be—a kingdom that is, regardless of the citizens of it; a kingdom that is to be perfect only as it is in itself fulfilling the ideals of God and each citizen in himself fulfilling the purposes of God for him. It is put in that old doggerel stanza for us:

"I love to greet the season
By gifted men foretold,
When men shall live by reason
And not alone for gold.
When man to man united,
And every wrong thing righted,
This whole world shall be lighted
As Eden was of old."

By one life, He who alone is the light of all the world.

And for humanity He is not only its ideal and its head and its Saviour and the King of its Kingdom; He is the one hope of its unity. It is His ideal of what humanity is alone that gives any assurance that there is such a thing as human unity and that some day that human unity is to be achieved. It is the knowledge that one Saviour died for all the world that convinces us that deep in its life the world is one. It is the knowledge that one Saviour and not a dozen, that one Father and not a score, are offered us all and with us all that assures us that we also are all of us brothers together in the one great family of God. If there is one need of our own day above every other need, it is the need of realizing that Christ alone is the hope of our human unity, and that He alone can achieve the oneness of all mankind, by quelling its strife and its discord, by teaching men that they are one each with the other because each of them is one with Him; by teaching men that they are to live together here in one great family of lovers because one Lord was their lover and laid down His life for them, and because at last they are to be gathered in the one household of their Father. The needs of a great world, only the projection of the needs of the life of each man in the world, Christ can satisfy, and He alone, and He alone can satisfy the needs of each individual human heart. Alone, and yet not alone. The old epigram carries the eternal truth. Jesus Christ alone can save the world, but even Jesus Christ cannot save the world alone. He has no feet with which to go to the world but human feet, no lips with which to speak to the world but human lips, no eyes with which to look out upon the world but human eyes. The abounding needs of the world can only be met by the abounding sufficiency of Christ as men and women offer themselves as the channels of His grace to the world that is waiting for the light that it is to bring.

Therefore we are to ask ourselves whether in us as well as between us and Christ there is anything that will hinder the flow of the life of God to men. Mr. Eddy has been challenging us to scrutinize the gates that should stand open between us and the heavenly glories and the heavenly graces. Are they barred for us today? I ask you to scrutinize also the gates which we are, the gates which stand between Christ and the world that Christ came to save, between the world and all its measureless needs and the abounding Saviour who came to meet those needs. Are those gates barred today? We cannot keep open the gates between ourselves and the life and light and grace of God in Christ unless we keep open the gates that are in our own lives between the life and the grace and the fullness of God in Christ and the great world in its sorrow and its need that He came to redeem. He is ours, fellow-students; He is ours today and will be ours alone as we share Him with all the world. He never promised to go with us save as we went with Him to the uttermost parts of the earth. He will be in our lives all that we require only as we let Him be through

our lives all that that great world requires for which also He came as for us, for which also He laid down His life as for us, which was first and last upon His heart, and which as He passed He laid forever upon ours.

STUDENTS AND THE EVANGELIZATION OF THE WORLD

A Quadrennium in the Life and Work of the Student Volunteer Movement

Recent Progress of the Student Volunteer Missionary Union of Great Britain and Ireland

The Part of Oriental Students in the Evangelization of the Far East

Chinese Students and the Evangelization of China

The Missionary Possibilities of the Japanese Student Movement

A QUADRENNIUM IN THE LIFE AND WORK OF THE STUDENT VOLUNTEER MOVEMENT

THE REPORT OF THE EXECUTIVE COMMITTEE OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS

PRESENTED BY MR. JOHN R. MOTT, M.A., CHAIRMAN

THE STUDENT VOLUNTEER MOVEMENT is primarily a movement, not an organization. True, it unites by a common declaration of life-purpose a growing company of American and Canadian students who have dedicated their lives to foreign missionary service, but this by no means represents all that the Movement is and does. As a vital force, as a new spirit, as a pervasive influence, its life and activities are far more widely manifested and felt. Regarded in this light and not as a formal and visible organization, it is the most comprehensive student movement of the United States and Canada, because its mission embraces both men and women students, and its field comprises institutions of higher learning throughout these two nations. Its following includes the students of all Christian communions.

The primary and paramount function of the Movement is that of recruiting. It seeks to enroll a sufficient number of well-qualified volunteers to meet the requirements of the mission boards of North America. Its well-understood purpose also involves the cultivation of the whole range of missionary interest and activity among all classes of students and the leading of the students who are not to become missionaries to recognize, accept and prepare themselves to discharge their responsibility to maintain the missionary enterprise by their advocacy, by their gifts and by their prayers. That it may better realize these two great purposes the Movement seeks to carry forward its work, on the one hand, in close relationship to the mission boards and, on the other hand, in intimate touch and co-operation with the Student Young Men's and Young Women's Christian Association Movements and with other student religious societies.

The quadrennium which has elapsed since the Nashville Convention has been characterized by closer unification of the interests of the Volunteers and non-Volunteers, by marked expansion of the activities of the Movement, by greater intensification of its life, and by a notable increase of momentum in the going forth of its mem-

bers to their life-work in all parts of the non-Christian world. Among the many developments and achievements, attention is called to a few of the most outstanding and significant.

The best evidence of the efficiency and power of the Student Volunteer Movement is the number of sailed Volunteers. In fact, this is the great test by which the Movement should be judged. The enlisting of Volunteers who will actually go to the front and serve there is its distinctive mission. This in itself is a sufficient reason for the existence of such a movement. Measured by this standard the Movement has steadily gone from strength to strength. At the Toronto Convention in 1902 it was reported that 780 Volunteers had sailed during the preceding four years. In the quadrennium following the Toronto Convention and ending with the Nashville Convention in 1906, 1,000 Volunteers sailed. During the four years which have since elapsed, ending with the Rochester Convention, 1,286 Volunteers have sailed, or 286 more than we were able to report for the quadrennium ending with the Nashville Convention. Thus this Movement is markedly increasing in volume.

It is interesting to note that Volunteers constitute a steadily increasing proportion of the number of men and women sent out by the mission boards. This is particularly true of the men and of the unmarried women sent out.

The total number of Volunteers who have sailed under the various mission boards since the beginning of the Movement in 1886 is 4,377. Some fifty different communions are represented in the list of sailed Volunteers. They are distributed by countries as follows

Japan	379
Korea	201
China	1,254
Siam, Laos, and Straits Settlements	79
India, Burma, and Ceylon	848
Persia	39
Turkish Empire	158
Arabia	21
Philippine Islands	131
Oceania	57
Africa	469
Mexico	136
Central America	28
West Indies	130
South America	265
Latin and Greek Church Countries of Europe	21
Miscellaneous	161
Total	4,377*

The question from time to time presents itself, Do the leaders of this Movement press to the front? In answer it is gratifying to state that of the Volunteers who have been traveling secretaries sixty-four have sailed, four have been rejected by the boards be-

*These statistics are doubtless incomplete, as the Office of the Movement is constantly discovering the names of volunteers who have sailed but whose going to the field had not been reported.

cause they lacked necessary qualifications, three are still in course of preparation, two are detained by the boards for special service, and five are at work on the present staff. All the members of the Executive Committee who have been Volunteers have either become missionaries or have applied to the boards and been detained for missionary service in connection with the home base. No facts could better illustrate the aggressive spirit of the Movement.

Since the Nashville Convention one of the principal developments which, more than anything else, explains the great increase in the number of sailed Volunteers has been the creation of what is known as the Candidates' Department. This department was established to serve as a clearing-house between the Volunteers on the one hand and the agencies and fields calling for men on the other hand. S. M. Zwemer consented to defer his return to the mission field for two or three years in order to help establish this department. He has been ably seconded by W. B. Smith. They have become experts on the great subject of missionary demand and supply. With the co-operation of a strong Candidates' Council, composed of secretaries of different mission boards, they have been enabled to obtain accurate information as to the present and prospective demand for various kinds of missionary workers in the different mission fields. With the help of the large staff of State, National and International traveling secretaries of the Young Men's and Young Women's Christian Associations and of the traveling staff of the Volunteer Movement they have kept in touch with the sources of supply. All of these traveling workers have furnished, as it were, eyes and ears for the candidates' department in their constant search for workers required by the boards. Many local secretaries, and also professors in theological, medical, and other institutions, have rendered valuable assistance in this important search.

Each year special posters or bulletins have been published and placed by the department in hundreds of colleges and professional schools in the United States and Canada, thus bringing to the attention of thousands of students the urgent needs of the regular boards and of other agencies. An enormous correspondence has been conducted with Volunteers and non-Volunteers whose names have been suggested as possible candidates. Many articles have been written for religious periodicals, medical journals and college papers, setting forth definite opportunities for service on the foreign field. Through these and various other means the candidates' department has enabled the Movement in the past few years to render larger service to the mission fields than in any preceding period of its history. The great increase in the number of sailed Volunteers during the past four years is all the more significant in view of the fact that these years included a period of serious financial depression, and of the further fact that the requirements as to qualifications of many of the mission boards have become more exacting. More-

over, the Movement has been steadily increasing the number of Volunteers. In view of the very conservative methods which it employs in its recruiting work, the fact that the number of missionary candidates has increased year by year is remarkable. This has afforded the mission boards a wider basis for selection, and this in turn has had an important bearing on the quality of approved candidates.

The past four years have been characterized by a growing sense of responsibility on the part of American and Canadian students who are to spend their lives in work on the home field, to sustain those of their fellow-students who are to devote their lives to work in the non-Christian world. The recognition of the fact that the work of Christ at home and abroad is one work was evident at Toronto and even more apparent at Nashville. This has become more and more pronounced, so that in most parts of the student field we find the satisfactory and hopeful spectacle of the students who are to go and the students who are to stay at home standing together unitedly in the common enterprise of world-evangelization. The students who do not volunteer are coming more and more to see that the determining consideration in choosing and fulfilling their life-work should be its helpful bearing on the world plans of Christ. Many of the students who are becoming clergymen regard their parishes not alone or chiefly as a field to be cultivated, but primarily as a force to be wielded on behalf of the whole world. Students who are to become teachers, editors, lawyers, statesmen, jurists, commercial and industrial leaders; in short, who are to become leaders in all important realms of thought and action, are inspired with the ambition to bring all the resources and influence which they have or may command, to bear upon the problem of making the Church in the United States and Canada an adequate base for the proper maintenance of a world-wide war. This change in feeling, attitude and purpose of such large numbers of educated men and women is without doubt one of the most hopeful signs of the time.

Another test of the rising tide of practical missionary interest among students is the increase in their missionary giving. At Nashville it was reported that the students of North America were contributing $80,000 a year to missionary objects. They are now giving $131,000 toward such objects, or an increase in four years of over sixty per cent. There are scores of colleges and schools, each supporting entirely or in large part its own representative on the foreign field.

Some of the larger universities have launched special missionary enterprises of their own; for example, the new Yale at Changsha, China, supported by the Yale constituency; the Princeton Association enterprise in Peking, China; the medical missionary establishment in Canton, maintained by the University of Pennsylvania; and undertakings like that of Oberlin in the Province of Shansi in China. But by far the larger part of the missionary contributions goes to the

mission boards of the Church. The students of Yale head the list with their contribution last year of fully $10,000 to missionary objects. Among institutions for women The Misses Masters' School made the largest contribution, having given last year $3,385. If we limit ourselves strictly to the students who contributed to missionary objects last year, we find that the average contribution was $2.51 per student. This does not take account of amounts which these students raised for missions from members of the faculty and friends, nor of what they may have given through their home churches, but simply what they themselves gave through college channels.

The value of this important result of the work of the Movement lies not so much in the amount of money given as in the influence upon the thought and habits of the students. Tens of thousands of them are thus helped to acquire the habit of systematic and proportionate giving. Large numbers of them who are to become ministers and lay leaders will later influence the churches to which they belong to adopt a plan of supporting one or more missionaries as a result of observing the successful working of the plan of an Association or institution supporting its own representative on the foreign field. Many sons of the wealthy, by this experience in their college days, catch the idea and form the purpose of supporting missionaries, mission stations, colleges and hospitals. Another great advantage of the plan is that young men and women, during their student days, become related to the Church agencies which carry on the missionary enterprise. As a result, they will be more interested in these agencies and better prepared to co-operate with them. The Movement is thus helping to raise up and train efficient collectors, organizers, and administrators of the auxiliary missionary agencies of the Church. The further fact should not be lost sight of that through financial co-operation with missions many a student has been led to dedicate his life to missionary service.

The past four years have been a record-breaking period in the promotion of mission study among students. In the year preceding the Nashville Convention there were 1,049 mission study classes in institutions of higher learning in the United States and Canada. Last year there were 2,084. In the year before the Nashville Convention the total number engaged in mission study was 12,629. During the past year it was 25,208. It will be seen that the number has doubled in four years. The increase has been greater during the past four years than during the twelve years preceding the Nashville Convention. Moreover, as a result of the wise direction of the mission study work by J. Lovell Murray, the attitude of the leaders in Christian work in the different colleges and seminaries toward the subject of mission study has changed to such an extent that this work is now regarded by most of them to rank with Bible study as one of the two foremost and fundamental Christian activities among students. In a number of institutions the entire student body has

been enrolled in voluntary mission study classes. Even where curriculum instruction on the subject of missions is provided, voluntary groups are often formed. For example, at one theological seminary where every student receives curriculum instruction in missions and where there is a missionary lecture foundation as well, thirteen voluntary mission study groups have been formed, enrolling nearly all of the students of the seminary.

The quality of mission study class leadership has also markedly improved. This is due partly to the fact that more of the ablest students and professors have been enlisted as teachers, but even more is it traceable to the better training of leaders. The leaders are now usually appointed for a longer period in advance than formerly, and therefore have more time to prepare. A larger number of them now receive training at the summer conferences. The normal training class method is more widely employed. Much special literature for leaders has been published. The influence of Dr. T. H. P. Sailer has been most helpful in improving the leadership of the mission study class work. Nothing better illustrates the growing recognition of the vital importance of mission study than the remarkable increase in the number of delegates at student summer conferences who enter the mission study classes in connection with these gatherings. At the men's conferences last year it is reported that of 1,930 delegates nearly 1,900 were in such classes, and it is estimated that including both men's and women's conferences, nearly if not quite ninety per cent of the total number of delegates registered were enrolled in mission study classes. Reference should also be made to the increasing number of professors who have been related to this work. Last year over 300 college and seminary professors sustained a responsible relation to mission study work, either as leaders of classes, teachers of normal groups, or advisors of committees.

Some of the best text-books prepared by the Movement were issued during the past four years. Among those which should be particularly noticed are Zwemer's "Islam: A Challenge to Faith," Barton's "The Unfinished Task," Miss Fiske's "The Word and the World," outline studies on "The Work of the Medical Missionary" by Edwards, and outline studies on "The Apologetic of Modern Missions," by Murray. One of the most useful publications has been the special edition of Brown's "The Foreign Missionary," which has been widely used as a text-book, especially by Volunteer Bands. In addition to the books specially prepared for the Movement we have used the text-books prepared by other agencies, including the British Student Volunteer Missionary Union, the Young People's Missionary Movement, and the United Study Committee. Besides the new text-books and the revisions of old text-books the Movement has issued a number of new and effective pamphlets which have been largely used in promoting the mission study propaganda and in helping mission study class leaders.

The Mission Study Department of the Movement has been the principal factor in building up splendid missionary libraries in all parts of the student field of North America. It has also had much influence in the enlargement and improvement of curriculum instruction in missions. The indirect influence of this department in stimulating students to pray for missions, to give to missions, and to work for missions, has been great indeed. Even more vital has been its influence on the offering of many lives for foreign service. Testimonies to this effect are constantly coming to our attention. A recent letter from a Southern college, where there were 200 students among whom were no Volunteers, stated that as a result of a mission study class on "The Unfinished Task" seven students, including the leader of the class, volunteered for foreign missions. It is generally recognized that the mission study work now conducted in the colleges and professional schools has had very much to do with preparing intending missionaries for their life service on the foreign field. True it is that it has served to steady and strengthen the missionary purpose of almost every Volunteer. Moreover, the influence and importance of mission study in widening the horizon, enriching the lives, purifying the ambitions, and enlarging and shaping the life purposes of students cannot be easily overstated.

In some respects the indirect results of the work of the Student Volunteer Movement have been quite as remarkable as what it has accomplished directly in the way of carrying out its distinctive purposes. These indirect results have been accomplished without definite aim or plan. First among them should be mentioned the influence of the Movement on the religious life of the institutions of higher learning throughout the United States and Canada. The propaganda of this Movement has given to the Christian students of our day the world vision and made real to them the brotherhood of man. In appealing to students to meet the needs of the non-Christian world, it has sounded out the call to serve in such a compelling manner as to fire a multitude of college men and college women with the passion for helpfulness. In emphasizing Christ's desire to extend His Kingdom over the entire world, it has at the same time helped students to acknowledge His sway and to give Him His rightful place as Lord over their own lives. In summoning students to world conquest, it has appealed to the heroic and self-sacrificing in men, and has enlisted the students of our day as of no previous generation to lives of unselfish devotion and self-discipline. As a result of its activities, more students today have forgotten or lost themselves in the great cause of Christ than at any time in the history of colleges. Thus this Movement has dealt a powerful blow to some of the gravest perils of modern student life in North America—the perils of selfishness, of narrowness, of materialism and worldly ideals, of extravagance and luxury, of softness and love of ease.

By bringing vividly and thoroughly before students the marvelous individual and social transformations wrought by the Living Christ in the midst of the most discouraging and difficult conditions of the non-Christian world, the Movement has furnished to inquiring and thoughtful students present-day, satisfying evidences of the vitality and conquering power of the Christian faith. As an apologetic factor and force its influence has become enormous. The literature and conferences of the Movement, as well as the practices and appeals of its members and secretaries, have done much to lead students into the formation of the most helpful devotional habits. One comes to realize best what a vast contribution this Movement is making to the ethical and spiritual life of our institutions by contrasting them with those student communities either on this continent or in other parts of the world which have not yet been exposed to the full stream of its life and power.

The work and influence of detained Volunteers should be mentioned among the indirect results of the Movement. It is well known that quite a large number of the Volunteers have been prevented from pressing to the front, owing to the fact that they could not meet some of the requirements of the mission boards, or owing to personal or family problems and difficulties. Some of these Volunteers, by persistent and prayerful effort, might have overcome their obstacles and have gone out to the foreign field, but a careful study has convinced us that a large majority of those who have been detained in recent years have been hindered through providential causes. Those Volunteers who know beyond question that in deferring temporarily or permanently entering upon foreign missionary service they are following the clearly indicated will of God, constitute one of the most fruitful classes spiritually to be found on the home field. Many of them are actively engaged in the work of the Christian ministry, especially in frontier churches and in the needier metropolitan and suburban parishes. Others are engaged in educational work in connection with home mission institutions, especially in the most needy fields of the United States and Canada. A few are medical missionaries among the Indians. Some are secretaries of foreign mission boards and auxiliary agencies. Some are secretaries of Young Men's and Young Women's Christian Associations, and yet others are engaged in settlement work or other Christian social betterment activities. Detained Volunteers are also found here and there among the laymen who are accomplishing large things for the Kingdom. Such providentially-hindered Volunteers, who devote themselves with enthusiasm to the work of developing a strong Christian base in North America for the world-wide operations of the Church, are as truly helping to realize the high aims of the Movement as are those whom God permits to carry out their purpose on the foreign field.

Time will doubtless show that the most significant missionary

development on the home field during the last four years was the inauguration of the Laymen's Missionary Movement. Its founder has borne testimony that he received his vision of the necessity and practicability of such a Movement while attending the Nashville Convention. This led later to the calling of the notable interdenominational prayer-meeting of November, 1906, held in the Fifth Avenue Presbyterian Church of New York City (in commemoration of the Centennial of the Williams College Haystack prayer-meeting), at which the Laymen's Missionary Movement was formally organized. The progress of this Movement during the three years which have elapsed has been truly wonderful. In Canada it has become both a national and a world force, and is rapidly coming into like prominence in the United States. It has been transplanted to Great Britain and bids fair to develop in the near future into an effective agency there and in other parts of the world. It has adopted as its watchword that of the Student Volunteer Movement—The Evangelization of the World in this Generation. This Movement, in relating the aggressive laymen to the missionary plans of the Church, is destined to affect profoundly the realization of the aims of the Volunteer Movement. In fact, the Laymen's Movement is the complement of the Student Volunteer Movement. While it will inevitably accomplish other large ends, its greatest service will be that of making possible the sending out of a sufficient number of Volunteers to accomplish the world's evangelization in our day.

The Student Volunteer Movement of the United States and Canada, as well as the corresponding Movements in Great Britain, on the Continent, in Australasia and in South Africa, has through the medium of the World's Student Christian Federation, indirectly extended its influence among universities and colleges in all parts of the world. In these days, as a result of the work of the Federation, all parts of the vast student world have been brought into intimate relation to each other, and it is now possible as at no time in the past for the students of one country to influence those of other lands. That this influence is as a rule exercised unconsciously does not change the fact. If the Student Movement of any country, or even a band of students in any college, does a thoroughly creditable work, the example is sure to become widely contagious, even in parts of the world where least expected. It is not strange, therefore, to find many examples, both near and far, of the effect on the students of other nations of the missionary consecration and activity of faithful groups of students of different Canadian and American colleges. In this connection we would call appreciative attention to the fact that the past quadrennium has witnessed the most remarkable series of student missionary conferences ever held—those of Nashville, Liverpool, Halle, and Cape Town. Even more notable, from the point of view of unifying the Christian students of the world for the purposes of world-wide conquest, were the conferences of the World's

Student Christian Federation held in Tokyo in 1907 and in Oxford in 1909. Recent years, therefore, as in no preceding period, have seen a coming together of the students of the world and a recognition of their common responsibility for the world's evangelization.

Largely under the influence of sailed Volunteers engaged in educational missionary work and in the work of the Young Men's and Young Women's Christian Associations on the foreign field, the Student Volunteer idea has been planted and developed among the Christian students in different parts of the Orient. A genuine missionary spirit has manifested itself among them in certain centers, and the day is not far distant when in each principal mission field there will be a Student Volunteer Movement. While there have been encouraging illustrations of missionary consecration among Indian and Japanese Christian students, the most remarkable examples in recent years have been afforded by students of China. Particularly notable are the Volunteer Bands in Peking University and in Shantung Union College. In the latter over one hundred students and in the former over two hundred have dedicated their lives to Christian work, notwithstanding the fact that in so-called secular pursuits they would receive far larger salaries. When all the difficulties are considered these are the two most remarkable offerings of student lives to the cause of the world's evangelization which have been made in recent years by any universities in the world. They suggest the boundless possibilities of the native Christian student communities of the Orient when the volunteer idea lays hold of them powerfully under the influence of the Spirit of missions.

Some consider that the greatest by-product of the Student Movement is its far-reaching influence in the direction of Christian co-operation, federation and union. The Student Volunteers of North America and Great Britain, who have been bound together so closely in this Movement during their college days, have, since reaching the mission fields, regarded it as both a duty and a privilege to continue to plan and work together. Now that the number of sailed Volunteers from these countries is over 5,500, or about one-third of the total missionary body, it is but natural to find them exerting a large unifying influence. That that influence will soon become irresistible, as their number continues to increase, is perfectly evident, and when they succeed in realizing their present visions of co-operation and union, the result will be more than the equivalent of adding thousands of new missionaries.

As we, the members and friends of the Volunteer Movement, enter upon another period of achievement, on what points of policy should we place chief emphasis? The Watchword—the Evangelization of the World in this Generation—must be given a larger place in the life of the Movement and of the Church. The Watchword was adopted by the North American Movement, as well as by the movements in some of the other nations, after prolonged consideration

and under the highest spiritual influences. It has come to mean more and more in the life of the Movement from year to year. It has grown steadily in favor both among the Volunteers and other Christian students, and has been accepted increasingly by leaders of the Church and recently by large numbers of the best-informed and most deeply interested laymen. It has appealed profoundly to thoughtful Christians of different nationalities and different communions. Christians everywhere are coming to recognize that there is a responsibility resting upon each generation of Christians to make the Gospel fully known to the non-Christians of their own generation. They know of no reason which commends itself to their judgment and conscience why they should not make a resolute and sustained effort to make Christ known to every section of the human race now living; and the conviction ever deepens that this great claim of the non-Christian world upon them can be fulfilled if the Church of today will but give itself to the task.

The history of the Movement shows that there are great advantages in having such a watchword as a commanding ideal. The fact that it is a startling word, calling for explanation, compels attention and stimulates inquiry and thought regarding Christ's great program for the world. To get Christians to reflect upon such matters as the vastness of the task and the urgency of the situation is most desirable. If earnest Christians will think this matter through, it is certain that the subject will lay powerful hold upon their convictions and profoundly influence their practices. Among the best propagators of the Watchword have been its critics. The faithful criticisms of men like Professor Warneck have had great influence in leading people to investigate the meaning of the Watchword and as a result many have been led to adopt it. It brings home to each Christian his responsibility in a way which causes him to recognize it and to accept it.

The Watchword emphasizes the pressing and overwhelming urgency of the missionary situation and appeal. It reminds us constantly that our problem is a living one—one which living men have to face on behalf of men now living. It does not present an academic problem but one which is personal and pressing. It keeps us asking ourselves the question, Are we doing all that we can to reach our living brothers? It is a stirring reminder that our plan must embrace the whole world and that we must act without delay. None recognize so keenly the necessity and value of this aspect of the Watchword as do many of the Volunteers who are now at the front face to face with the crisis which confronts the Church on every hand. The Watchword is a vast and bold challenge which appeals, therefore, with special force to strong natures. It lays hold of and calls out the strongest elements in men. It has discovered to the Church the attraction which hard things have for young men. The Watchword is helping to raise up and develop missionary strategists

and statesmen. Those who have thought deeply upon the requirements of such a watchword have come to see that the wisest strategy and the largest statesmanship are indispensable to its realization.

Contrary to the impression of some the Watchword is promoting thoroughness. Its advocates clearly see that the task to be accomplished is so vast and so difficult that nothing short of the most thorough methods and processes will avail. They recognize that the principal human factor in the undertaking is the Native Church, and therefore they are emphasizing the development of the native arm of the service. None have made stronger deliverances against superficiality and in support of thorough work than old Volunteers who have accepted the Watchword. The official statements of the Volunteer Movement on this very subject, the mission study propaganda, the insistence by leaders of the Movement on the most thorough preparation of Volunteers, the fact that such a large proportion of Volunteers devote themselves to educational and training work, the constant emphasis at Volunteer Conventions on the formation of right intellectual and devotional habits, and the insistent appeal of leaders to the strongest students to devote themselves to missionary service—these are among the many evidences that the Volunteer Movement, under the influence of its Watchword, is a great exponent of thoroughness.

Many are inspired by the thought that the realization of the Watchword will give us a larger Christ and a larger Gospel. They believe that each race of mankind has some fresh contribution of thought, character, and experience to make, and that only as they have had opportunity to learn of Christ and to receive Him can they make these contributions. How desirable it is that the Church should avail itself as soon as possible of all that nations as yet spiritually unborn are able to interpret of Christ's excellencies and to communicate of His power.

Increasing experience shows that the Watchword exerts a profound spiritual influence. If it is to be realized there must be not so much a change in missionary methods and policy as a change in the lives of the Christians of our day. The emphasis, therefore, which the Movement places must not be so much on the number of workers, or on the increase in gifts, or on the power of human strategy, as on the sufficiency and availability of the Divine resources. To give chief prominence to the matter of numbers and quantity is to neglect the most important thing of all, the hiding of our power. Such a watchword inevitably drives its adherents to the divine sources. It makes convincingly plain to them and to all, who come under its influence, that we must have a great accession of superhuman power if the Gospel is to be carried in purity to all men in our day.

If arguments like these influenced students and others years ago to adopt the Watchword, with what cumulative force should

they appeal to us today, in view of the special urgency of the situation throughout the non-Christian world and God's unmistakable summons to us to make a great and adequate advance. The time has come for us to urge upon Christians everywhere the acceptance of this Watchword as a personal watchword.

The practical question with us as delegates and leaders is how to make the Watchword a real power in our own lives, because if it dominates us it is sure to lay powerful hold upon others through us. We should continue to read and to reflect upon the various discussions of the Watchword and of all that is involved in its realization. We should welcome criticism and promote discussion. We should constantly be expounding the Watchword to others and urging them to accept it. We should plan and act as though we had, which as a matter of fact we do have, but one generation in which to accomplish all that we do in the way of making Christ known to the world. Far too many students and professors are planning and acting as though they had two or more generations in which to accomplish their life-work. Rather let each one so plan and so work that, if a sufficient number of students and professors would do likewise, Christ might readily be made known to all people in our day. This means that we must regulate our manner of life in such a way as the realization of such a watchword requires. This will affect profoundly our habits as to the use of time, energy, money, opportunity, and influence. It will determine all of our important decisions. It will be an effective call to constant consecration, discipline and sacrifice. Intercession will become a great reality with us, especially prayer for members of the Movement now at the front; prayer for the thrusting forth of those now ready to sail; prayer for those in preparation; prayer for the quickening and energizing of the workers on the home field. If the Watchword is to continue to be a living power with us we must renew from time to time the sense of the reality, urgency and personal responsibility involved in it. There have been times in the life of each one who has taken this Watchword when it deeply moved and influenced him. Our concern must be that of making this a more nearly constant experience. What idea can possess us which will be more potent, more purifying and more inspiring? May God keep the Christian students of our day from drifting into lives of mediocrity or lives lacking the enthusiasm of this world-conquering idea.

By far the most important concern of the Volunteer Movement and of its friends is to augment greatly the number of well-equipped Volunteers who can in the immediate or near future press out to the mission fields. The present demand for such workers is greater than at any time in the past and is sure to increase in the years just before us. Without doubt the student field of the United States and Canada, at the beginning of the present decade, is to be subjected to a heavier pressure to furnish missionaries and other help-

ers for the establishment of Christ's Kingdom abroad than it has thus far felt. This pressure is being brought to bear from two sides. In the first place, from the side of the non-Christian world itself. The present student generation is facing an absolutely unique world situation. There have been other times when in one or a few portions of the world the Church was confronted with a grave crisis, but never before has there been such a world-wide synchronizing of crises. Today, throughout the entire Far East, in all the principal parts of the Near East, such as Turkey and Persia, in Southern Asia, in the East Indies, throughout the larger part of the African continent, and even in parts of Latin America, the Christian Church faces nothing less than an acute and momentous crisis. This crisis can be met only by the sending out of a far larger number than are now forthcoming of thoroughly capable and well-furnished missionaries.

On the home side we are subject to the growing pressure of the expanding ability of the Church to send forth an army of workers, primarily as a result of the uprising of Christian men in the Laymen's Missionary Movement, not to speak of the activities of the Forward Movements in some of the Christian communions and of the very effective work of the Young People's Missionary Movement in the Sunday-schools and among the large numbers of other young people. The burden of responsibility thus imposed upon our Movement and upon all the Christian forces at work in the North American student field is such as to justify in itself the holding of the Rochester Convention, and to require a great enlargement in the plans of the Volunteer Movement, and also to call for the united and hearty co-operation of all who are in any way concerned with the full Christlike outreach of our universities, colleges and seminaries. The Christian Church has the right to look to us with confidence at such a time. Though the Volunteer Movement and the related Association Movements will be tested as never before, we cannot but believe that they will not be found wanting in this hour of supreme and inspiring opportunity and solemn responsibility.

The urgency of the situation must not tempt us or in any way deflect us from the well-established policy of the Movement to secure missionary candidates who are thoroughly well qualified. On the contrary, the demand of the present time is for missionaries of the highest order of ability. In most countries the problems confronting the missionary are so difficult and so important as to demand missionaries of exceptional ability and preparation. Never was the need of constructive missionary statesmanship and of missionary strategy so imperative. The growing movements of co-operation, federation, and union on the foreign field will be carried to a successful issue only by men possessing the gifts of true leadership. The Volunteer Movement, in its propaganda for recruits,

while earnestly seeking to increase greatly the number of Volunteers, must therefore concern itself even more with the questions pertaining to their qualifications and thorough preparation. As in the past, chief stress will be placed on securing men of well-established faith and of genuine Christian character.

To meet the great demands of the present unparalleled situation calls for enlargement in every direction. It is evident that the staff of traveling secretaries should be doubled. This is necessary if all the important educational institutions are to receive a visit each year. It is essential also if the Movement is to do a more intensive work in each institution, and without doubt this is needed. Only in this way can we hope to secure a sufficient number of Volunteers to ensure the number required for sailing after the thorough sifting processes of the boards have been employed. The highly productive work of the candidates' department must be further developed. It is the function of this department to help the boards to find young men and young women who can sail in the near and not in the distant future. This is a most difficult work and requires the expenditure of far more time than is usually realized. The work of this department must be brought, through frequent conferences and in other ways, into even closer relation to that of the candidates' departments of the different Mission Boards.

Splendid as has been the increase in the number of mission study classes, there must be a very great enlargement of the enrollment in mission study. This is entirely feasible. The reasons which have influenced 25,000 students now in mission study classes to devote themselves to such studies apply with equal force to five-fold this number of their fellow-students. In no other way can we better help to supply the conditions which will enable students of our day to discover their life relation to the extension of Christ's Kingdom. Mission study does much to make possible safe and sound missionary decisions. The Volunteer Band organization and life need to be strengthened. A careful study has made plain that the institutions which have been furnishing continuously the largest number of satisfactory Volunteers are those in which there have been progressive, vital and active Volunteer Bands. The history of the Student Volunteer Union of Great Britain enforces the same lesson. Unfortunately we have allowed the mission study classes in some institutions to take the place of the old-time Volunteer Bands. This they can never do. Both agencies are indispensable.

Possibly the best recruiting ground for missionaries is the sixteen or more student summer and winter conferences of the Young Men's and Young Women's Christian Associations and also the still more numerous district, metropolitan and state missionary conferences. These conferences furnish an atmosphere favorable for the discovery of the will of God and also release influences in the lives of students which prompt them to Christlike obedience to the will of

God. It may be questioned, however, whether we have begun to utilize the possibilities of these gatherings as places for the dedication of lives to the world-embracing plans of Christ. At the same time conservatism should be exercised that students may volunteer only after the most thorough and prayerful consideration and not as a result of the enthusiasm of the hour. The leaders of these conferences and of the different college delegations may well give more thought and prayer to this most highly-multiplying work, that of raising up leaders for the missionary forces.

Christian college and seminary presidents and professors and schoolmasters should also recognize and accept a larger measure of responsibility for recruiting laborers for the fully ripe harvest fields of the non-Christian world. They are in a position to do more to influence life decisions than any other class of workers. They have the largest influence with the students. Their counsel is regarded as impartial and unselfish. When we see what individual professors here and there are doing as a result of setting apart systematically each week a few hours for the definite purpose of receiving students to talk over with them their life purposes and plans, we cannot but wish that more of them would adjust their professional and administrative duties so as to admit of their devoting themselves more largely to this most productive and enduring work. We believe the day is near at hand when more of our leading educators will come to regard the missionary contribution of the colleges as their crowning glory.

The deepest lesson of all to be learned is the Christ-appointed lesson that the real secret underlying the adequate supply of truly qualified workers is the work of intercession. Anything which the delegates of the Rochester Convention and the other friends of this Movement can do to make prayer for laborers a vital practice in their own lives and to communicate the prayer passion to others will more directly and more potently than anything else result in the actual distribution throughout the fields of the non-Christian world of the workers of God's own appointment. Wherever else we may fail, therefore, let us not permit ourselves to fail at this point.

The time has come when the Volunteer Movement must widen its program so as to do more to improve the opportunities for advancing the interests of Christ's Kingdom which present themselves in the non-Christian world to those who are not missionaries. Such opportunities are multiplying on every hand. Some of them are quite as important as the opportunities presented by the regular missionary career. How important it is, for example, that the men who are to fill the positions in the diplomatic and consular service and in various departments of the civil service of our own and other Christian countries, shall be men of genuine Christian character and men who by word and work will not only safeguard the missionary interests committed to their charge, but will also throw the

full weight of their influence on the side of Jesus Christ and His program. When we think of the great service recently rendered by such Christian civilians as Sir Andrew Fraser in India, Sir Mortimer Durand in Persia, Judge Wilfley in China, and Mr. R. S. Miller, Jr., in Japan, we recognize the possibilities before the young men who devote their lives with Christian purpose to the service of the government in other lands.

The educated men who relate themselves to the army and navy are from time to time placed in positions where their influence on non-Christian peoples of other races will do much either to strengthen or weaken the influence of Christianity. The attitude and actions of Admiral Watson, while in the Far East, is a good example. In this day of commercial and industrial expansion an increasing number of our most ambitious and enterprising young men will be scattered over different sections of the foreign mission field to help exploit the material resources or to extend the movements of commerce. In some cases such men, if they have the missionary purpose and spirit, can do as much as missionaries themselves to advance the interests of Christianity, especially among classes of men not reached by the ordinary missionary methods. A great many of our best engineering students, and students connected with other departments of applied science, will go forth to lands like China, Africa, and Turkey in the near future to help in their industrial development. If all these went with the determination to make their influence tell for Christ they would greatly advance the interests of Christian missions. An increasing number of college men and women, especially the sons of the wealthy and well-to-do classes, are making the tour around the world at the close of their college course. The visits of some of these students have been a benediction to the missionaries and native Christian workers and their living witness an evidence of Christianity to the non-Christians with whom they have mingled, while others have concealed their Christian profession and abandoned their Christian practices, thus weakening the hands of the missionary movement.

Unquestionably the greatest opportunity before the students of North America who do not contemplate becoming regular missionaries is that which presents itself in the realm of education. There is a large and growing demand for American and Canadian students, both men and women, to go out to different parts of the non-Christian world to teach in government schools and colleges and in other non-missionary institutions. Scores of our fellow-students are now holding such positions in the Philippines, in Japan, in China, and in Latin America. The demand for such workers will increase; hundreds will probably be required within the next few years. Such teachers outside of the classroom, in the several hours each day at their disposal, have a wonderful opportunity to expound and illustrate the teaching of Christianity among those

over whom they have won such large influence in their regular work and to help the missionaries in many other directions. The teacher in all of these countries wields an enormous influence over the youth.

One opportunity, which comes to most of us but which many have overlooked, is that which comes with the large and increasing number of students among us who have come from Oriental and other non-Christian lands. These students are to furnish a vastly disproportionate share of the future leaders of their respective nations. They come among us as strangers and are peculiarly susceptible to the offices of kindness. They are at the most plastic period in life. Who can estimate the great good which could be accomplished by our carrying on among them a campaign of real friendship, remembering that the highest office of friendship is to help our friends in the deepest things of life. These foreign students are in a position to do more than some missionaries to extend the domain of Christ among their countrymen.

If the great number of new Volunteers, so imperatively demanded, are to be forthcoming; if the large and growing stream of Christian students going forth to the non-Christian world into the so-called secular enterprises are to improve the opportunities which await them; and if the type of Christianity which both of these classes bear from us is to be really worth propagating, then the delegates of this Convention and all those who have at heart the spiritual welfare of the universities, colleges and schools of North America must give more thought and attention to making the conditions in them favorable for this great expansion of pure Christianity. In a word, if there are to be such great results witnessed abroad, there must be supplied a commensurate cause at home. The centers of learning of the United States and Canada must become more than at present abounding centers of Christianity in its purest and therefore most highly propagating form. This means that campaigns of evangelism must be waged with wisdom and power in all our principal student communities. We note with appreciation the extensive plans which have been made for presenting the Living Christ to college men at many universities during the coming term. The number of men adapted to lead in this life-giving work must be multiplied.

Special efforts must be put forth through apologetic lectures and apologetic writings by men of learning and devotion, who can gain and hold the confidence of students, to establish firmly in the essentials of the Christian faith those who are to propagate that faith abroad as well as those who are to maintain it at home. The present comparatively superficial knowledge which many Christian college students have of the foundation facts of the Christian faith does not qualify them for spreading triumphantly the Christian faith in the lands of the other religions. The Christian students

must also acquire an experimental knowledge of the power of Jesus Christ to give them victory day by day over their temptations. It is such first-hand knowledge of the Living Christ which will give them a Gospel to proclaim with unshakable conviction. They must be helped to develop a character of Christlike sympathy and love so that, as they go forth to non-Christian lands, they will be able to win the hearts of the people by kindness as well as to persuade their minds by truth, for this has always been the key with which to open the doors for the wide spread of the Christian faith. Every college should send forth men of saintliness and might. The present day calls for men of power, pre-eminently for men of spirituality. To propagate a superhuman Gospel necessitates workers who are under the control of a Superhuman Power.

There is need also of sounding out in every college the stern call to self-denial. Men influenced by the growing tendency to ways of extravagance, pleasure-seeking indulgence and slackness among the students of North America will not conquer the Hinduism, Mohammedanism, and materialism of Asia. Nothing short of entering into fellowship with Christ Himself in the life of daily self-denial will generate truly world-conquering power. Great also is the demand today on every mission field for men of heroic mould. We must look to our schools and colleges to supply them. If we can help the students there to face courageously the subtle perils and evils of modern college life and to win the victory over their own spirits, we may confidently expect to see these same men meet victoriously every foe which awaits them at the front. Our Christian Student Movements must also abound more fully with the spirit of unselfish service. Those who are to devote their lives as ministers or laymen to the service of their fellows must not only catch the spirit of such devotion during student days, but must also preserve it by actually engaging in helpful effort among those within the range of their influence. There is something strangely inconsistent in studying and planning to make Christ known and obeyed in distant lands without being concerned about extending His sway among those within our college walls and among those before our college gates.

Above all, the college men and college women throughout our whole field must be led to surrender themselves wholly to Jesus Christ as Lord and to let Him determine their life decisions and dominate them in every relationship. The great question which must be pressed insistently upon them is not the question of whether or not they will become missionaries, not the relative claims of the home and foreign fields, but the one crucial, all-important question whether or not they will yield to Christ His rightful place as the Lord and Master of their lives. In proportion as the students of our day are influenced to answer affirmatively and whole-heartedly this question of questions will be the realization of the sublime pur-

pose of the Volunteer Movement—to give to all men in our day an adequate opportunity to know and to receive the Living Christ.

JOHN R. MOTT, *Chairman*
J. ROSS STEVENSON, *Vice-Chairman*
HANS P. ANDERSEN
W. HARLEY SMITH
BERTHA CONDÉ
FENNELL P. TURNER, *General Secretary*

THE WORK OF THE STUDENT VOLUNTEER MISSIONARY UNION OF GREAT BRITAIN AND IRELAND

MR. ROBERT P. WILDER, M.A., LONDON

THE EXECUTIVE of the Student Volunteer Missionary Union of Great Britain and Ireland have asked Mr. Kempthorne, the general secretary of the London Intercollegiate Christian Union, and myself to bring to you the greeting of the British Movement. The night before I sailed from England it was my privilege to be present with the officers and executives of the Student Volunteer Missionary Union, and there the Rochester Convention was especially remembered in prayer, and during these days that we are together a large number of the British undergraduates are with us in their thought and intercession.

Before speaking of the present status of the Movement, may I refer very briefly to the origin. The year 1884 is an important year in the history of both the North American and the British Student Volunteer Movements. It was in that year that five Princeton College men drew up and signed the declaration which in the year 1886 became the official declaration of the North American Student Volunteer Movement. It was in that year also that Mr. C. T. Studd, captain of the Cambridge University eleven, and Mr. Stanley Smith, the stroke of the Cambridge University eight, surprised British undergraduates with the announcement of their purpose to go out as missionaries to China. Thus simultaneously on both sides of the Atlantic the Spirit of God kindled missionary fires which are burning now in most of the universities and colleges of these two lands, and which we trust will continue to burn until the Light of the World break upon the non-Christian nations.

Before Mr. Studd and Mr. Smith sailed for China, they visited several of the British universities and aroused a good deal of enthusiasm for the work of the world's evangelization. In fact, the influence of their words and example can be traced in the early

history of the North American Student Volunteer Movement. But when these two men and the other members of the Cambridge Seven sailed for China they left no organization behind them to conserve and extend the missionary interest which they had been the means under God of awakening; hence the fires that had been kindled began to die down and in some cases were nearly extinguished. One or two efforts were made to start an organization, but the present Movement came in the following way: One of the American volunteers, on his way to India, was asked to address the Keswick Convention. At that convention he spoke of the origin and growth of the North American Student Volunteer Movement, and some British undergraduates who were present urged him to visit their universities. He was able to do this early in the year 1892, but he did it with considerable trepidation, because a Canon of the Church of England cautioned him. He said, "You must not expect British undergraduates to do what American students have done. We swing 'round and 'round many times before we nibble at the bait." However, wherever this American Volunteer went he met with a hearty response, and there was so deep an interest in Cambridge, Oxford, Edinburgh, Glasgow, and London that it was decided to start a Movement similar to that in America. This was done in April, 1892, at a conference held in the city of Edinburgh, at which there were delegates from Oxford, Cambridge, London, three of the Scotch universities, and from Belfast. Thus the British Student Volunteer Missionary Union came into being.

But very early in the history of the Union it was felt that it was not enough to have missionary recruiting stations; that it was not enough to seek to send men out to work for Christ in the non-Christian world. We must also have an organization that would seek to bring undergraduates to Christ and to build them up in Him. The following year, 1893, at a conference held in Keswick, came into being the wider British Movement, which is now in 190 British colleges and universities, with a membership of six thousand undergraduates. This Movement consists of three departments: the general College Department, which seeks to cultivate colleges other than theological colleges and organize among them evangelistic work, Bible study, united intercession and social study; secondly, the Theological College Department, which seeks to promote the aims of the movement in and among divinity students; and thirdly, the Student Volunteer Missionary Union, which endeavors to enroll recruits for the foreign mission field and to keep the missionary appeal before British undergraduates.

But the point which we wish to emphasize is this, that the broader British Student Christian Movement began with the Student Volunteers. It was the altruistic note that was struck at the first conference held in Edinburgh in the year 1892. What brought

British students together to start an intercollegiate movement was not what they could get from it themselves, but what they could give to the non-Christian lands of the world. That altruistic note still sounds, and we believe that the altruistic note must continue to be struck in our colleges and universities; for if the Student Volunteer Missionary Union is weak, we believe the whole Movement will be weak and decline; but if the Student Volunteer Missionary Union, which is the mission department, is strong, we believe that the whole Movement will be strong. The broader organization is now called the Student Christian Movement of Great Britain and Ireland, similar to the Intercollegiate Young Men's and Young Women's Christian Association Movements in the United States and Canada.

At the first international convention of the Student Volunteer Missionary Union, held in 1896, the Watchword, "The Evangelization of the World in this Generation," was adopted. The executive reached a unanimous decision to adopt this Watchword after a whole night given to prayer and to discussion, and these are the words which they use in their report: "For the past three years the motto which has been the inspiration of the American Movement, 'The Evangelization of the World in this Generation,' has received the careful consideration of the executive. At last, after prayerful deliberation and careful explanation, they have resolved to adopt it as the Watchword of the Union. This they have done because they believe that He who said, 'Preach the gospel to every creature' wished His followers in every age to do it." This is still the Watchword of our Union.

In speaking of the results of the work of the Student Volunteer Missionary Union in Great Britain and Ireland, may we first refer to the register? Our field is not as great as the field in North America. In the British colleges and universities there are between forty thousand and fifty thousand students. In this field, since 1892, 3,429 have signed the declaration, which is the same as that of the Movement there. We are glad to be able to report that of these 3,429 only 282 have withdrawn. There are at present 653 in college, 372 in further preparation. We would not have you think that of those who have signed this declaration some would not have gone abroad without the Movement. Probably something like a third of the number of volunteers who have sailed — 1,489 have sailed—probably a third of this number would have gone even if there had been no Student Volunteer Missionary Union; but, on the other hand, a number of British missionaries who are at present in the foreign field and who have never signed the declaration of our Movement would tell you, if you should ask them, that their going to the mission field had been due in large measure to the work of the Student Volunteers.

Since our last summer conference 105 new recruits have been

secured. We have at present in Oxford University about 35 volunteers, in Cambridge 80 volunteers. In Edinburgh more than half the number of the volunteers are medical undergraduates. There is a slight increase each year in the number sailing to the mission field. During 1909, 108 have sailed as against 87 in 1908, and 81 in 1907.

Another result of the Movement has been along the lines of missionary study. Recently there has been great advance in the quality of the study as well as in the number in the mission study circles. Last year there were 231 circles with 1,556 undergraduates in them, most of them studying the text-book "The Desire of India," and in some of the theological colleges the entire student body was last year in mission study circles. In Leeds half the women in the university were enrolled in study circles.

Another direct result of the work of the Union has been the Student Missionary Campaign, which has recently grown in extent. Every year, men from the four Scotch universities lay siege to one of the Scotch cities. Two years ago it was Perth, last year Aberdeen; something like 150 Scotch undergraduates were carrying on campaign work in the churches of Aberdeen. Oxford undergraduates have been doing this work in and near Greenwich; Cambridge undergraduates in Hull. There have also been campaigns in Bournemouth, Birmingham, Sheffield, and Reading and a number of other centers. As a result of this work hundreds of study circles have been started in connection with various churches, and the mission study of various societies, like the Society for the Propagation of the Gospel, the Church Missionary Society, and the London Missionary Society, has been increased. The campaign secretary has served also as secretary of a commission which has remodeled the entire policy of mission study in connection with the Free Churches of Great Britain, and he has also started several circles for training leaders for this purpose.

Another result is the Short Service Scheme, by which undergraduates who do not expect to be missionaries or who are doubtful as to the sphere of their life service, go out for two or three years to work in connection with some mission college or mission hospital. It is our hope that a number of these will devote their lives to missionary work in the foreign field, and that the others who return to Great Britain will be centers of missionary interest in their own churches.

As to the indirect results of the work of the Union, we may, in the first place, refer to the influence it has exerted upon Continental students. At the very first conference of the Student Volunteer Missionary Union, in 1896, there were 74 foreign students present, a number of these from Scandinavia, Germany, Holland, and France, and these went back to their own countries carrying with them the inspiration of the Liverpool conference. There are

now Student Volunteer Movements in Germany, Holland, Norway, Sweden, Denmark, Finland and Switzerland. Several of these missionary movements, according to their own reports, admit that they owe a debt to the delegates that they have sent to British conferences, international and summer conferences, and also to the help they have received from British delegates who have visited their conferences on the Continent.

Another indirect result of the work of the Volunteer Missionary Union is the Matlock Conference, which grew out of our last international Student Volunteer Conference. The Matlock Conference marks a forward step in the social service policy of the British Student Christian Union Movement. A large number of the delegates and leaders at the Matlock Conference were Student Volunteers. Another illustration of the reflex influence of foreign work upon the home field—last year there were over 1,100 British undergraduates studying the social problem, and the leader of this work is a *hindered* Student Volunteer.

Still another indirect result is the work being done in the British universities for foreign students. There are at present in the British universities 1,500 Oriental students, 300 of which number come from China and more are coming in the near future; 800 come from India; 200 are from Egypt. We also have several from Japan, Burma, Ceylon and other countries; and we have reasoned as follows: Why should we send out volunteers to work in the Orient if we neglect the Oriental students that come to us? The Student Volunteer Missionary Union has appointed a sub-committee to supervise this work among Oriental students in the British universities. An Oxford undergraduate has been appointed by the London Intercollegiate Christian Union to devote his entire time to that problem, and out of the London work has grown the Chinese Students' Christian Union, with branches in London and some of the other universities. There is also a good deal being done by the Christian Unions in Oxford, Cambridge, Glasgow and Manchester to try to reach these Oriental students through the mission of friendship. When they return to their own countries they will exert an influence out of all proportion to their numbers, for they will return with Western degrees and stand as exponents of Western civilization. They are students today in the British universities; they will be teachers tomorrow in the Orient. They are students today in our universities; they will be journalists and statesmen tomorrow in the Orient. And these men will be able to do much to make or mar the work of missions, to pull down or to build up the Kingdom of Christ. Hence it is that we feel the supreme importance of doing what we can to help them, through a campaign of friendship.

Another indirect result from the work of the Student Volunteer Missionary Union is a new and powerful apologetic for Christianity

through mission study. More than once, men in the British universities who have been caught in the currents of a materialistic and agnostic philosophy have said that it was mission study which had enabled them to keep their heads above water, the study of the triumphs of the Gospel in the non-Christian world and of the inadequacy of the non-Christian religions to save.

Still another result from the work of the Movement is the scheme for founding a university in Central China. Oxford and Cambridge men are taking the leading charge of this work of founding an Oxford and Cambridge in Central China.

Now, may I speak briefly of some of the means employed for cultivating our field? In the first place, of the conferences, and of the quadrennial convention of our Movement, similar to the Rochester Convention. The last one was held two years ago at Liverpool and was attended by 1,160 delegates from all parts of Great Britain and Ireland and also from foreign countries. In addition, at our summer conferences, the interests of the Student Volunteer Missionary Union have a prominent place on the programs. Each summer we have the annual meeting of our Movement at which the eight members of the executive are elected. Last summer we had nearly 1,300 undergraduates at the conference held on the estates of the Duke of Devonshire, and the increase in the attendance has been so great of late that we have decided next summer to have two general conferences, open to all undergraduates, and a special conference, limited to five hundred, which will be attended by the leaders of the different Christian Unions. The Movement is now endeavoring to get a permanent site for our summer conferences, which will be shared with other religious societies. We feel that it is impossible to estimate how much these conferences have meant to our Movement, for it is there that men and women have been drawn closer to Christ and have had their eyes opened to see the vision of the world's need and have heard the call of Christ to labor in distant lands, and their hearts have been touched to heed the call to which they have listened.

Each year a man is appointed to visit the men in the different universities in the interests of the Student Volunteer Missionary Union, and half the time of two women traveling secretaries is given to our Movement. In addition, there is a traveling secretary among the theological students who devotes much of his time to organizing mission study. The office, with its general secretary and two assistant secretaries and publication department, is doing much to cultivate the field, and in addition there is a secretary who gives his entire time to the Welsh colleges, and there are local secretaries to work among men undergraduates in Oxford, Cambridge, London, Liverpool and Bristol, and local secretaries to work among women undergraduates, giving their whole time to their work, in London, Edinburgh and Glasgow.

As to the problems, the first is that of time. When so much emphasis is being given, and rightly given, to the importance of Bible study, the study of apologetics and social study, there is danger lest in the pressure of these other interests mission study lóse its place in the life of the Movement.

Another problem has to do with the local organizations. During the past year more student volunteer bands have been formed or resuscitated than during any other recent year in the history of our Movement, and yet in some places student volunteers are not meeting as they should for fellowship in prayer and fellowship in service.

A third problem is how to bring the student volunteers to realize that signing the declaration should not be the end but the beginning of their efforts in college, that becoming volunteers does not roll from them all responsibility but brings upon them a greater responsibility to try to secure other volunteers in their own colleges and universities. It has been the fact in the history of our Movement that where volunteers have been secured in the largest numbers this has been due not so much to the visits of returned missionaries or traveling secretaries as to the prayerful personal work of volunteers, and the problem is to bring this burden of responsibility to rest upon the rank and file of our Movement.

The fourth problem which our executive faces is that of providing the training which student volunteers require in view of the changed situation owing to the crisis in the Far East and in Mohammedan lands. Still another question is: What should the executive do with reference to the Student Missionary Campaign, which is growing so rapidly and which has as much to do with the Churches as it has to do with the college field?

But our greatest problem is this—to try to bring more of the life of God into the lives of the membership of our Movement. Part of this Christmas vacation has been given by the officers and executive to a retreat in order that we might wait quietly upon God for the power without which we dare not face these problems.

Now, lastly, a few words as to our policy. In the first place, we shall try to secure all the student missionaries required by the societies in Great Britain and Ireland for the maintenance of existing work and for the starting of new work. A second point in our policy is that we are seeking, through mission study and through the missionary appeal, to make every man in our Student Christian Movement realize that the work of foreign missions is his work, whether he remains at home or goes abroad, thus endeavoring to strengthen the home base of missions.

A great objective is to keep the Watchword before all the undergraduates in our university field. Still another item in our policy is the securing of a permanent resident Volunteer secretary, one who will keep in touch not merely with the Volunteers in college,

but with the gone-down Student Volunteers; for we find in Great Britain and Ireland that often when Volunteers have been graduated it is impossible for them to sail immediately and there is danger that after they have gone down from their colleges and universities they may lose something of the inspiration which they had while in a college association with other Volunteers. The work of this permanent secretary will be to help the gone-down Volunteers in the matter of further preparation and to try to find for them openings in the mission field. We do not send out any recruits abroad. We do what the North American Movement does, act simply as a clearing-house between the Student Volunteers and the foreign missionary societies.

But the last point in our policy is the most important. We are seeking to cultivate more and more in our colleges and among the Volunteers the spirit of unity and individual prayer. We believe that the Movement owes its existence to prayer and that it will be strong only as our membership pray. In Oxford University daily twenty-five undergraduates come together for united intercession—High Church, Low Church, Broad Church, Nonconformist joining together in this, the supreme ministry, the ministry of intercession; and no sight has inspired me more than the sight presented in Cambridge University, where daily between forty and sixty undergraduates meet together for prayer, and at these intercession meetings the work of the Student Volunteer Missionary Union is remembered, and the quarterly intercession papers published by our Movement, with a weekly cycle, have done much to deepen the prayer-life of our membership. From time to time, in London, the leaders of the work meet together for united prayer, and in a number of the London hospitals there are daily prayer meetings through the lunch hour. It means a great deal for medical men to give a portion of the lunch hour to united intercession.

During the closing days of November—I think it was the 30th of November—it was my privilege to meet with nearly sixty leaders in the London field, who gathered at eight o'clock in the morning for prayer, some of them in Claxton Hall, others in Westminster Abbey for Holy Communion, and then both parties united to have a common meal near the Parliament buildings. This is being done from time to time in London, and there is a rising tide of prayer, we believe, in our Movement. This, we feel, is the most important item in our policy.

In closing may I refer to the ties which bind these two Movements together? We have a common origin to which we can look back; we have a common declaration that unites our membership; we have a common Watchword to inspire us; we have a common interchange of secretaries, for several secretaries from the North American Movement have worked in the British field, and several secretaries of the British Movement have from time to time

worked in the United States and Canada, and we have a common objective. Will you continue to help us with your prayers just at this time, as we stand between two world conferences, the conference of the World's Student Christian Federation held last July in Oxford, that we may not forget the lessons learned or the inspiration received there; and the World's Missionary Conference, to be held next year in Edinburgh, that we may be prepared for any guidance God may give us through that great gathering. Help us with your prayers.

WORDS OF GREETING

MR. L. S. KEMPTHORNE, LONDON

I COME HERE more as a learner than to tell you anything or to bring you greetings.

There is, perhaps, one message I could bring to you. Coming to this convention across the Atlantic reminded me of a journey I took five years ago to attend the convention of the Australian Movement in Australia, where there was a small gathering of about one hundred and eighty undergraduates. Then, again, this gathering here reminds me of the Liverpool Convention, held in 1908. The message I would give is this: Five years ago the call of the non-Christian world was insistent; two years ago it was still more insistent; and today it is simply tremendous. It is a great day in which to live, and it is a time of privilege, when we may lay our lives at the feet of the Master for the sake of the non-Christian world.

But the greatest message is one which the text before me brought to my mind: "Not by an army, nor by power, but by my spirit, saith Jehovah of hosts." There was the same spirit in each gathering—in Hillsville, Australia, at Liverpool, and here. "Not by might, but by my spirit"—the same spirit manifest in each gathering, the Spirit of the Lord.

THE PART OF ORIENTAL STUDENTS IN THE EVANGELIZATION OF THE FAR EAST

BY CHENGTING T. WANG, CHINA

If the Far East is ever to be evangelized it must be evangelized by the people of the Far East themselves. It is not a vain assertion made on account of racial pride, but rather an established fact based upon experience. Nowhere in the history of the Christian Church do we find an exception to the rule that each country has been ultimately evangelized by its own people. Logically, if the people of the Far East do not help to evangelize themselves, who else in the whole world can we expect to evangelize them? Being a Chinese, and having only a few minutes at my disposal, I shall limit myself to the question of how we Chinese are going to evangelize China.

The remark by Bismarck that one-third of the students rule the German Empire is significantly true when we apply it to China; for in no country is a student so influential as he is in China. He is not only the head of the nation, ranking over the farmer, artisan and merchant, but also its backbone, yea, its heart and even its very soul. It is by his guidance that the nation has prolonged its life for over forty centuries, so far as authentic history is able to carry us back, and today, with the renovating influence of Western education and thought, he is destined to play a yet more important part in the reconstruction of China.

This being the case, to evangelize the students is, necessarily, the first step towards the evangelization of China. But if there was ever a hard class of men to tackle, that class is the students. Their intellectual power, social prominence, and often material wealth all work against their coming into contact with Christian influence. In order to reach them we must meet them on their own ground; that is to say, we must use the students to evangelize the students, we must train and equip strong Christian students to reach equally strong non-Christian students and to enlist their ability, zeal and enthusiasm for the propagation of the Lord's Gospel and the extension of His Kingdom.

To accomplish this it seems to me that there are two definite things to be done, and they must be done speedily. First, we should as quickly as possible train native workers to the highest possible

efficiency; and secondly, we should give them definite and proper responsibility when they are qualified.

Concerning training I cannot over-emphasize the importance of thoroughness. The Chinese mind is both subtle and comprehensive. It has the highest respect for profound knowledge. Hence the most successful native and missionary evangelists have been the most highly educated. Inasmuch as China does not possess at the present time educational facilities above the high school grade, to measure by Western standards, I strongly advocate the advisability of supplementing home education with several years of study abroad, preferably in this country. The work of an evangelist is not only one of the most important but also one of the most difficult. The native evangelist should, therefore, have the highest possible education and the most thoroughgoing training, and nothing short of that.

Now, with regard to responsibility I touch upon the keynote of the missionary problem. Hitherto in China, as in all newly opened fields, the ministry has been conspicuous by the absence of well-trained and educated men. This is partly due to lack of time and facilities for the development of the native ministry, but greatly due to the unwillingness of the missionaries, with a few notable exceptions, to be sure, to give responsible positions to the native workers. I say this both to express a deep personal conviction based upon careful observation and also to voice, as a mouthpiece, the consentient opinion of the Chinese student body. Meanwhile, we Chinese Christians should realize also that we must justify our holding responsible positions by showing ourselves capable and efficient. No greater evil could befall the Church than the holding of responsible positions by inefficient men.

In thus advocating the training of and the giving responsibility to the native workers, I would not be misunderstood. I would not have you think that we do not need any more missionaries. If there ever was a time when we needed missionaries most it is *now*. The China Inland Mission once drew up a map of China in little squares. Out of the four hundred squares or thereabout only a part of a single square was white, and this represented the number of Christians. At one time there were over 15,000 Chinese students in Japan, but among so large a number we could find only six Christians. Could we expect, then, such a handful of Christian students to evangelize the tremendously large body of non-Christian students, or the two hundred thousand Christians all told to evangelize the gigantic number of four hundred millions, in this generation? Moreover, China is now just awakening. I consider this the time of all times to make a forward move. We assuredly realize, therefore, the necessity of your help, and especially now. With sincere and hearty co-operation as our watchword, let us Oriental and you Occidental students join hand in hand to advance

God's Kingdom in China and the Far East. Then we shall see how the faces in the Far East will also smile as the faces in the Occident are smiling today. We shall realize what the power of Jesus Christ ought to mean to these Oriental countries, if we will only put our hands to the plow. And, remembering the words of Zechariah, "Not by might, nor by power, but by my Spirit, said the Lord of Hosts," let us measure up to the occasion in the power of the living God.

CHINESE STUDENTS AND THE EVANGELIZATION OF CHINA

MR. ARTHUR RUGH, SHANGHAI

China is a nation of students. Four thousand years ago Confucius said, "If a man have learned wisdom in the morning, he may be content to die before sunset," and generations have followed that sage in a great reverence for learning. That being the case, they are not only a nation of students, but they are controlled by the student class. They are led, as all nations are led, by the students because of their superior training. They are led still more in that land than they are in this land, because of the peculiar position the students hold; and, most of all, the students lead because of their numbers. They are the most homogeneous, the best organized, and the most organizable group of citizens in the Empire.

You students know that modern education as conducted by the nation dates its history from four years ago. Since that time more schools have been organized in that Empire than in all the nations of the world combined, and when they have finished their school system they will have more young men in school than North America, Germany, England, and France combined. They will use two hundred and fifty million text-books a year. They will have eight thousand normal schools in which to train their teachers. Against a mass of students like that no force can stand or would dare to raise its hand. Win the students of China to Jesus Christ and the battle is over and He is King. Lose the students of China, and the battle is over and defeat is ours for Heaven knows how many centuries.

Two things are perfectly clear in the redemption of China. One is that it will be won by the native people themselves. As has been said, it is numerically impossible for any one else to win them. Transplant every pastor of Protestantism and every theological student immediately to China and you cannot man the field. It is im-

possible for a deeper reason. The laboring man, who was the mainstay of the early Church, was too weary to care if some foreigner in a broken tongue managed his Church; but the professor of a government college does not understand why his religious policy should be determined in New York, and the higher classes in China will not be won by Americans or Englishmen.

The second thing that is perfectly clear is that the native Church will be directed by an educated leadership in its ministry and in its laymen or it will never succeed. The development of a leadership equal to the task of marshalling the native Church to win the greatest nation on earth is the problem we face. What is the Student Movement doing to help in developing that leadership and that Church? Not nearly as much as it should. I have no time or nerves or heart to praise any organization, but the beautiful Gospel of Jesus Christ through this Movement which He has raised up is doing something. First, it is winning men from the student classes that would not otherwise be won; not as many as we wish for, but twice as many last year as ever before. And it is winning men from the highest ranks of the student life. I do not think of any man that has more influence among the educated classes than Mr. Chang, of Tientsin, of whose conversion and devotion to Christ you have read. Secondly, it is winning out from those students a good many of the choicest men to give their lives to the propagation of the Gospel. But here again there is by no manner of means the number there should be. You have heard of the band of over a hundred in Pekin University who have pledged their lives and are giving them to the evangelizing of China. I think some of you have a feeling that it is their duty, that having been won by the glorious Gospel of our Christ that they will be chargeable before God if, at great sacrifice even, they do not give their lives to the propagation of the Gospel; as if God demands from them one whit more of devotion than He demands of us.

Perhaps you have not heard of Shantung Christian University, where last year a hundred of her higher classmen in one week gave their lives to the ministry. A committee from the theological seminary which these men are to enter went to examine the men and reported that everything went to show that their decisions were genuine. We regard with great thankfulness the miracle of the birthday of the Student Volunteer Movement in North America, when one hundred students gave their lives to the propagation of the Gospel, but last year *one college* in China brought an equal offering, and these hundred men did it in the face of an opposition and temptation the like of which no five hundred students in America ever knew.

Boone College, which gives an unusually fine English education, and whose graduates can practically dictate the positions they will accept in government service, sent twenty-three of the best grad-

uates to the seminary, practically every one of whom, as I know, was a leader in some realm of college life. What kind of men are they? I remember sitting with one of them in his room in increasing bewilderment and admiration at the brain power of the man and the beauty of his personality. We talked not only of some of the perplexing questions of life that night, but also about the Young Men's Christian Association, of which he was president, and with the sagacity of a statesman he placed and used the fifty-five men on his committee system. In twenty-seven states of the United States and eleven provinces of China I never saw a better president of the Young Men's Christian Association. We knelt together and he poured out his heart in a prayer the love of which must have rent the heavens, and I loved him to the depths of my soul. He came to the Yangtse Valley Student Conference and led the Methods' Hour, the discussion of the methods, the hardest thing to do in a conference. I have been in a score of such conferences here and there, and I never saw this difficult task handled with greater skill and efficiency. This is what he was last year when he was graduated. He might this year have been a professor in his college if he had chosen; he might have been secretary to the Viceroy if he had chosen; he might have had one of a hundred positions of influence at a princely salary, as salaries go in China, and he might have been the leading Christian layman in any one of a thousand cities. Where is he now? Pastor of a church in the Yangtse Valley at fifteen dollars a month, in a city where not one in ten thousand people can talk with him in English or appreciate him. Has he lost his opportunity? Won by the spell of his lovely personality, into his church will come the sons of the nobles, and out from his church in the days of its strength will go magistrates, governors and viceroys, to sit as Christians in the seats of power and the day of Christ dawns swiftly over the hills of China.

Four years ago, in one of the student conferences, a teacher in one of the schools gave his life to the winning of men. He was tested, in every realm of Association work, in Bible class teaching, in organization, in speaking in conferences, in literature, and failed in none or ever did mediocre work. About a year ago he went alone to a college where there was great need of evangelistic work and swept the school, sixty of the older students applying for admission to the church, and the president of the college writing that this teacher's work in three days gave him a vision of such a revival as the world had never seen. Then he went to the Yangtse Valley Conference, and in a strange dialect set it so on fire with the passion for winning men that we could not hold ourselves down to methods and plans and we did not care to. Bishop Roots said nothing had ever happened to Boone College to set it on fire for the work of winning men like the work of that humble man.

The third and last thing I wanted to say was that we are win-

ning—no, not we, but the Gospel through the Movement is winning men who are capable of leading these men who are giving their lives to the ministry. The words of one of these leaders are printed just before mine, and the day is coming when as he follows meekly the mighty Christ, hundreds of that land will follow him—of the leaders, I mean. And may I say—it has nothing to do with the subject, but I want to put it on record—that no man lives in this land or any other land in the world with whom I would rather spend my life in companionship than with that man. Not only great spiritual leaders such as he, but leaders in business and finance, is God raising up through this Movement to lead the Church of God in China.

The secretary of one of the city Associations, who, during the last four years has been the leading spirit in raising one hundred thousand dollars for the work for his own people gives us faith to believe that in the near future there will be deacons and elders of the Church in China who can command the gold also of that Empire, and they will have a Church that will not only be led by their own people but financed by them.

When this is all over and our Lord has the crown on His head, the greatest single campaign that was ever won for Him will have been led and planned and carried out by Chinese Christians. And has it occurred to you that God, who saw it all before we ever saw it, has been preparing these men of giant brains and of great hearts and imperial wills to do it, and does it give you something of a sense of being on holy ground to sit by a man like that whom God knew would have to lead the greatest Empire of the earth into the Kingdom? I do not know what you veterans must feel of overwhelming joy as you turn your faces back to China. I can only tell you, students, that if you ever get the privilege of going to China for six years and come back here for a rest, you can do nothing but look up to the holy God and ask Him why he ever trusted you with a privilege like that, and pray to Him in the night that He will give you health to go back, for nothing on this side of heaven is equal to it.

THE MISSIONARY POSSIBILITIES OF THE JAPANESE STUDENT MOVEMENT

MR. G. SIDNEY PHELPS, KYOTO

It is the testimony of many of the leading missionaries in Japan that the most signal contribution of the Japanese Student Movement was made at the very day of its inception. The birthday star of the Student Movement was welcomed with joy by many of the wise men of the East, because that was the day, so these veteran missionaries say, when the young Japanese Church, just awakening to a sense of its own possibilities, was nearly engulfed by the waves of rationalism, materialism, agnosticism, and selfishness that swept over it, and also, I am sorry to say, by the teachings of some who denied the deity of the Head of the Church. At that time the student Movement came to Japan bearing its message from the united Christian students of the world.

One of the leaders, the most statesmanlike of the missionaries of that day, personally told me that when the Secretary of the World's Student Christian Federation visited Japan at the time of the discussion and argument over the basis of the proposed student organization, the representatives of the Japanese Church were in the mood to insist upon omitting the evangelical test. Mr. Mott held out against great odds. There was nothing for that anxious missionary to do but to sit and pray for the direct intervention of the hand of God. After three days of debate these Japanese Christians, gathered together there, almost unanimously accepted the evangelical basis. That day, as the veteran missionary assured me, was the turning point in the history of missions in Japan.

The Student Movement in Japan has not only professed that belief in the evangelical basis, but its members have actually lived it from the very beginning. They have shown this spirit constantly in their evangelistic zeal, throughout the universities and colleges. It is a common thing for the student Associations to report from five to twenty-five conversions and baptisms during the student year. Missionaries and pastors who go about doing evangelistic work testify that at almost every point they find earnest, well-trained students who have come back from their Associations prepared to assist in local evangelistic work.

We are much impressed, also, by the natural religious life of

these students. I dare say that there are few student groups in this country who habitually begin not only their day's exercises with prayer and devotion, but also their social gatherings and their athletic meets. The great evangelistic campaign waged throughout Japan after the World's Student Christian Federation Conference in Tokyo two years ago was an indication of the missionary possibility of this student Movement. Forty distinguished foreigners and thirty picked Japanese leaders addressed great audiences drawn from the most intellectual classes. Barriers of ignorance and prejudice against Christian teachings were broken down and the intellectual attractiveness of Jesus exercised its potent appeal. When these bands of workers visited all the great cities and student centers of the Empire, carrying everywhere a direct evangelistic message, over fifteen hundred young men of the educated classes signed cards declaring it to be their desire to be disciples of Jesus Christ, and four hundred of these have actually been baptized since that time. Evangelistic zeal is also shown by the personal endeavors on the part of the students. They form little bands and go out from their student centers to do direct evangelistic work in the surrounding districts.

Moreover the results of the influence of these Japanese Christians are being shown by the rapid crystallization of public sentiment in favor of reform along Christian lines. No greater or more significant victory has ever been won in non-Christian lands than the securing, through agitation, of an order to dispense with the presence of "geisha" girls in connection with the visit of the American battleship fleet a year ago. A second blow to that time-honored but iniquitous institution was struck when, closely following the first, the Imperial Household Department issued an executive order prohibiting thereafter the dancing of any "geisha" in the presence of any member of the Imperial Family!

If another test is needed for the efficiency of the Students' Movement, we find it in the quality of the men it has sent out. Not only have they been the great men of God who have given their lives as leaders of the Movement—men like Bishop Honda and Drs. Ibuka and Motoda—but many have gone out as pastors, native missionaries and laymen, to lead the great reform movements of the Empire. We think also of those consecrated and zealous men who have given their lives to secretaryships in the Association. We think of men like Masutomi, a veteran army work secretary called of God to begin a great rescue movement for women in Manchuria, which has attracted the attention of the Empire, and which has given an impulse towards reforms along social lines such as has never before been seen. We think of Yamamoto, who gave up a good position in a great business corporation to devote his life to a secretaryship in Tokyo. We think of Niwa, our veteran secretary, who has given his life to advance the work of the Associations in Japan. My

first language teacher, Takabatake, was one of the pioneer army work secretaries in Manchuria during the war. This young man had returned from Manchuria. While secretary of the Kyoto Association he received twenty dollars a month. He came to me with the proposition that he be made religious work secretary of that Association, and to make such a work possible he offered to give one-half his salary towards a substitute secretary. I love to think of another language teacher of mine, Sadakata, who, at the battle of Mukden led a small party up a hill where General Kuropatkin's staff was and captured a Russian major. For this bravery he was decorated with the highest honor the Emperor could bestow, a pension being added. One day after his return he came to my office to show me a picture upon which he was working. I asked him, in the course of our conversation, to tell me what was the chief ambition of his life. After some hesitation he said, "I know that it will take a great many years, but it is my deepest ambition to become so like Jesus Christ, and to become so skilful with my brush, that when I am an old man I may paint a picture of Jesus Christ that will express to us Japanese what your Western pictures express to you." Think of it! An Oriental interpreting with the brush the matchless face of Jesus Christ. What a gift that will be to the whole world!

The field is the very citadel of the Empire! It contains over 15,000 university and college students, 110,000 high school boys and 165,000 technical school students—290,000 in all! We are awed not only by its vastness but by its accessibility and its responsiveness! A few years ago students were warned against Christians as the "evil sect." Today not only do students and teachers flock to hear the Gospel messages, but we see the spectacle of the Imperial Minister of Education himself actually appealing to the Young Men's Christian Association to provide more Christian student hostels for the avowed purpose of ministering to the moral and spiritual needs of the nation! The pressing problem in Japan is not how to open doors but how to enter in and take possession for Jesus Christ before His enemies preëmpt the ground!

No, it is not a question of accessibility or of responsiveness to the missionary's appeals that cause him sleepless nights; it is the terrible moral conditions in which are living these future leaders of Japan! It is the fact that this entire educational system is crystallizing, oh, how rapidly and irretrievably, into a solid mass of agnosticism and sin, which unless we shall now imprint it with the image of our Saviour will increasingly resist the influences of His Gospel! What disturbs slumber is the despairing call of our fellow students, without Christ, fighting a losing battle! There are few places in the world where both men and women students are more subject to fierce temptation to intemperance, impurity, and selfishness. Nowhere is vice more flagrant, more safe, or more cheap. There rings in my ears today the urgent appeal of a dozen Christian medical

students who in desperation asked my help to find a small house where they could take refuge from sin. With tears this remnant of the Lord, in an institution where among the entire faculty there was not a single Christian, declared that for days they had searched for a public house where they would be free from constant temptation to intemperance and impurity, but that in that great city of 400,000 inhabitants, with its population of 10,000 students and its 10,000 registered shrines and temples, they could not find one such place!

I must not allow myself to describe the bitter, pitiful, hopeless condition of the women students, whose heroic ambitions coupled with poverty make them the prey of the most diabolical forces of society. But it is among these women and these men that the Church must realize her missionary possibilities, and it is to these that the student Movements in Japan acknowledge their mission.

THE CHANGED SITUATION IN THE UNEVANGELIZED WORLD AND ITS MESSAGE TO THE CHRISTIAN SPIRIT IN THE UNIVERSITIES AND COLLEGES OF CANADA AND THE UNITED STATES

In Eastern Asia

In the Indian Empire and Southern Asia

In Western Asia

In Africa

In Latin America

CHANGING CONDITIONS IN EASTERN ASIA

THE REVEREND ARTHUR J. BROWN, D.D., NEW YORK

THE FIRST OF these changing conditions which impresses one relates to travel. In 1863, Hunter Corbett was six months in reaching China, and the hardships of the journey impaired health. We left New York July 28, 1909. In five months we not only traveled around the world, but had fifteen days in Japan, twenty-five in Korea, fifty-six in China, and saw something *en route* of Siberia and Germany. The greatest hardship of the journey was the heat which we endured in passing through Chicago, and, while I have returned with weariness and a cold, I am not an invalid.

And the significance of this is that it is commonplace. Any one can do it. The Pacific steamers are luxurious. The railways of Japan swiftly take one to every part of the country. Eight years ago, when we were in Korea, we had to travel through the interior in chairs borne by coolies. Now a railway train awaits the traveler at Fusan and takes him easily the entire length of the country. One may look through the car window upon the line of Russian retreat and of Japanese advance. The meals we ate in the dining cars of the Chinese Eastern Railway were quite as good as we have eaten in any dining car in the United States, and our compartment on the Siberian Railway was more comfortable than my berth on the New York Central Railway last night.

These things are simply illustrative of general conditions. The steamship today crosses the widest seas and runs up every navigable river. The noise of the railway is heard in the remotest interior. The locomotive enters Jerusalem, crosses hoary Lebanon to Damascus, the oldest city in the world. Think of the Anatolian Railway, which, starting opposite Constantinople, has stations at Haran where Abraham rested, and at Babylon where Nebuchadnezzar ruled, and at Nineveh where Jonah preached, and at Bagdad where Haroun Al Raschid wandered by night. A generation ago Jules Verne was thought fantastic when he wrote "Around the World in Eighty Days." Any one can now travel around the world in forty days.

No one can read the New Testament without discerning that the Roman roads were a large providential factor in the dissemination of the Gospel during the first century. Are not these modern rail-

way and steamship lines God-ordained highways for the messengers of Christ? They mean that all the world is open.

What I saw and heard in the Far East reminds me of those words in Isaiah 13:4: "The noise of a multitude in the mountains, as of a great people! the noise of a tumult of the kingdoms of the nations gathered together! Jehovah of hosts is mustering the host for the battle." As I think of the Student Volunteers of this generation, I associate with those words of Isaiah the words in Esther 4:14: "Who knoweth whether thou art not come to the kingdom for such a time as this?"

Changing conditions in the Far East profoundly affect our missionary responsibility. Political conditions are changing. Japan, which a generation ago was regarded as insignificant, has leaped at a bound to the place of a world power. She is making her influence felt in every part of Asia. There is not a cabinet in the far East, there is not a cabinet in Europe or America, which is not considering the eager and determined ambitions of the Island Empire. Many hate and fear the Japanese, but no one despises them, certainly no one in Russia. Korea within five years has lost her independence and is undergoing political reconstruction. The government of China is in confusion. The deaths of the Empress Dowager and Chang Chih-Tung and the dismissal of Yuan Shih Kai have withdrawn the master spirits of the Empire. The baby Emperor plays in the nursery, while his youthful father, the Prince Regent, vainly tries to guide the destinies of state. The provincial governors are becoming more and more independent, the masses of the people more and more restless. No one knows what a day may bring forth. Meantime foreign governments are entrenching themselves. The Legations in Peking are veritable fortifications. Germany has built at Tsing tau, fortresses pronounced by a military expert more impregnable than Port Arthur. England occupies Wei-hai-Wei, Shanghai, Tientsin and Hong-kong. Russia still holds the Northern part of Manchuria. France is working northward from Tong-king, while our own country by its occupation of the Philippine Islands has taken possession of a strategic base of the utmost importance. The ablest statesmen of the world are considering today the significance of the political transformations in the Far East.

Commercially and economically conditions are changing. The products of the West are pouring into the East. Foreign clocks keep the time of the gentlemen of Asia. German lamps light the residences of Chinese mandarins. The Standard Oil Company illuminates the humblest home. A Chinese tailor made me an overcoat out of English cloth and on an American sewing machine. I traveled in Korea in a car made in Wilmington, Delaware, drawn by a locomotive from Philadelphia, over rails made in Pittsburgh, fastened by New York spikes to Oregon ties. I preached in a building in Weihien, China, which was made out of Chinese brick, German steel

binding plates and rods, Oregon fir boards, Belgian glass, British cement, and Canadian nails. Our luncheons usually included Chicago beef, Pittsburgh pickles, London jam, and Minnesota flour. I found bright young business men pushing their way into the remotest interiors with the products of the manufacturers of the West. Almost every public building and palace in the Far East is lighted by electricity and has the convenience of the telephone. Our wide-awake business men are considering these open markets. No enterprising American business man today is concentrating his attention upon his own city. He is thinking of these open doors in the Far East.

Intellectually conditions are changing. The ideas of the West are going into the East. The literature, science and philosophy of Europe and America are becoming familiar in Asia. Daily papers report the latest tidings of the world. The books of Herbert Spencer and John Stuart Mill are widely read. Japan has a public school system in which ninety-two per cent of her children of school age are being trained, a system which culminates in the Imperial University at Tokyo, one of the best equipped universities in the world. I visited the high school of the eight Manchu Banners in the city of Peking and found American text-books in the hands of sons of Manchu noblemen. The Vice-President of the Imperial Board of Education in China told me that there are thirty thousand government schools in the Empire. I visited a number of them and can testify to the elaborateness of their equipment, although, from an educational viewpoint, the work which they are doing is very poor.

The English language is today becoming a universal language. Almost everywhere you travel you will find your railway tickets printed both in English and the vernacular. The institutions and the methods of Europe and America are studied. Young men are sent to the United States, to England, and to Germany. I talked with the principal of a great institution of learning in Tientsin. We were speaking about the desire of the Japanese to furnish ideas for China and to lead her life, and this Chinese gentleman said: "The distance between Japan and Europe is only the difference between seven days and fourteen days. Why should we take our ideas from Japan when all the world is open to us and the best that the world has to offer is available?"

And so an intellectual awakening is taking place in the Far East, an awakening of stupendous proportions. No longer is the ambitious Asiatic content with the classics of Confucius; he is studying the very things that you and I are studying. Consider this: Ambitious young men in the Far East will get a modern education, and they will get it of one of three men—a non-Christian, probably an anti-Christian Asiatic, or a Roman Catholic priest, or a Protestant missionary. Has that fact any message to the universities and colleges of Europe and America?

Morally conditions are changing. The ethnic religions did not have many restraints, and what they had are disappearing. Everywhere I found thoughtful men lamenting that the temptations of the new era are worse than the temptations of the old. Japan never had much morality, but Japanese young men today are immoral to a degree which alarms the statesmen of Japan. The Japanese are spreading vice and opium all over Korea and Manchuria. A generation ago the average young man had simply the temptations of his local community. Today the average young man has the temptations of the world. Nor can the white men assume a "holier than thou" attitude in talking about the Japanese. The foreign concessions in the treaty ports of the Far East are Sodoms and Gomorrahs, worse than Sodom and Gomorrah of old because more intelligently, more deliberately wicked. All the vices of our Western civilization are pouring into the Far East. Four Chinese gentlemen, at the table next to me in a dining-car on the Chinese Eastern Railway, were drinking more than was good for them, and the liquor was foreign whiskey. The worst men in the Far East today are not Chinese or Japanese or Koreans; they are degenerate white men. Read what Mr. Taft said, when he was Governor-General of the Philippine Islands, regarding many Americans in that region. Read the article of Robert Murray about the morals of some Americans in Shanghai. Is the contact of the East and the West to result in debauching Asia to a worse extent than it was debauched before?

The combined result of all things, good and bad, is an upheaval of society. The fountains of the great deeps are broken up. The transformation which is taking place is comparable only to the Crusades of the Middle Ages; but that change, great as it was, was puny compared with the colossal transformation taking place among the five hundred millions of people in the Far East. New wants have developed; new ambitions have been kindled; new discontents are felt. A new national spirit is manifest. All over the Far East society is seething with impulses from the West. The Asiatic is not cringing before the white man as he did a generation ago. We may almost fancy the typical Asiatic, when he addresses the white men of today, making his own the menacing words of Shakespeare's Jew: "Hath not a heathen eyes? hath not a heathen hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us, do we not bleed, if you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge?"

Everywhere in the Orient one finds the impact of revolutionary forces. The old Asia is passing away. The tremendous question faces us: Is the new Asia to be better or worse than the old Asia? That question, humanly speaking, has not been determined.

Whereas the opening years of the sixteenth century saw the struggle for civilization; the opening years of the seventeenth century for religious liberty; the opening years of the eighteenth century for constitutional government; the opening years of the nineteenth century for political freedom; the opening years of the twentieth are showing what James Russell Lowell called "one death grapple in the darkness 'twixt old systems and the Word."

Do these facts constitute any summons to the Christian men and women of our colleges and universities? Shall we send to the Far East our political ideas, our mechanical inventions, and not our Christian ideals? Is there any regenerating influence in a railway or a steamboat? We have taught the men of the Far East to kill one another more scientifically than they ever knew how to kill before. We have placed in their hands all the weapons of our modern civilization until they menace the peace of the world. Are we to place in their hands these weapons and not communicate to them the principles which regulate power? Are we going to send our worst into Asia and not our best, our whiskey and not our Bibles?

Sometimes men say to me: "These people have religions of their own." I reply: "That is not true." There is not an ethnic faith in Asia that is a religion in the sense in which you and I use the term; that is, the knowledge of a wise and loving personal God making His will known to men, requiring of them a holy life and communicating to them power by which they may attain that life.

And this leads me to say in conclusion that spiritual conditions are changing. Indeed, the spiritual force is one of the mightiest operating in the Far East. There is a warfare being waged on that mighty continent. There is no beat of drums and the ear does not hear the sound of trumpets, but there is a conflict beside which all other conflicts are insignificant. It is right against wrong. It is virtue against vice. It is heaven against hell.

I wish I had time to tell in detail the inspiring story of missionary effort in the Far East. How difficult it is for us to realize that there is living today in East Orange, New Jersey, a man who was one of the first missionaries to enter Japan fifty years ago. Only last October Japan saw the semi-centennial of Protestant missions with seventy-five thousand adult communicants and a self-supporting, self-propagating and self-governing Japanese Church. About the same time the missionaries of Korea celebrated the twenty-fifth anniversary of the arrival of the first Protestant missionary. Today there are in Korea 115,000 baptized Christians, besides a great host of catechumens. As I journeyed through the Land of the Morning Calm and looked into the faces of those people who have recently come out of darkness into His marvelous light, I felt that the Spirit of God was working with mighty power. I entered the little city of Chai Ryung, where the missionary station is only five years old, and addressed an open air meeting Sunday afternoon—open air

because no building could hold it. Twenty-eight hundred Christians sat on that hillside under the open sky and sang their hymns of faith and love.

Men told us during the Boxer outbreak of 1900 that there would never be any more Christians in China. At that time there were supposed to be a hundred thousand communicants in the Empire. Dr. Julius Richter says that there are 400,000 Christians in China, of whom 246,000 are adult baptized communicants. Wherever I went in that great Empire, I seemed to hear the stately steppings of the Son of God, and I marveled as I communed with those Chinese Christians to see the evidences of their faith, courage and fidelity.

Everywhere the teachings of Christ are leavening society and exalting ideals. In all parts of Asia you find men and women, sometimes in high position, more often in low position, who have caught the vision of Jesus Christ, who have yielded their hearts to Him, and who are witnessing a good confession before their neighbors and friends. Taking a broad view of the non-Christian world today, two million converts have been enrolled, and the number actually added last year was 167,674, an average of about 450 a day.

I have not time to speak of our foreign missionary force, the "far-flung battle line" of the Church of God. The more I have seen of them in their homes, the more familiar I have become with the conditions of their lives, the more sure I am that they are men and women of ability, of culture, of consecration, who average higher than any other class I know. Overburdened, they are looking towards the Christian young people of North America and praying that there may come from the colleges and universities of our land a larger reinforcement to help make Jesus Christ known to the millions of the Orient.

No small or narrow men can meet the situation in Asia today. We want men of physical and intellectual vigor, men of mighty faith, men who believe that Jesus Christ is the propitiation for our sins, and not for ours only but also for the sins of the whole world. I think sometimes of these words of Father Hecker, the founder of the Paulist Fathers: "I believe that a body of free men, who love God with all their might, and who know how to cling together, could conquer this modern world of ours." May God grant unto us largeness of vision; lift us above all provincialism and sectarianism and enable us to look out upon the great sorrowing, teeming, struggling world for which Christ gave Himself.

"Why did they not make him face the palace?" a traveler is said to have remarked as he looked upon the equestrian statue of General Gordon in Khartum. "Oh, no," said the guide, "they made him face, not the palace where he might have been at ease, but they made him face the Sudan for which he gave himself." Surely today the face of the Lord Christ is toward this remark-

able situation in the Far East. I know that there are difficulties, that the obstacles are formidable. If we leave Christ out, I do not know what should be said of the future; but we may paraphrase the immortal words of Gladstone on the Reform Bill and say: "Time is on our side. The great spiritual forces which are moving onward in their might and in their majesty, and which the tumult and strife of this present time can neither impede nor disturb, these forces are on our side; and though there may be times when our banner shall droop over sinking hearts, there will come a time when it shall float again in the eye of Heaven and be borne onward to a certain and perhaps to a not distant victory." As I return from the Far East, I can say with a deeper and holier meaning than the author intended:

"I have seen Him in the watch-fires of a hundred circling camps.
They are building Him an altar in the evening dews and damps.
I can read His righteous sentence in the dim and flaring lamps,
His day is marching on.

"He has sounded forth a trumpet that shall never call retreat.
He is sifting out the hearts of men before His judgment seat.
Oh, be swift, my soul, to answer Him; be jubilant my feet.
Our God is marching on."

"And who knoweth whether thou art not come to the kingdom for such a time as this?"

THE INDIAN EMPIRE AND SOUTHERN ASIA

MR. GEORGE SHERWOOD EDDY, M.A., INDIA

THE MOST encouraging thing which I have seen in India is the present unrest. While that unrest was occasioned by the partition of Bengal and by Japan's victory over Russia—one of the smallest Oriental nations conquering the largest Occidental nation—while these things were the occasion of the unrest, its cause lay deeper. I believe its cause is found in the conflict of the new civilization with the old; the working of the leaven of a new principle, the birth-pangs of a new life. It is the new wine of Christian civilization working in the old wine-skins of social and religious custom.

If we analyse the contributory causes, I believe we shall find five which have led to this unrest. First of all, Western education has led to the breaking down of old ideals, and the reading of English and American history has given them a new word, a new thought—that of *liberty*. Second, the natural antipathy to foreign rulers and the inability of the East to understand the West. Third,

the poverty of the masses, leading to natural dissatisfaction. We retire in comfort, if not in luxury, while forty millions in India, who have not enough to eat the year round, lie down hungry upon a mud floor. In one part of India with which I am acquainted the average income of a family is seven cents a day, two dollars a month, or twenty-four dollars a year. The fourth cause, augmenting the dissatisfaction of the masses, is the agitation by educated Indians through the national congress, through free speech and a free press, with their ambition for self-government. And, last of all, there is the beginning of the general disintegration and breaking up of the old order, both social and religious, the dissatisfaction of the people with life under present conditions, the utter inability of Hinduism after three thousand years of fair trial to uplift the masses of India, or to meet the need of that great unsatisfied heart of India, which can never be satisfied apart from that Name, than which there is no other given under Heaven whereby they or we can be saved.

The English are hated in Bengal today, as we are in the Philippines, or as Japan is in Korea. My own sympathy is with the people in their national aspirations, and yet common honesty would compel us to admit the blessings of British rule in India. If there were time, we could point out in passing the 30,000 miles of splendid railway, placing India already fourth in the world in mileage; 53,000 more miles of telegraph system, better than our own in some respects; 25,000 miles of irrigation canals that have redeemed more than twenty million acres of waste land, with $150,000,000 of English capital; more than 50,000 miles of macadamized roads—not to mention other roads, often better than our own in this country. Think of their splendid educational system, with five universities as examining bodies, 145 colleges, 165,000 institutions and primary schools, and 5,700,000 pupils in India today. Or recall the splendid medical work of the British Government with its 2,500 hospitals and dispensaries treating over 22,000,000 of patients last year. Or note results of their philanthropic and humanitarian reforms in the amelioration of the conditions of women, and the suppression of many gross wrongs in that country. Or note the growth of India's trade. It is true, India is poor, having had to cope in the last fifty years with twenty-two famines that have swept off 28,000,000 people, not to mention the 5,000,000 more destroyed by the plague. Facing such poverty, and in spite of it, the trade of India has increased ten-fold in sixty years, so that her trade today stands first in Asia, and ninth in all the world. Consider the splendid system of government. We take the census there in a single night, between sunset and sunrise, of three hundred millions of people, every man, woman and child. The new reforms introduced by Lord Morley are giving the people the first steps toward self-government. The political leader of the Madras Presidency said to me the week I left India: "Lord Morley has given more than I myself at present would

have given to our people. It will take us a full generation to appreciate and apply these splendid reforms and live up to them." And he added: "I must admit that the British Government, with all its many faults, is at least the best instance in history of the government of one people by another."

Yet in spite of this, there is this great and growing unrest. The awakening of India is the great fact that we face in Southern Asia, and that awakening is two-fold: first, within the Church; and second, without the Church, in the leavening of the life of the people, in the reaction of Christianity upon the non-Christian religions and upon the whole nation.

First, let us note the awakening within the Church. Now I admit that India presents, with one possible exception, the greatest difficulty of any country in Asia. With its iron-bound social caste system, its subtle pantheistic philosophies, India presents a difficulty greater than Christianity ever faced in Pagan Europe, in Greece or in the Roman Empire. India will probably be the last country in Asia to be won. Yet even India is becoming slowly but surely Christian. Take the census in the last ten years. While the population increased two and a half per cent, and the Parsees four per cent, the Jews six per cent, the Mohammedans eight per cent, and while the Hindus lost a fraction of one per cent, Protestant native Christians increased sixty-three per cent or more than twenty times the rate of increase of the population. In the last fifty years, while our Roman Catholic brethren gained one hundred and eleven per cent, Protestant Christians gained eight hundred and fifty-seven; and even India is becoming Christian.

We may trace two main currents of progress within the Christian Church. First, the great mass movement, the ingathering of the masses of India within the Church. Already more than half a million have been gathered in from the lower classes, and fifty millions of outcast people are at the doors of the Church today, who can look only to us and the Christian Gospel to uplift them. The last audience that I saw in Southern India, just before leaving to come here, was one of a thousand Christians, not a convention like the Rochester Convention, but just the local Christians of that one church coming out every night that week to a religious service. How many churches in America would furnish a thousand every night for a religious meeting? Yet there they were, remarkable not only in number, but in the quality of the work. Seventy years ago in that native state among the outcast slaves, you could have bought any one of those men for three dollars, or a woman for two dollars, with the right and the title deed to do with them what you pleased. They were slaves, serfs, sold with the soil. You bought so many acres of land, so many slaves were thrown in. The cheapest commodity was humanity; cheaper than the dirt beneath their feet. The women were not allowed by the upper caste to clothe

themselves above the waist. I saw those people there, a thousand Christians clothed and in their right minds. Across the street was their great college with its examinations for grade harder than those in some of our colleges. There was their hospital with its dispensaries, where one European doctor and his trained assistants treated last year one hundred thousand patients, or more than twice the number treated in one of the great New York hospitals, at less than one-tenth the cost. As I saw that moral, Christian civilization uplifted in a generation, I gave thanks for what God had wrought. And there was not one generation only. In the London mission, those congregational Christians alone numbered 70,000. But they are no longer "Congregational," in our Western sectarian sense; for we have united all the Congregationalists, all the Presbyterians, all the Dutch Reformed Christians of South India, from the missions of America, England and Scotland, into one "United Church of Southern India," 150,000 strong.

A night's ride miles from a railway brought me to the next mission. As we rode across the sands, one morning, up over the palm trees rose the spire of a Christian church. Within twelve miles of that spire are 15,000 Christians; within a hundred miles of that church are 100,000 in the Church of England alone, that came in largely through a mass movement. As I entered the church I was told that the stone at the entrance was the old altar stone, once reeking with the blood of beasts, that had been sacrificed to the devils, in the demon temple that stood on the spot, until the last man became a Christian, when with their own hands they tore down that devil temple, and erected that great Christian church seating three thousand Christians. I preached there that morning and in the afternoon four miles away, in the next church, in a little building with a thousand people crushed in together, as they are every Sunday. They told me that every morning throughout the week and throughout the year, before daylight, some three hundred men come out to hear the word of God and to pray before going a mile or more away for their work in the fields; and that the women hold prayer meetings down every street in the village every night during the year.

The masses of India can be uplifted. In one mission I saw a man, low-browed; looking almost like a missing link between the human and brute creation. He could count painfully to ten if you let him look at his fingers or toes, but no further. I asked him how many children he had. He said he thought they had twelve. I asked his wife and she said she thought they had ten. As a matter of fact, I believe they had eleven. But that man had three sons in college, one to go out as a minister of the Gospel, one as a Christian doctor, one into government employ, to compete with the caste man, who has had a monopoly of religion and culture for three thousand years. It doth not yet appear what they shall be. Some of them have come out of poverty so great, that I have seen them carrying

home a reeking carcass, with a song that at last after weeks they were to have another full meal. The only meat some of them ever get is the carrion, the dead cattle that die of disease, as their only perquisite from the community. There are fifty millions of these outcastes, and ours is the great, triumphant, joyous task of uplifting them as sons of God.

"Rice Christians?" If you could never get a meal of rice, if you had never been allowed to own an inch of ground, if you and your ancestors for a thousand years had never been allowed to learn your A B C, never been allowed to darken the sacred temples of Hinduism, if you had been treated as lower than the brute, and your only hope of ever looking God or man in the face was through accepting Jesus Christ, you and I would be a "rice Christian." And yet they are persecuted, these very outcast men, when they become Christians. I have scarcely had one yet in my station that was not persecuted by his relatives for coming over to Christianity.

There is, then, in the Christian Church, this encouraging Movement. I wish there was time to trace it through India. It is now beginning not only among the outcastes, but among the middle castes, the great backbone of India; they too are beginning to come in numbers.

But there is a second encouraging sign in the Christian Church, *a new missionary spirit.* I shall never forget the night we knelt in the pagoda, where a hundred years ago Henry Martyn knelt and prayed. Henry Martyn said that he would as soon expect to see a man rise from the dead as to see a Brahman converted. And yet there in the spot where he said it, I saw kneeling converted Brahmans, converted Mohammedans, the leading Christian young men from the Punjab to Ceylon, from Bombay to Bengal and Burmah, representing every province in India, met there to organize the National Missionary Society, with native men, native money and native management. Just exactly two hundred years after Ziegenbalg landed in South India, a hundred years after Martyn, a hundred years after Samuel Mills, these men uniting all churches, organized the National Missionary Society of India, whose purpose is to at least begin to evangelize the hundred millions of India that lie beyond the utmost reach of the present missionary effort. Only today I received a letter with the encouraging report of the National Missionary Society's work in the Punjab, in the United Provinces, in Western India, and in South India.

Just before I left India to come here, for a few months, I went up into the native state of Hyderabad, and there I saw the work of the Indian Missionary Society of Tinnevelly. There were seven Indian missionaries, supported by Indian money, and directed by their own society, without a foreigner having anything to do with them. They had gained more than a thousand converts in the last two years from seven different castes, high and low, and a thousand

more were waiting at their doors to be received. As I studied their work, the quality of their converts, the character of their leaders, without European supervision, I was forced to admit that God was in their midst. And that was only one of a score of native missionary societies which today are aiding in the evangelization of India. Let us thank God for what He has done in the Christian Church of India, with a million souls in the Protestant Church, and three million adherents if we include Syrian, Catholic and Protestant Christians.

But, perhaps, greater still is the result of this awakening outside the Christian Church, leavening the life of the whole people. First of all, there is a new ideal of life. The old ideal of a changeless life of contemplation is giving place to one of activity, self-realization, self-government, progress. There is a new national consciousness, a new spirit of patriotism is gaining ground among the people. There is also a new demand for reform in India. The old caste system is beginning to give way like their ancient temples that are crumbling. I would not have believed it five years ago, yet there met recently in Madras a hundred men with some thirty Brahmans, thirty Mohammedans, and some Christians boldly dining together in the name of the new national unity, and no man dared put them out of caste.

Along with this new demand for reform comes a new desire for education. Are we not glad that even outside the missionary schools, in that educational system that was born in the brain of Carey and Duff and Wilberforce, there are more than five million pupils being educated? and the people are demanding it more and more.

Best of all, there is a new attitude towards religion. They are beginning to take over from us the ideas of the fatherhood of God, the brotherhood of man, and Christian morality. They are making a pathetic attempt to expurgate Hinduism, to regalvanize it, to try to satisfy that great unsatisfied heart of the East. Just a few months ago, in the last audience I saw in Calcutta, there were seven hundred educated Hindus, most of them Brahmans. The first night, owing to this new unrest, I dared not even mention the name of Christ. A later night I began on sin till I saw there was conviction, and then I spoke of that Son of Asia, that Son of Man, that Man of Sorrows, who had tried to solve the problem of sin. A hush fell over that audience as though the pierced hand of Christ were laid there upon the hearts of those men, and for three solid hours as we spoke of the Cross of Christ those men listened. It seems to me that when they understand Jesus as one of themselves, as an Oriental; when they understand Him as the Son of Man, divorced from our Western dogmatism, and our Western garb, the heart of the East will be found to be instinctively Christian. They came back the next night, seven hundred of them, and packed the room

for three hours to hear of "Christ as the only Saviour." When I asked how many of them would promise to read the life of Christ in the Gospels with open mind and honest heart and follow it according to their light, some three hundred of them rose and gave their names and addresses, and are being followed up, as at least potential inquirers. Yes, the East is open to the Gospel. I remember one man in a college audience. He went out of the first meeting laughing and scoffing at everything that had been said. The next night, as we began to speak about sin, I saw his head droop under conviction. I was to leave the next morning, and I called him out. We sat down on the old college wall, in the moonlight under a tree, and I said: "My brother, I want to ask you a question." I did not know that he had been scoffing at everything that had been said. I did not know that in that college there was a "Devil's Society," and that he was the head of it. I did not know that his grandfather had been the leading persecutor of Christianity, and went about beating the Christians, burning their houses, trying to stamp out their religion, leading a mob of several hundred that tried to kill the missionary. I said to him: "I want to ask you a question. Are you saved? Do you know God as your Heavenly Father?" "No," he said, "our religion does not tell us anything about that; I don't know." I said: "My boy, I have come half way around the world to tell you that you can be saved here and now." And I told him how Christ was standing at the door of his heart knocking, ready to come in. "But," I said, "it will mean persecution. Your father will turn you out. You know your family. You will perhaps lose your fortune, your caste, everything. What do you say?" He said: "I have studied the Bible here until I am convinced that there is one God, and that Christ is the only Saviour; but until to-day I never had a sense of my own sin. I feel it now, and I will come to Christ. And as for persecution, let them persecute; I would rather like it." Like Saul of Tarsus, he came of a persecuting race. As we knelt there on the ground and that head of the Devil's Society, that young foot-ball player and tennis champion, gave his heart to Christ, it seemed to me I could almost catch the echo of the angels' song rejoicing over one more sinner brought to repentance. We said good-night. He went in. They broke up that Devil's Society; it does not exist now. He told his father what he had done. For ten days the man was in such a rage that he would not speak to his son. His relatives threatened him. He came back to the college and was baptized. The last one I saw as the steamer slipped away from the shores of India was this convert waving good-bye—a rising young man in government employ, and standing firm as a witness for Jesus Christ.

The whole horizon is bright with hope in India. And not in India only. Do you not see the significance of the facts brought to you from the Philippines, from Korea, from China, from Japan?

Do you not see that all Asia is awakening? From Japan to India, from Korea to Persia, from China to Turkey, all Asia is awakening. Who could have foretold ten years ago that Turkey's revolution would have come before Russia's, and that it would be under the watchwords of "liberty, equality and brotherhood?" Well, it has come. What is the significance of this awakening of Asia? Let us remember that Asia was the cradle of the race, the birthplace of our own civilization, the teacher of the West, the mother of all the great religions of the world—Hinduism, Buddhism, Confucianism, Mohammedanism, Judaism, and Christianity. What have we originated on the spiritual plane; how much have we that we have not received from the East? Do not say that the Orient does not count. Asia with more than twice the population of Europe, over four times that of Africa, six times that of North and South America combined, or more than half the race, with 850 millions of our fellowmen—Asia is at least awakening. It demands life. Nothing less will meet the need of that vast continent. What shall be the answer of the West to the East?

When John Nicholson, "the lion of the Punjab," hero and veteran of four wars, a major-general at thirty-five, heard that Delhi, the ancient capital, had fallen, and the very Empire was tottering on its foundations, he pressed forward to the seat of the war. When he reached Delhi, passing along that ridge of death, surrounded by fetid pools of water, half of his men sick with fever, he said: "If we remain in our entrenchments, we are beaten. Delhi must be taken, and we must advance at once. Batter down that bastion. I am going in tomorrow." With two thousand men at his back he broke that field of death, and though a thousand were shot down, and though he fell pierced by an enemy's bullet, he lived to see the fortress taken and India saved.

It seems to me I can hear our great Commander saying: "If we remain in our entrenchments, we are beaten. Asia must be taken, and we must advance at once."

And I hear a voice saying: "Whom shall I send, and who will go for us?" Then said I: "Here am I, send me."

THE IMPENDING STRUGGLE IN WESTERN ASIA

THE REVEREND SAMUEL M. ZWEMER, D.D., F.R.G.S., ARABIA

MOHAMMED was a true prophet at least once in his life. He taught that among the signs of the coming end of the world and of the fulfillment of Islam's desire would be the rising of the sun in the West. It has risen. From the uttermost Western confines of the Caliphate's temporal empire marched those Albanian troops carrying upon their banners, "Liberty, equality, fraternity, a constitution." This was the first proclamation of the new era, and the dawn of liberty for all Western Asia. Those of us who are reading the papers and praying for the coming of God's Kingdom, and who remember that only three years ago, at the Cairo conference, a company of veteran missionaries—some of whom had been fighting the battle for fifty years—knelt in prayer before a map of the Moslem world and prayed God to give liberty, are still rubbing our eyes with astonishment at what God has wrought.

More surprising and sudden than the transformation of Aladdin's lamp in the "Arabian Nights" have been, not the fictitious, but the real and stupendous changes which God's spirit and God's providence have wrought in Western Asia. Instead of universal espionage, freedom; instead of despotism, constitutions and parliaments; instead of a press that was gagged and throttled, a free press; instead of a grinding system of passports and permits, free emigration and immigration all over Persia and Arabia and Turkey; instead of banishment, amnesty; and instead of despotism ruling in the capitals against the rights of the people and crushing them down, Abdul Hamid a prisoner at Salonica and parliaments sitting in Teheran and in Constantinople. The great army of spies, numbering forty thousand and said to cost two million pounds a year, has been abolished and the peoples of Turkey and Persia, blindfolded, gagged and manacled for centuries, are almost delirious with new-found liberty. The Damascus Railroad has reached Medina and electric lights are burning over the prophet's tomb. What hath God wrought in these last three years throughout the vast region of Western Asia!

Turkey, Persia and Arabia, the three great Moslem lands of the nearer East, have experienced greater industrial, intellectual, social and religious changes within the past four years than befell them in the last four centuries. Nevertheless, the most sane statesmen

and the most thoughtful missionaries are agreed that nothing has ended in Turkey or in Persia; but something has begun in those lands which every eye is strained to understand.

Western Asia no less than Eastern Asia should rivet our attention because of the impending struggle between the Cross and the Crescent for supremacy, a struggle that is inseparable from the awakening of those great lands. The populations there are smaller, the areas are more limited, the races may not have the same mental and moral calibre—though their inferiority is not proven; but the influence of Western Asia has always been world-wide, and if the Moslem peril in Africa, described elsewhere so vividly by Bishop Hartzell, is a real peril and a real menace, the security against that peril and the cure for that menace is found in Western Asia, because Western Asia has always dominated the thought of Africa.

I desire to call your attention to three aspects of the impending struggle throughout the whole of Western Asia. First, to the great battlefield, and to the forces which already are prepared for the work of God. (Call it a battlefield, call it an arena, call it what you please; it is the scene of God's action carried forward according to His own plans.) In the second place, the nature, the origin, the character, the issues of the struggle. And, finally, the certainty of coming victory.

I. What is the battlefield of Western Asia? Its area includes no less than 2,600,000 square miles, ten times the area of all France, or nearly that of all the United States; and in it there is a population of no less than 36,000,000 souls. Leaving out for the instant all that part of Central Asia which by its ideals and ideas, its religion and its language, belongs to Western Asia, the great heart of Asia —Afghanistan, Russian Turkestan, Khiva, Bokhara, and Chinese Turkestan—we stand before a population in Persia, Arabia, and the Turkish Empire, including Syria and Palestine, of no less than 36,000,000 people. Of these 30,000,000 in round numbers are Mohammedans. I am leaving out of the problem—although, thanks be to God, He has not left out of the solution—the 6,000,000 of those who in spite of fire and sword and dungeon have remained true to the faith of their fathers; I mean the old Oriental Churches. But for our present consideration we have here a massed population of 30,000,000 Mohammedans, which inhabits three countries, bearing a very strategic relation to the whole Mohammedan world. Arabia is the cradle of its creed, Persia of its philosophy, Turkey of its politics.

Persia, in a real sense, has for many centuries been the intellectual and religious fulcrum of all Central Asia. She wields an influence in the Moslem world today, and has had an influence for over a thousand years, out of all proportion to the number of her inhabitants or the character of her people. I refer to the influence of Persia as a disintegrating power in the Mohammedan world. Mother of Moslem heresies, this land has been the center and source

of authority for all Mohammedans who were not of the orthodox party. The Babis found their leader and their strength in Persia. Every movement against orthodox Mohammedanism had its rise in that wonderful country of Aryan blood and thought which rebelled against the bald monotheism of the Semites from the deserts of Arabia. Here Aryan thought has largely modified the Semitic creed. From Persia Mohammedan mysticism, poetry and philosophy have gone out on the wings of literature to the ends of the world. And today, not only by the camp-fires of the Sahara desert or in the mosques of India and Java, but even in Oxford and Berlin you find students of Hafiz and Omar Khayyam and Jelal-ud-din.

The Turks are a ruling race. They have often been greatly abused in the public press, but in family life and as specimens of strong, manly character, they are, as every missionary to Turkey will testify, high in the scale of the family of nations.

In natural resources Turkey is the fairest and richest portion of the Old World. Under a good government, these undeveloped resources would make her one of the richest countries in Asia. Her population includes a great variety of races and religions, each able to contribute something of real worth to the assets of national greatness. The Albanians, the Armenians, the Greeks and the Kurds have vigor and manhood, pride of race and a splendid history of leadership in the past, while the Ottoman Turks are all of them born rulers and warriors.

Turkey has for four hundred years held the caliphate, the papacy of the Moslem world. In the hands of the Caliph are the old mantle of Mohammed, signifying his prophetic authority, and the sword of Mohammed, signifying his political dominion; and every part of the Moslem world, every Friday at noon prayer, remembers the great political capital and prays Allah to bless the temporal ruler of the Moslem world.

What Jerusalem and Palestine are to Christendom, this, and vastly more, Mecca and Arabia are to the Mohammedans. They are the center toward which for centuries prayers and pilgrimages have gravitated. How a Student Volunteer Convention shrinks in comparative size when you try to imagine the audience that collects, not in a half circle, but in a perfect circle, around the Kaaba, the Beit Allah—an audience of 70,000 pilgrims, more than fourteen times the capacity of Convention Hall in Rochester! They have been gathering there yearly for thirteen centuries, without having traveling expenses paid; without attractive music or speakers, crowding from every part of the Moslem world to the heart of Islam for the deepening of their spiritual life. That typifies the strategic importance of Arabia.

Arabia also lies at the cross-roads of the commerce of three continents. It is the causeway into Africa, the bridge between Europe and Asia. And today, there is in North Arabia a struggle to

make that great old highway of history, Mesopotamia, the highway of the modern nations. The goal of the game is the commerce of all Asia. The pawns are the Arabs and the Turks; the players, the German Emperor and the King of England; the checker-board, the great Mesopotamian Valley. When the Turkish Sultan gave Germany the concession for the Bagdad railway, he also gave the right to hold Turkish soil no less than twelve miles on each side of that railway for 1,200 miles across the whole of North Arabia. And although Germany was checkmated when Great Britain took Kuweit, she is pushing ahead with her railway. On the other hand, Sir William Wilcocks, the wizard of the Nile, has been sent by the Young Turks to open irrigation works and flood three million desert acres with new life and make the desert to blossom like the rose. It is proposed to run a British railway, to be completed in two years, all the way from Bagdad to Damascus and on to Cairo.

According to the New York *Journal of Commerce* and on the authority of Captain Mahan, the future international center of Asiatic politics must be sought in the Persian Gulf. The present political condition, therefore, of Arabia deeply interests not only Great Britain and Germany, but France and Russia. Turkish rule exists in only three of the seven provinces, and British influence obtains along the entire coast of the Persian Gulf and the Indian Ocean. The Persian Gulf has become an English lake and British rule has extended far inland from Aden, while her influence is supreme in the province of Oman. Within the next few years the Tigris-Euphrates basin is destined to be the scene of the greatest contest for commercial supremacy since the partition of Africa.

These three great nations, then, form the arena of the conflict. And what are the populations? The Turkish race, the Persian race, the Arab race, three of the ruling races of the world. The Persians are the Frenchmen of the East; the Turks, in a real sense the Germans of the East, with the same military aspirations, the same military character; and the Arabs, the Anglo-Saxons of the Orient. The Arab philosopher, Ed-Damiri, spoke truth when he said: "Verily, wisdom came down on three from God: on the hand of the Chinese, on the brain of the Frank, and on the tongue of the Arab." Forty-five millions speak the language of Arabia. Two hundred and thirty millions pray five times a day the prayer that Mohammed taught them and in his tongue. Such is the arena, and these are the ruling races—not to speak of other strong peoples, the Albanians, the Armenians, the Kurds, who have all shown magnificent energies in the history of politics and religion.

Asiatic Turkey already has a total of two thousand seven hundred and fifty miles of railway. This, with the splendid harbors and river navigation, makes the greater part of the Empire accessible. And in that vast area what are the forces? Over six hundred Protestant missionaries are now at work in Persia, Arabia and Turkey,

and mission stations are dotted all over these countries: Constantinople, Salonica, Adrianople, Smyrna, Bagdad, Aleppo, Beirut, Brussa, Kaisariyah, Mosul, Mardin, Adana, Jerusalem. Why do I give the names? Every name is eloquent with the sacrifice of life and love and tears, and no less eloquent with potentialities for the coming conflict—Trebizond, Diarbekr, Tabriz, Teheran, Ispahan, Kirman, Yezd, Shiraz, Aden, Muscat, Bahrein, and Busrah. There is not in the entire territory a single city of all those given in the Statesman's Year-Book as having a population exceeding twenty thousand which is not already occupied, save Mecca, Medina, Kerbela, and Meshed, closed by the hand of fanaticism because they are sacred cities. This is the finger of God. If there is to be a struggle in Western Asia—and who will deny that there is—that struggle has been already decided strategically by the pre-occupation of every important center, through the hand of God's providence, by Christian missions. In this mighty conflict, our weapons are not carnal, God forbid. Our weapons are not carnal, and they know it. The only weapon we have is love. The only sword we have is the sword of God's Word.

In all five of these Moslem lands, Turkey, Palestine, Syria, Persia, Arabia, our missionaries are engaged in educational, medical, and evangelistic work. The Bible has been translated into all the languages of Western Asia, and a large Christian literature prepared for its polyglot people. At the Beirut Press alone sixty million pages of Christian books were printed in a single year, and in one month orders were on file for a hundred thousand copies of the Arabic scriptures, including eighteen cases of Bibles sent to Shanghai for the Moslems of China! What stronger proof can be given of the strategic importance of Syria in the evangelization of the Moslem world? And who can measure the influence and power of such great educational centers as Robert College, the Syrian Protestant College, and similar institutions at Marsovan, Aintab, Smyrna, Tarsus, Marash and Teheran? Robert College has for the past thirty years educated and trained fifteen nationalities in the principles of justice and self-government and made possible the present new era in Turkey. "It was you Americans," said a Turk to President Tracy of Anatolia College, "who, coming to Turkey, found us in darkness and showed us the way to the light." The American missionaries were the pioneers of modern education in every city of Western Asia. Two score mission hospitals and dispensaries dot the map from Constantinople to Aden, and from Smyrna to Kirman. Medical missionaries have not only disarmed suspicion and prejudice, but have won the lifelong friendship of tens of thousands of the people. One hospital in Arabia had 13,397 out-patients last year!

The march of Western civilization and the work of missions in all these centers, with the stirring of God's spirit in the hearts of the people so long under bondage and oppression, have precipitated

a conflict and a struggle which is inevitable and which none can hold back.

II. What is the nature of the conflict? The coming struggle will be not solely religious, but an educational, industrial, social and political upheaval in which religion plays a chief part. The Turks themselves see what is coming. In a leading editorial in one of the most influential Turkish papers, only a few months ago, appeared these words: "The Moslem world is in the throes of a regeneration which will affect its social as well as its political condition, and, indirectly, must concern its ecclesiastical affairs. It will undoubtedly have the same influence that the reformation of Luther"—mark the words—"and the French Revolution had upon society and culture. The dethronement of three absolute monarchs in three independent Mohammedan states is a novel chapter in the history of our religion and calls for grave reflection, fellow Moslems. The social and economical affairs of a nation, as well as its religious affairs, are absolutely allied to its politics, and there cannot be a serious disturbance in the one without having a great influence on the other. It means either a decay of progress, because there is no such thing"—wonderful words from Turkey—"because there is no such thing as rest or stagnation in society." These words, coming from an authoritative source, put before us the real nature of the struggle. It is four-fold: between two political parties, between two civilizations, between two religions, and ultimately between two great leaders.

First of all, there is the struggle between two political parties, the party of progress and the party of conservatism, the party of the constitution and the party of the royalist, the party of the old Koran and the party of the new régime. By whatever names they are called, it is simply the repetition of history—the liberals, the radicals, over against the conservatives; those who would change the order of society and those who would hold to the ancient order. It is worthy of remark that the revolutionary parties both in Persia and Turkey were not anti-Islamic, nor pan-Islamic; neither professedly religious nor irreligious in character; but were the voice of the people crying for liberty, the expression of general social discontent.

For many years the better class of Persians, Turks and Arabs had freely acknowledged the ignorance, injustice and weakness of the Moslem world and were groping for a remedy. The fuel was ready in the educated class who dared to think; the spark that kindled the flame was the victory of Japan over Russia, which had its influence throughout all Asia and proved that Asiatics can hold their own against Europeans, and that a new nationalism is the only remedy against foreign occupation in lands like Persia and Turkey. But how shall the new nationalism deal with the old religion? Here is the struggle.

The brief history of constitutional government in Persia has already proved the reality of the conflict. The Persian constitution

was ready for adoption, when the leaders were compelled to preface the document with an article accepting the authority of the religious law of Islam as final; not only the law of the Koran, but the traditional law of Shiah interpretation. "One might as well bind together the American constitution and the Talmud," says Dr. Shedd, "and make the latter supreme and inviolable." And Lord Cromer in his "Modern Egypt" states that it has yet to be proved whether Islam can assimilate civilization without succumbing in the process. He adds: "Reformed Islam is Islam no longer."

The political question today in Persia and in Turkey is whether the old Koran or the new constitution shall have the right of way. Although the Sheikh-el-Islam has publicly declared that "The Turkish parliament is the most exact application of the Koranic law and constitutional government is the highest possible illustration of the caliphate," we have a right to doubt his assertion—remembering the thirteen centuries of Moslem intolerance and despotism. Those who read the Koran in Morocco, Eastern Turkey and Arabia have not yet discovered its constitutional principles, and the reaction against the new Sultan and the new parliament is already deep and widespread. One of the most prominent dailies in Cairo is advocating the restoration of Abdul Hamid, while in Yemen a new Mahdi has appeared, whose followers number twenty-five thousand. He preaches the old religion, and by his authority liars are punished by the pulling out of the tongue and thieves by the amputation of the hand.

The conflict between the old and the Young Turkish party is not only inevitable, but is irreconcilable. Both parties are animated by the same patriotism, but their ideals are wholly different and contradictory. For the Old Turks Islam is an end; for the New Turks it is not an end, but only a means. The New Turks are hoping to put the new wine into the old bottles by carefully diluting it, while the Old Turks have no use for the new wine at all. In the present Turkish Parliament, out of two hundred and fifty-six members, two hundred and thirteen are Moslems, and it would be safe to say that the vast majority are at heart opposed to any change in the real character of Islam and will fight to the end to make it the only religion of the state.

Islam does not believe in a state church, as Lord Curzon has pointed out, but in a church state, and Lord Cromer has shown in his "Modern Egypt" that the three great defects of Islam—the position of womanhood, its unchanging civil law, and its intolerant spirit—are forever incompatible with real progress. When a man so well informed as Lord Cromer says it is impossible we must not be too ready to believe that the promulgation of a paper constitution is enough to ensure Western Asia at once the rights we have purchased for ourselves in the course of centuries at a great price. The conflict is not merely political, but industrial and social. It is a struggle between two civilizations; between the ideals of the Moslem world

and those of Christendom. Islam has run its roots deep for thirteen centuries into all the ideals of the East. Architecture, art, music, social life, language, literature—all these by their presence or by their absence proclaim the power of Mohammed and his faith. You might as well try to pick out the fossils from a limestone rock with your finger nail as to remove from Arabic literature the traces of Mohammedanism.

The clash of modern civilization with the teachings of Islam is evident on every hand. When it was proposed to adopt European time for Turkey the clerical party made such an uproar that the President of the Chamber was compelled to leave the House and the motion was withdrawn. So the days continue to begin at sunset and watches must be reset every day because of the Koran. The new railway to Mecca is fitted up with a chapel car in the shape of a mosque. This car allows pilgrims to perform their devotions during the journey and has a minaret six feet high. Around the sides are verses from the Koran; a chart at one end indicates the direction of prayer, and at the other end are vessels for the ritual ablutions. Will the orthodox Arabs consider such *prayer de-luxe* in accord with Mohammed's teachings? As long as Mohammed and his teaching are the ideals of conduct and the standard of character there must be this clash between modern civilization and the unchangeable standards of Arabian medievalism. If it is impossible to change the curriculum of El Azhar University in Cairo, will that institution or Robert College control the thought of Western Asia?

When freedom was proclaimed in Persia and Turkey, newspapers sprang up like mushrooms, and nearly all of them were advocates of liberty, equality and freedom. In Teheran the names of the journals themselves were indicative of progress. The newsboys cried out their wares and sold copies of "The Assembly," "Civilization," "The Cry of the Country," "The True Dawn," "Progress," and "Knowledge." The French *Revue du Monde Musulman* published a list of no less than seven hundred and forty-seven newspapers and magazines which had been issued in Turkey since July 24, 1908, the birthday of liberty. The old order of the press has gone. Censorship has ceased, but whither is the new journalism drifting? It is very significant that some of the leading papers are already the mouthpieces of intolerance and show a sullen attitude toward Christianity and reform, stating that the constitution is destructive of the sacred law of Mohammed.

The position of womanhood will also be determined in the coming struggle. Some of the women themselves are asserting their rights, abolishing the use of the veil and claiming the privileges and honor of womanhood. There is loud demand for female education. Judge Kasim Ameen, a leading Moslem in Cairo, published two books on "The Emancipation of Womanhood," which have had a wide circulation in Western Asia. He exposes the evils of polygamy and

urges that it be prohibited by law. "Polygamy," says he, "produces jealousies, hatred, intrigues and crimes innumerable. Many critics claim that women in the harems are happy. How do they know? Have they any knowledge of harem life?" No wonder these books aroused a storm of opposition and bitter reply. To prohibit polygamy by law would be to abrogate the Koran and to stigmatize the prophet. Civilization alone will not end the horrors of Islam behind the veil in Persia and Arabia. Pierre Loti's "Disenchanted" shows that the civilization of the harem without emancipation means moral suicide! Only Christ can emancipate Moslem womanhood, and three-fourths of all the women in Western Asia are still under the yoke of this awful creed, suffering the burden of tyranny and oppression.

There can be no real liberty in any department of life, under Moslem rule. Fifty years ago the Sultan said in his great edict of emancipation: "All forms of religion shall be allowed to exist in my realm without let or hindrance, and no subject shall be molested in the exercise of his faith. None shall be forced to renounce his religion." Fifty years ago this constitution declared that no one in the bounds of the Turkish Empire should be persecuted for his religion. Fifty years ago there was religious liberty on paper. Three years ago there was religious liberty on the streets. Moslem and Armenian embraced each other. In great capitals over arches of triumph you could read, "Liberty, Equality, Fraternity." "The fear of the Lord is the beginning of wisdom." People were frantic with joy. They held memorial services over the Armenians killed in the massacres years ago and over the Turks who had died in the revolution. It seemed the dawn of a new era.

And then came Adana. Yes, *Adana.* If there is a single word that would stir the passion in the blood of age and make an infant's sinews strong as steel it is that single word Adana. We could not have said it at Nashville; we could not have said it two years ago; but now we must say "Adana!" And if Jesus Christ's love is to be our example, then after we say "Adana," and after we read "Adana," you and I must say, as He said: "Love your enemies. Do good to them that hate you. Pray for those that despitefully use you and persecute you; that you may be the children of your father which is in Heaven." And here is the record, not the sensational reports of the press, not the letters of missionaries written in the terror of their suffering and sorrow and despair, but the cold-blood summing up in Boston, in the office of the American Board's Monthly after the storm was over. "The atrocity with which these Moslems devised tortures and insults to increase the agony of those they killed was truly fiendish, almost unbelievable and far too horrible to relate in detail. Solemn promises were violated and whole villages were tricked into giving up their arms that they might be slaughtered without means of defense, like rats in a hole. Women were com-

pelled to watch while their husbands and children were killed before their eyes; groups were told off and marched to some convenient place, where, instead of being shot as they entreated and begged, they were mercilessly hacked to pieces, men and women and little children, as it was said, 'Not to waste powder and bullets on such swine.' Dead and wounded were then piled together and fires built to consume them. Mothers with newborn babies were dragged from their hiding places and life beaten out of them. Women and girls were reserved for a worse fate. Everywhere there was an orgy of hate and lust, with hardly a hand lifted to end the struggle." The fury of that mob has ceased, but the character of Islam has not changed. It was not a merry Christmas in Celicia, with twenty thousand orphans uncared for and widows crying to God for the avenging of their slain. And there has been no vengeance nor a just meting out of adequate punishment.

What does it mean? It means the life and death struggle of men who believe their religion, who persecute for their religion. It means also that back of Adana (God grant it) there may have been Sauls of Tarsus by the score, who breathed threatening and slaughter against the Church of God because already the arrow of conviction was in their souls, and they were kicking against the goads of the Christ. Not in vain for fifty years have the American missionaries in Turkey, like Minor Rogers and Henry Maurer, poured out their life and their love and scattered the Word of God by tens of thousands of copies. "Whatsoever a man soweth," God saith, "that shall he also reap," and as sure as God's law, we may look upon Turkey as the coming nation of the future, in Western Asia. For if anything is true, it is this, that Western Asia is through and through religious. In Arabia, when they quarrel, they begin by calling their enemy a swine; they go farther when they call him a Jew; then they say he is a Christian; and if they want to rise to the very height of all vituperative, they say, "That man is a *Kaffir,* he is a man without faith." In Turkey you cannot insult a man with a more damning insult than to say of him that he is *"dinsiz,"* a man without religion. What a wonderful part of the world, where the fact of not having a faith in the supernatural brands a man as belonging to the very lowest caste of society!

There is not the least doubt that tens of thousands of Moslems in Turkey and Persia, and even in Arabia, are intellectually convinced of the truth of Christianity over against Islam. The philosophical disintegration of Islam which began in Persia by the rise of Moslem sects, is now being hastened through newspaper discussions. There is a general unrest. There are frantic attempts to save the ship by throwing overboard much of the old cargo. The attack on orthodox Mohammedanism was never so keen or strong on the part of any missionary as has been the attack from those inside Islam. If you will read the report of the Mecca conference, when forty Moslems

met together in secret conclave to point out the causes of decay in their religion and listed them—fifty and more defects in this religion of their prophet—and published the list as a document to scatter over the Moslem world, you will no longer accuse any missionary of dealing harshly with this tissue of falsehoods buttressed by some great truths which we call Islam. If Islam reformed is Islam no longer, then what will take the place of the old traditions? When the shriek of the locomotive is heard at Mecca, will Arabia sleep on in its patriarchal sleep? Will the Nomads beat their swords into plowshares and their spears into pruning-hooks, when modern irrigation transforms the desert into a garden? Will Mohammedanism with its ideals prevail, or Christianity? Will polygamy or monogamy? Will a free press or a press that is throttled? Will the constitution or the Koran be the law of Western Asia? Will there be more Adanas or will there be more proclamations of liberty, equality, fraternity? Will the ideal of character be Mohammed or Christ? For, believe me, in the final issue, in the last analysis, the struggle now going on in Western Asia in hearts, in homes, in parliaments, in the press, is the struggle between two great personalities.

I wish I might call upon any Moslem mullah to whom I could speak the Arabic tongue and ask him one question and let his answers convince you. I will ask the question and any missionary will tell you that this Moslem mullah would answer "Yes." I will ask my Moslem friend whether the words that I now quote are not every one of them true as regards the prophet Mohammed, according to Moslem teaching: "Who is the first born of all creation. For in him were all things created in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers. All things have been created through him and unto him, and in him all things consist, and he is the head of the body of the church of Islam, who is the beginning, the first born; that in all things Mohammed might have the pre-eminence." That is good orthodox Mohammedanism. I can match every statement taken from the Apostle Paul in Mohammedan tradition; I can match every statement in a single Mohammedam hymn called "The Poem of the Mantle," in which they say, "All glory and praise be to Mohammed, the glory of history, the first born of all creatures." But *you* do not believe that. Hear the words of Isaiah: "Jehovah, that is my name, and my glory will I not give to another, nor my praise to graven images." That is the issue in Western Asia. And if that issue means a struggle, and a struggle to the end, then you and I must accept that issue or prove disloyal to Him whom we call our King, "in whom dwelleth all the fullness of the Godhead bodily"—not in Mohammed. In Him are hid all the treasures of wisdom and knowledge. He is the ideal of character, not Mohammed. "Thou, O Christ, art all they want." Do you believe it? Will you give Christ to them? That is the issue of the conflict.

III. And what is the hope of victory? The victory is not hanging in the balance. It is no question of a final issue. It is merely a question whether it shall be now or shall be long deferred. God has thrown open wide the doors, and shown us men inside the camp who are prepared to surrender the keys of the whole situation. He has unmuzzled the press, and given us, not as a promise or a prophecy, but as newspaper history—"Be of good cheer, I have overcome Persia, I have overcome Turkey, I have overcome Arabia." Where is our courage, that we hang back? Fear sees giants, but faith sees only God. I never deny the struggle, but gain faith from that wonderful parable of Jesus Christ when I think of the Moslem world and of Arabia: "When a strong man, fully armed, guardeth his palace, his goods are at peace; but when a stronger than he shall come, he taketh from him all the armor in which he trusted and divideth his spoil." Today has this Scripture been fulfilled before our very eyes. This day there are glorious opportunities for every man and woman who volunteers for Western Asia. Every one of the mission stations is fearfully undermanned, and calls loudly for reinforcements. Educational, industrial, medical opportunities abound everywhere throughout Western Asia. Doors of opportunity are open in every one of the great cities to prepare not only the teachers of tomorrow, but the statesmen to guide the ship of state over the stormy seas of social and religious unrest.

And look beyond. In every unoccupied part of the vast field there is such unique opportunity as never has been since the days of the apostles; and there are glorious impossibilities in these unoccupied fields. There is the greater part of Russian Asia, there are four provinces in Arabia, there is one province in Persia without a single missionary. It is easy for us to sing as soldiers of the Cross, "Like a mighty army moves the Church of God." It does not move. It hugs the trenches, and out there you are leaving single workers to die alone. Hear their cry. Hear their prayer:

"More than half beaten, but fearless,
Facing the storm and the night;
Breathless and reeling, but tearless,
Here in the lull of the fight,
I who bow not but before Thee,
God of the fighting Clan,
Lifting my fists I implore Thee,
Give me the heart of a man!

What though I live with the winners,
Or perish with those who fall;
Only the cowards are sinners,
Fighting the fight is all,
Strong is my foe—he advances!
Snapt is my blade, O Lord!
See the proud banners and lances!
Oh spare me this stub of a sword!"

That is the cry that goes up from your missionaries, lonely soldiers who have waited long for reinforcements with hope deferred, but with hearts on fire.

Thank God also for the inspiration of the pioneers who died not having received the promise. No part of the world has a richer heritage of predecessors. Upon whom has their mantle fallen? Who will smite the Jordan and see it part asunder? Where is the Lord God of Henry Martyn and Keith Falconer; the God of Parsons and Fiske, of Goodell and Dwight, of Hamlin, Van Dyke and Bishop French? He can do it if He will.

In the impending struggle throughout all Western Asia, the clash of mediæval with modern thought, of barbarism against civilization, of the Koran against the Bible, of Christ against Mohammed, what part shall the students of America play? No field in the world calls for a more dauntless faith and more fearless manhood than these lands of Western Asia. But love is strong as death; love laughs at locksmiths, and there are no closed doors for the Gospel of the living Christ. It is now or never for self-sacrificing obedience.

Far above the fight is our Captain, and every missionary to the Moslem world turns to that nineteenth chapter of the Book of Revelation. I believe God gave it to us for this struggle in Western Asia—the last portrait of our Saviour Jesus Christ. "I saw heaven opened, and I saw a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." And the armies of Heaven follow him, until the end of the struggle is complete and final victory for the Son of God.

Twenty years ago, I stood on Arabian soil for the first time, and walked beyond the wall of Jiddah to the great gate that leads out to Mecca. I did not know much Arabic, but I could spell out the words over the gate, and they were these: "Ya Fattah," (O thou who openest). Is not that gate a symbol, not only of Mecca with its closed doors, but of every difficulty, of every glorious impossibility? I thought then and I think now of our Saviour Jesus Christ, "On whose shoulders are the keys of the house of David, who openeth and no man shutteth, who shutteth and no man openeth." To His Kingdom there are no frontiers; in His Kingdom there are no passports; in His Kingdom there is absolute liberty. He is Lord of all. Will you accept His challenge and go?

Above all, think of the inspiration of His life in Western Asia. If God so loved the world, He loved it as a unit; but if Jesus Christ is the Son of Man, He loves Western Asia. His manger and His Cross stood there. In Western Asia His blood was spilled. In Western Asia He walked the hills. There His tears fell for Jerusalem. There His eye still rests. Thither He will come again. It was in Western Asia that He said, "All authority is given unto Me;" and although for thirteen centuries His royal rights have been disputed by a usurper, they have never been abrogated. Shall we give West-

ern Asia to Him, or shall Western Asia remain the Empire of Mohammed? Shall Bethlehem hear five times a day "There is no god but God, and Mohammed is God's apostle," and shall not a single one of us dare go, if God will, in this year of our Lord nineteen hundred and ten unto Mecca itself, the very stronghold of Islam, and preach the Gospel of the great King?

AFRICA—GOD'S GREAT CHALLENGE TO THE CHRISTIAN CHURCH

BISHOP JOSEPH C. HARTZELL, D.D., AFRICA

THE EYES of the world are upon Africa today as upon no other continent. Not in the history of the world has a great continent been lifted so suddenly out of the mysteries and uncertainties into the light and knowledge of all the nations. Not in the history of the world has there come to the vision of a single continent so many possibilities in so short a time. Not in the history of the world have there occurred in a single generation such momentous results as in Africa. A few years ago we knew but little about it; today it is explored. We view its vast domain from Cape Blanc on the Mediterranean southward six thousand miles through the tropics far into the South Temperate Zone. We look upon its great systems of rivers—the Nile, the Congo, and the Niger, each with valleys as large as the Mississippi. We climb its mountains. By steamer we traverse its lakes, great lakes larger than our own of North America.

We have seen Africa divided among the nations of Europe. We are now witnessing within its borders the development of colonial empires with a rapidity unparalleled in the history of any other continent. These nations are pouring in their best men, their keenest diplomats, and their largest financiers. France is seeking to regain her political prestige which she lost in America. She holds sway over North Africa and a large section of Northwestern Africa and is building a colonial empire many times larger than France in Europe. Germany, Portugal, and Belgium, these and other nations are there. Now the flags of eight European countries wave over this old continent, emblems of greater liberty, better government, and larger opportunity than these native peoples have ever before enjoyed. Aside from Abyssinia on the East and Liberia on the West, all Africa is under foreign control. Greatest among these nations is Great Britain. Although France has a few more square miles of territory, yet the British dominion embraces nearly

three million square miles, and everywhere in Africa her flag represents good government, the development of the country, and freedom, co-operation, and help both to the Christian missionary and to the Gospel which he represents.

With foreign control has come the development of railway systems and the exploitation of the vast wealth of the continent. Soon from Cape to Cairo on that trans-continental line for six thousand miles the iron horse will speed government official, tourist, and native on their journeys, and there will be branches East and West to the different coasts. The vast mineral wealth is being developed. Johannesburg is the richest gold center in the world, and Africa will probably for many years continue to be the greatest gold-producing field. The other great mineral resources have scarcely been touched. Silver is found; there are eight hundred thousand square miles of coal fields, and the copper and iron deposits surpass those of North America in richness. Here in a day, the world beholds this great continent, with its seemingly unlimited resources, unveiled; in a day the world beholds it parcelled out among these great nations, and immediately great commercial and civilizing movements develop.

What does this mean, fellow student? What does this mean, fellow missionary at home and abroad? One hundred and sixty-five millions of pagan peoples of diverse races, living upon this continent, rapidly being brought into contact with the material side of our Western civilization—what does this mean but that there is on this continent an urgency unprecedented in the interests of the Kingdom of Jesus Christ. The Christian Church is challenged to make the new civilization of the continent truly Christian, to give the Gospel to its people, and to lay the foundations of the Kingdom of Christ in all its borders. Can we for a moment doubt God's providence in all this? He delayed unveiling this continent until the African slave trade was gone, and African slavery was destroyed everywhere; until the nations of the world had realized their moral duty to give equal rights to all peoples, whites as well as blacks; until the Christian Church itself had risen high enough in moral sense and duty to God to give the Gospel quickly to all the peoples of the world. So step by step, His providence has been manifest.

There are three Africas: civilized Africa, pagan Africa, and Mohammedan Africa; and in a very special sense in each the Church is challenged today to meet the demands of God in giving the Gospel of Jesus Christ. Civilized Africa includes, first of all, South Africa under the British flag. We witness there, in the formation of the United States of South Africa, a self-governing colony like Canada. There we see diverse races, only a few years ago in deadly combat, living together in peace and harmony in a new nation, organized in a manner that reflects the great-

est possible credit upon the great Empire of which it is a part. In that beautiful section of the continent are fine cities, splendid railway systems, great commercial enterprises. There are established the Church of England and other branches of the Protestant Church as well as the Roman Catholic Church.

We are also to remember that Europe is pouring its population over into North Africa—Spaniards, Portuguese, French, Italians, and others—until today there are perhaps a million and a half of these European people in that part of the continent. In relation to these white colonists in North and South Africa, the Church has a duty as well as a privilege. It also has a special responsibility to the governments controlling these populations, for they have in their hands the destiny of the whole continent. There are questions of civil and religious liberty which must be settled. There are some who claim that with the government rests the right to decide the question of religious liberty. The true position, and the one which the missionary fosters, is that religious liberty is a gift of God and that in all lands should be granted entire freedom in the worship of the Creator. In civilized Africa there are also vast native populations, and race questions have arisen. The governments face the problem of their relation to the native blacks, the problem of the successful and the righteous government of these peoples. The missionary should be a factor to help forward the right relationships between governing and governed. The time has certainly come, not only in Africa, but in every mission land, when the Christian missionary should stand side by side with the statesman and the man of commerce—these three, representing government and commerce and the Church of Jesus Christ, each broad-minded enough to understand the mission of the other, and each fraternal and Christian enough to co-operate in the work committed to them.

Then there is pagan Africa. How shall I speak of this? One hundred million of the one hundred and sixty-five millions are native blacks, and but few of them have heard the Gospel of Jesus Christ. How wonderfully God has opened the way to them. We can go into all parts of Africa now. We can go almost by train into the great centers of this pagan humanity. We are to remember that this is the largest section of pagan humanity on the face of the earth. Through the sudden influx of civilization into the continent, begun with the partition of Africa and the speedy establishment of foreign civilization there, we have given to us an emergency in relation to the work of the Lord Jesus Christ and His Church. Not only are the native peoples accessible as never before, but as our distinguished friend, Mr. Bryce, has suggested, the demoralizing influence of our Western civilization, when it is without the moral leaven of the Gospel, is appalling. The influence of the Church of Jesus Christ must everywhere be felt to make sure

that the native peoples of Africa are Christianized while they are being civilized. Better were it that Africa had never received the benefits of good government and Western civilization if the native peoples are to be made worse than before through the corruptions that follow in the van of the colonizing government. It is true that America's relation as a nation is not one of territorial or political aggrandizement; but there must be fraternal co-operation. Lack of territorial possessions by the government does not relieve the churches of America from their duty and privilege in helping forward the Kingdom of Christ on the continent. The Christian Church must help meet this opportunity and this crisis, must do her part in relation to these native races and these foreign governments.

I want for a moment to hold before you that mass of pagan humanity and ask you to remember that it is nearly two thousand years since Christ died upon the cross for Africa, the continent which gave Him a hiding place in His childhood, the continent which has in its North-eastern corner the oldest civilization upon the earth, the continent along whose shores for centuries have come and gone the armies of the world, across which the nations have traveled to and fro. Two thousand years, and what have we done to bring to its sin-sick millions the healing of the Christ? And today, shall they be left to the tender mercies of government alone, shall they be allowed to become the victims of rum and the other evil influences accompanying our civilization? Or shall the Church of Jesus Christ accept the challenge and give to them the Gospel of Jesus Christ?

Then there is Mohammedan Africa, and from this false faith comes another menace to the pagans of the continent. Steadily the forces of the Moslem religion are making inroads in pagan Africa. And let it be said right here, lest I forget it, that more converts have been won during the last fifty years from among the native blacks of Africa to the Mohammedan faith by the devotees of Islam than have been won to Christianity by the missionaries of the Cross of Christ. There is the problem that is facing the Church in relation to Mohammedanism in Africa, the question as to whether a continent shall be won for Mohammed and lost for our Christ.

Before speaking of Mohammedan Africa, I pause a moment. You have heard it before, but I pause to ask that you remember the problem which is recognized as the missionary problem of the twentieth century—the evangelization of the Mohammedan world. One hundred years after the death of Mohammed that religion, with its ten thousand mosques, had grown to be a power from Persia to the Atlantic Ocean. Later it exercised a control greater than all the domain of Rome in the greatest day of her prosperity. It overcame the Persian Empire on the East, and to a great extent the

Roman Empire on the West, and step by step drove Christianity Westward. I speak of it to bring clearly before you this fact: namely, that of the two hundred and thirty millions of Mohammedans in the world today, one-fourth or fifty-nine millions, are in Africa. The story of the introduction of this faith into Africa is one of the saddest in the history of the Church. It is said by a legend that Mohammed was found weeping on his knees with his face toward Africa. When asked to give the cause of his emotion he said, as he looked toward the West and toward that great continent: "We shall have many peoples in that land." How literally his prophecy has been fulfilled. Six hundred years after the Cyrene from North Africa carried the cross of Christ up Calvary, Islam began the subjugation of North Africa and swept by fire and by sword across that beautiful land until the Christian Church was overwhelmed. Then followed, generation after generation, the work of the Moslem missionaries. They taught the false faith in the vernacular until, with the exception of a few hundred thousand Copts in Egypt, the Christian Church was wiped out. And mark its significance—for thirteen and a half centuries Mohammedanism has had its strongholds in North Africa, facing the Mediterranean, facing Christian Europe, and bidding defiance to the Christian Church.

Later it began its movements into the heart of the continent. There were three great streams: one from Egypt Westward; another from Morocco down towards Nigeria; and after the desert was crossed, the third came from Zanzibar on the East coast Westward. Later more direct missionary movements were carried on—the movements of the Dervishes and the Senusi Brotherhood. This latter is to Islam what the Jesuits are to the Roman Catholic Church. But perhaps even a more potent factor has been and is the Arab trader. While traversing the very heart of the continent in the pursuit of trade, he has always been a propagator of his faith. Nor has Mohammedanism been lacking in students and missionaries who have gone into all parts of the continent. You must remember that at Cairo is that great university, in which there are said to be ten thousand students, and in Fez, Tunis, and Algiers I have looked upon the walls of other great Mohammedan schools. In these universities many students are continually being prepared to go as missionaries to different parts of Africa.

Note the information in regard to the Mohammedan advance brought to us by missionaries of the Cross. We speak of Uganda, that center of marvelous success in missionary activity. One-half of Uganda is being contended for by the Mohammedans. In the Nyassa country, and on down the East coast, there is first the trader, then a little community, then a small mosque, then a larger mosque. Near Inhambane on the East coast a few months ago I was in one of those mosques, its worshippers gathered from

among the successful mission stations of our own and other churches. And so on the West and on the East, Southward and through central Africa; not everywhere, but filtering here and there, steadily day by day, individual by individual, steadily like the constant movement of the tradewinds, steadily, persistently, this movement goes on. Far down in Cape Town, in that splendid city of one hundred and fifty thousand people, a Christian city with magnificent churches, there stands the mosque, and more than one. From all over Africa every year there go pilgrims to Mecca; and they return full of fanaticism, more zealously to propagate their false faith.

Thus it is that Mohammedan Africa should startle the Christian Church with the crisis which it brings. Thus it is that we who live in Africa and seek to carry forward the work of the Lord Jesus Christ have come to understand this fact: that unless the Church of God accepts the challenge of the Saviour for that continent, practically all of Africa, save civilized South Africa, is liable to be under the influence and domination of the Mohammedan faith.

Jesus Christ, who died for Africa, speaks to you in these words of challenge. What shall be the answer? Shall we be discouraged? By no means. Sometimes when, in the heart of the great continent, I realize how comparatively few are the followers of Christ and how little the churches are doing as compared with the opportunities, I go back in thought to that place in Galilee where Christ stood and hear Him speak to his disciples those marvelous words: "Lo, I am with you alway, even unto the end of the ages." It is true that the Christian Church today must enter upon a larger view, must make greater plans, must give more men and women, and must multiply her offerings, or the salvation of Africa will be postponed far beyond our day. On the other hand, I believe if the Church of Jesus Christ awakens and accepts this challenge of a continent, victory will come sooner than many of us expect.

The governments will co-operate more and more. Led by the British, all the governments are realizing the important relation of the missionary and his work to the solution of their problems. As I have been called upon, in studying the work and carrying it forward, to meet the representatives of these various governments, it has been a marvel to me how they are interested and how anxious they are to understand our methods. They recognize that our mission is not political, not commercial, not selfish, but that we come in the name of the Lord Jesus Christ, representing some section of the Christian Church, not only to bring the people the news of salvation, but through medical and industrial work, to raise the standards of living and make life here more worth the living. I remember sitting in the office of Joseph Chamberlain, formerly Colonial Secretary of Great Britain, and later also in that of Earl Grey, the

spirit each manifested being the same. I remember being invited to consult in Berlin concerning German Africa with the African Colonial Secretary—a keen, shrewd business man, educated in New York City as a banker. His spirit was the same. He was bringing his business training to bear on his administration, and backed by the Kaiser, seemed determined that the administration of the colonies of Germany in Africa should be not only excellent and just, but that it should be Christian. To this end he was anxious to acquire help. And so again, sitting in the office of the late Premier of France, Clemenceau, and speaking of the work of the Christian Church in North Africa under the French flag, I found the same spirit. As it has well been said, an epoch is marked when, with the rule of the Jesuit discarded, France stands for religious liberty. Today her flag floats over nearly four million square miles of the continent of Africa. So we have nothing to fear; we have much to encourage. Recently, in a very important case in a colony of a Roman Catholic government in Africa, there was secured the publication, in the official bulletin, of the names and locations of seventy-one mission stations, established for religious instruction according to the rules and regulations and dogmas of the Protestant Church. If the Church of the Lord Jesus Christ stands with these governments, co-operates with them, how great progress can be made!

I am not discouraged about pagan Africa. It is marvelous how these people accept the Gospel of Jesus Christ. It is marvelous how the industries taught are taken to their homes and how their villages are transformed. It is marvelous how their personal character is changed. It is marvelous how they develop Christian leadership among themselves, and how often, when the missionary is called away, these native men stand in their places and continue the work, three, four, five, and even six years. There is a section West of Nyassaland two hundred miles long by one hundred and sixty miles wide which is being evangelized by native missionaries, trained in and sent out and supported by the native Church. At a conference in East Africa a short time ago there were present one hundred and thirty-two native preachers, each one of whom less than nine years ago was in pagan heathenism, living in a heathen kraal. One of them, the son of the chief of the tribe, had been converted while on a trip to a city under the British flag. When he returned to the native kingdom of his father, he commenced preaching the Gospel, and this without help, suggestion, or supervision from any missionary. People were saved, a church developed, and a native building seating 500 was erected. When a missionary, on a country tour, came to that kingdom for the first time, he found this work already developed, and the pastor and his people were received as a part of one of the churches of Christ. This son of the chief, now the pastor of his people, was of the one

hundred and thirty-two native preachers at the conference. He had walked more than a hundred miles to be present. He stood and read his report in broken English, telling of his people, of what he preached to them, of what God was doing for him and for the people in his tribe. With qualities of Christian leadership developing among natives, who have come up from the superstition and dirt and wickedness of heathen villages, surely we can have faith in the power of Christ to transform pagan Africa.

Further, there is little danger of the pagan African becoming Mohammedan, if he is given the Gospel first. The shame of it is that Mohammedanism is winning its greatest victories in the heart of the continent, where the Church of Christ has no representatives. If given an opportunity, the Gospel wins the native and holds him true. I remember one case in Liberia, where perhaps forty years ago Anne Wilkins, a splendid missionary woman, had a school among the native boys and girls on Saint Paul River. They were all converted except one. Miss Wilkins came home and died, after a most successful missionary term, and the school was closed. Those attending it were scattered, and the work seemed at an end. About five years ago a commission, composed of Liberians and foreigners, was sent out to fix the line between Liberia and Sierra Leone. One Saturday, being inland two or three hundred miles from the coast, they decided to stop near a large kraal for the Sabbath. Contrary to their usual experience during the trip, they found there no evidences of Mohammedan influence, and when they asked the reason, some of the men in explanation said: "We learned about Anne Wilkins' God in her school on Saint Paul River, and we have been waiting for the coming of her God." Waiting for Anne Wilkins' God! The most pathetic fact in relation to Africa is that among these hundred millions there are scores and hundreds of calls, coming to the missionaries of the different churches, for knowledge of Anne Wilkins' God; and deaf ears have to be turned to the appeals because the Christian churches at home have not supplied the missionaries to bear the message.

What is the duty of the Church to Africa? First of all, she must plan for larger things. I trust those who represent the missionary efforts of their various churches will excuse me, but I put myself and my own church with the rest when I say that the Church of the Lord Jesus Christ is trifling with the salvation of a continent. There are about ninety-seven missionary societies, with only thirty-three hundred men and women from all the Christian world devoted to missionary work in Africa. Think of it. In the Moslem University of Cairo, there are three times as many in training, many of them to go directly as missionaries, every one of whom will be a propagator of this false faith. Trifling with Africa! The United States sends six hundred and six. Those are the latest figures. From this great Protestant land, for the

redemption of Africa, with its one hundred million pagans, with one-fourth of the Mohammedan world, our great nation is sending the pitiful number of a little over half a thousand. We must make larger plans for Africa.

And then there must be men and women. The time has come when the spirit of Paul must take possession of many thousands of people and lead them to be missionaries to foreign lands. You remember how, on the way from Caesarea to Jerusalem at the house of Philip the evangelist, when Agabus the prophet told Paul that he would be bound and delivered over to the Gentiles, if he went to Jerusalem, he arose and said: "I am ready to be bound and also to die at Jerusalem"; and he went to his work. If to Africa, during the next five years, could go a thousand students with the spirit of Paul, standing anywhere and everywhere in the name of the Lord Jesus and giving themselves to the salvation of the people, what blessings they would bring to that continent, bound by superstition and ignorance and sin. Out of our great body of students, I believe God will lead many to consult their various boards concerning the investment of their lives in Africa.

Africa! Africa! Today that continent claims your thought and attention. Its strategic opportunities and impending crises make necessary a large increase in missionaries. Here is an opportunity to help to save Africa from the blight of paganism, from the curse of Mohammedanism, and from the evil influences of a non-Christian modern civilization. Here is an opportunity to help to win a continent for Christ.

THE SPIRITUAL CLAIMS OF LATIN AMERICA UPON THE UNITED STATES AND CANADA

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THAT the United States and Canada are under a deep obligation to Latin America is a conviction held by every Canadian and American whom I have met who has seen at first hand the condition of the Latin American lands. This last year in South America I met scores of men from these two countries—men of no religion at all, churchmen, Roman, Anglican, and Lutheran, merchants, consuls, ministers, and ship captains, and in the whole company, numbering men who have traveled over all parts of South America and lived there for many years, we did not talk on the subject with one man who did not believe that the United States and Canada are under a real debt of moral and religious obligation to Latin America as well as under a duty of commercial intercourse.

There is something very significant about this. Many of us have traveled in Asia or have met men who have traveled there, and we know that it is almost impossible to get on a ship crossing the Pacific or on a ship going through Suez, or to stop in any one of the ports of Asia, without meeting many men of our own race who do not believe that Christian missions to the Asiatic peoples are legitimate. They are wrong, but this is their view. I have not met all this year one man of our own race who denied the legitimacy of Christian missions to Latin America. And having seen now in some measure the conditions that prevail there and heard the candid declarations of the frank-spoken people of South America themselves, I can understand the grounds of their conviction, and I desire plainly and earnestly to set forth in brief some of those grounds.

But, in order that there may be no misapprehension, there are several preliminary observations to be made. In the first place, in setting forth the facts, especially of South America, we are not animated by any sentiment of hostility to or by any lack of sympathy for the Roman Catholic Church. We believe that that church is in error, just as it believes that we are in error, and as doubtless some day we ourselves shall discover that we have been in error, as we hope that it also will be disillusioned. But we believe that that church, even in Latin America, holds, in part, the saving truth, and we are not willing to be driven into any attitude of hostility or lack of sympathy or prejudice with regard to it. We will not say of it what all over South America it is saying of us. In the catechism, for example, of Canon Jose Ramon Saavedra, approved by the University of Chile and by the Archbishop of Santiago and used for many years by the priests in the public schools of Chile, occurs the question: "Why do you say that the doctrines taught by Protestants are unholy?" And the answer in the catechism is: "Because they counsel a person to sin as much as possible to make salvation the more sure; they say that the good works are rather a hindrance to entering heaven." "Is it not a false teaching of our religion," the catechism goes on, "that outside of the Catholic Church there is no salvation?" And the answer is: "Nothing is more reasonable than this principle." We will not be provoked into any such attitude regarding the great religious organization which for three hundred years has dominated the South American peoples.

In the second place, we are not speaking of the Roman Catholic Church in the United States and Canada and Europe. I have no first hand knowledge regarding the conditions in Europe; but, regarding the church in our own country, I believe that it is a great religious force; that it holds, with us, the fundamental truth of the deity of our Lord; and that to no other body should the conditions in South America appeal more strongly.

I desire to say, in the third place, that we are not of those who believe that the South American Church is to be warred against

and destroyed. We do not anticipate the destruction of the great Church that has existed all these hundreds of years in South America. The polemical attitude toward that church has accomplished less than any other attitude, either to set up evangelical churches in South America or to purify the Roman Catholic body itself. We anticipate the cleansing of that great organization. For myself, I hope and expect that I or my children will see the day when everywhere that great church will be purified and reformed and break up into national organizations, and when it will become possible to make these national organizations coalesce with the other national Christian organizations, that we may see in each nation one great national Church of Christ, and that on those national Christian churches there may be built up the one universal Church, just as on distinctly developed political nationalities will be built up the one great federation of humanity.

But I desire to add that such sentiments of good-will and spiritual sympathy for the good in the Roman Catholic Church must not be allowed to blind us to the obvious facts that are to be found in all of Latin America. Wherever there is mortal need, deep and real mortal need, there is a spiritual obligation upon the Church of Christ. It does not matter what our ecclesiastical theories may be; it does not matter what our sympathies may be. The plain questions are, What are the facts of moral, intellectual, and religious need to be found in the Latin American lands? and, Is the Roman Church meeting or striving to meet this need?

I want to say also that we are not to be misled by the idea that Latin America is satisfied with its civilization or that the people of Latin America know the name of Jesus Christ. It is not satisfied with its condition. Are we satisfied with ours? If civilization is a purely commercial matter, then there are parts of Latin America which are more highly civilized than Europe, and there are other parts which are not. All the foreign trade of Ecuador and Colombia and Venezuela and Paraguay added together is not equal to the foreign trade of the one ruined nation of Persia, so that on such a definition of civilization that part of South America is not civilized. But if making money and shipping goods constitutes civilization, then the Argentine Republic is, I suppose, the most civilized land in the world. The average exports per capita in the Argentine Republic are sixty dollars. The average exports in the United States are about twenty-five dollars. On the basis of exports, if that constitutes civilization, the Argentine is two and a half times as civilized as we are. The Argentine Republic, I said, had exports of sixty dollars per capita. The average per capita exports of the Chinese Empire are less than fifty cents. All the annual exports of the Chinese Empire combined are only 188 millions of dollars. If the Chinese Empire had exports per capita equal to those of the Argentine Republic, it would be exporting every year not 188 millions but 25,000 millions

of dollars. All the exports of the Empire of Japan are only 211 millions. If Japan had per capita the same export trade that the Argentine Republic has, its annual exports would not be 211 million but 3,000 million dollars. The Argentine Republic has a foreign trade almost as great as the foreign trade of the whole African continent. But civilization is not a matter of export trade. Civilization is not to be defined in commercial terms. And no South American nation realizes more deeply than the Argentine its need of the moral and intellectual elements which enter into civilization, or is seeking more earnestly to supply them.

Neither are we to be misled by the fact that Latin America knows the name of Christ. So do the students of India know the name of Jesus Christ. So does the whole Mohammedan world know the name of Jesus Christ. It is not a question of knowing the name of Christ. It is a matter of knowing Christ and the living power of Christ; and those people are not less unfortunate who know the name of Christ and have been led to associate it with a false idea of Him than those who have never known that name at all and who come with unconfused minds to hear the message of His Gospel.

Now having said so much by way of clearing these misapprehensions from our view, I want to state as directly as I can some of the grounds on which our spiritual obligation to the Latin American people rests.

In the first place, South America—I shall speak especially of South America—taken as a whole, is a continent of great intellectual need, evidenced in the prevailing ignorance and illiteracy among the masses of the people. There is a highly intelligent class in South America and the best men of these lands are loudest in their assertion and lamentation of these facts. They can be made real to us by home comparisons better than in any other way. The average illiteracy in the American nation is ten per cent and a fraction over. If you add to that number all the children under ten years of age who are out of school, you will have a total illiteracy in the United States of about sixteen per cent. According to the last official census, the proportion of illiteracy in the Republic of Brazil was eighty-five per cent, including children under six years of age. In the Argentine Republic it is fifty per cent among those over six years of age; in Chile, according to the official census, it is sixty per cent; in Bolivia, according to the Statesmen's Year Book, it is eighty per cent among those over ten years of age. Now you may take the most illiterate State in the United States; I mean the State of Louisiana, which is so illiterate because of the great mass of ignorant negro citizens, and the average illiteracy of the State of Louisiana is thirty-eight per cent. In other words, Louisiana, charging against it all the ignorance of its great black population, has less illiteracy than any country in South America. And even the most ignorant part of

Louisiana—I mean the negroes—averages only sixty-one per cent of illiteracy, which makes the darkest section of America—these negroes of Louisiana—more literate than many of the South American republics, in spite of the high intelligence of their leading classes, who cannot bear the weight of the great popular ignorance. We can put it more concretely in one simple parallel. In the year 1901, seventy out of every one hundred conscripts in the Chilean army were illiterate. In 1904, out of every twenty-five hundred recruits for the German army, one was illiterate.

Or consider the fact in another aspect. When we were in Southern Brazil, there appeared in one of the papers, the leading paper of Southern Brazil, an article lamenting the educational backwardness of the Latin American lands which pointed out that only nine per cent of the population of the Argentine was at school, and that this was the best educated land in South America; only five per cent of the people of Chile; only three per cent of the people of Brazil, and three per cent of the people of Peru. Nineteen per cent of the American population are in school, fifteen per cent of the population of Germany, thirteen per cent of the population of Japan. In other words, about four times as large a proportion of the American population are in school as of the entire population of South America. The educational leaders of South America bewail such conditions.

It will bring it to us a little more directly to put the illustrations in a still more concrete form. The Argentine is one of the most intelligent and advanced countries in South America. Compare it for a moment with the State of New York, which is just about equivalent to it in population. In the Argentine there are 15,000 school teachers; in the State of New York there are 40,000. In the Argentine there are 550,000 pupils in the schools; in the State of New York there are 1,400,000. With the same population there are three times as many teachers and three times as many students in the schools in the State of New York as there are in the whole of the Argentine, and the average illiteracy of the State of New York is five per cent and the average illiteracy of the Argentine Republic is fifty per cent. Or compare, once again, the Republic of Bolivia with the State of Minnesota. The population is about the same. The conglomerate conditions of the populations are not unlike. There is just about as large an immigrant population in Minnesota as there is an Indian population in Bolivia. Compare the educational situation of the two States: eighty per cent of illiteracy in Bolivia, four per cent of illiteracy in the State of Minnesota; 1,300 teachers in Bolivia, 14,000 teachers in Minnesota; 50,000 pupils in Bolivia, 438,000 in the State of Minnesota. Or compare the Republic of Venezuela with the State of Iowa, two sections of about the same population: 1,700 teachers in Venezuela, 30,000 teachers in Iowa; 36,000 pupils in the whole Republic of Venezuela, and 562,-

000 in the one State of Iowa. If you say I have been picking out the darkest sections of South America and contrasting them with the brightest sections of the United States, I could reply that Argentine is one of the brightest parts of South America; but take, if you will, on the same level, New Mexico and Paraguay. New Mexico has only two-thirds of the population of Paraguay. It has ten per cent more pupils in its schools and twenty per cent more public school teachers.

Consider further the money spent on educational systems here and there. I read in a paper the other day President Butler's latest report as president of Columbia University, and the tuition fees for Columbia University for one year amounted to more than the whole sum which the Chilean government was spending in its budget on the education of three and a quarter million people. I picked up a few days afterward the report of President Schurman of Cornell, and saw that the income of Cornell University for four months expended on the work of the university was larger than the expenditure of the Peruvian government on the education of three and a half million people for a whole year.

Or pass by the tedium of concrete illustration and consider the total educational effort of the whole continent. All South America together has just about the population of Japan. In South America there are 43,000 school teachers; in Japan there are 133,000. In all South America there are two million pupils in the schools; in Japan there are six millions. In other words, comparing Japan with the whole of South America, there are three times as many teachers and three times as many pupils in its schools as in all the republics of South America combined. We have scores of mission schools in the one Empire of Japan. If our missionary educational institutions are justified, as they are abundantly, in Japan, they are three-fold more justified, on the face of these facts themselves, in the great continent of Latin America. If we owe our help to Japan, we owe it also to our neighboring continent, bound to us by innumerable friendly bonds, and seeking our brotherly help in dealing with a great need. It has some good institutions and higher educational systems, but it welcomes and needs our aid in shaping character and in meeting the deep intellectual requirements of its great masses.

In the second place, our spiritual obligation to Latin America rests not only on its deep intellectual need, but also on its deep and conscious need of help in its fierce battle with moral evil. I desire to state not opinions but facts. According to the last government census of Brazil, eighteen per cent of the population was illegitimate; according to the Statesman's Year Book, twenty-seven per cent of the population of Uruguay; according to Curtis's book on Ecuador, fifty per cent of the population of that Republic; according to the Bolivian military register, taking the proportion from

random pages, thirty-eight and a half per cent; according to the estimate of Dr. Renzoti, curator of the Central University of Caracas, than whom there is no higher authority in Venezuela, for Venezuela the figures were sixty-eight and eight-tenths per cent. The shadow of that heritage rests on only six per cent of British blood, rests on only seven per cent of French blood; it rests on between twenty-five and fifty per cent of the blood of South America. And if one says, as he may truly say, that some allowance must be made for many men and women who live faithfully together without ever having been legally married, the reply is that while that abates a little the darkness of the moral stain, it flings the responsibility back on the great institution which is responsible for the fact of their not having been married. In so far as you relieve in this way the moral situation, you relieve it only by deepening the evidence of religious need.

And one cannot leave the matter with a reference only to these naked mathematical facts. Mr. Hale declares in his book on South America, "Male chastity is practically unknown. There is a tone of immorality running through all South American life." But there are chaste men and they mourn most deeply the condition which they are the first to describe to you. I asked men in various cities where there were students, men who knew the students of South America, some of them students themselves, what their experience had been regarding the moral phase of student life. All these men said that they could count in too small numbers the students whom they knew who were living unsullied moral lives. One man not a missionary, who had been teaching for years in a South American school, told me: "I think you ought to explain to all the young men who come down here to teach that they must leave behind them any great hope of working any moral transformation in the character of these boys. I have worked among them for years and I have almost given up hope. I like them. They have, many of them, fine qualities, but in the matter of purity I despair." I asked a friend from China the other day what was the proportion of students in his college of whom he could say that they were leading morally clean and unsullied lives. He said he believed that in the college in China from which he came perhaps fifty per cent of the students were men whose lives were morally untainted. He may have erred, but if there is need on moral grounds for maintaining Christian missions in the Chinese Empire, as there indubitably is, or for pure religion in the United States, I believe there is ground also in South America.

If religion has nothing to do with morals, if religion has no connection whatever with a clean life, then we can save ourselves the trouble of carrying religion into Latin America, or elsewhere. But if religion is indissolubly connected with a life that keeps itself unspotted from the world, there is need of our carrying our Gospel

down into Latin America as truly as of spreading it in our own land or of carrying it over into Asia. And the worst of it all is the fact that in Latin America the lips which should be the first to speak in rebuke of uncleanness are silent and the lives which should be themselves the models of purity and holiness—I mean the lives of the religious teachers of South America—are, not always we can thank God, but too often, the very lives that are appealed to by those who wish to live themselves the corrupt and the decadent life.

One would hesitate to express this judgment on any other authority than the highest in the South American churches. I have here the last pastoral letter of the Archbishop of Venezuela to the clergy throughout the Republic of Venezuela printed in full in the leading paper in Caracas. In the section of his pastoral letter on chastity, these are the words that he uses:

"Scandal in the parish or town takes on unmeasured proportions: the dishonored priest is lost once for all, the enemies of the church triumph because of the shameful fall, and good souls retire to groan in secret and to cry to the Lord to free them from this abomination. And even if the sin is hidden, yet is it revealed through every guise in the dead parish, the deserted church, in the tiresome preaching, unfruitful works of mere routine, without fervor or piety, in the house of the priest, who breathes only a worldly atmosphere; in his reading, in his occupations, and the tedium at the things of God. Why do we note the sudden spiritual decline of a priest who until yesterday was active and devout? Why do we see him destroying little by little that which promised to be a fruitful apostolate, but now approaches mysterious and mournful ruin? Ah! if we could penetrate the veil of his secret life, we should know that the one cause of this humiliating and opprobrious decay is in nothing other than the hidden corruption of his heart and life. . . . . And yet there are priests who only rarely go to confession, and others who never confess at all! There are those who select easygoing confessors who pass over everything and then give absolution; and there are not wanting others whose confession is nothing more than a sad routine practiced between one sin and another, to their own deception—well-known is the life they lead, and where it will end."

The priest who took us around the great school of some French fathers in one city in South America told the man who introduced me to him, in answer to his question, that he thought about one-half of the priests in Chile were men who were leading clean, moral lives. We will believe that there were more. But we asked a priest in Colombia, who made a long journey with us, how many priests he knew who were clean and pure men; and he said that out of the eighteen priests whom he knew intimately, there was only one who was leading a clean moral life. If there is need of carrying the Gospel to Japan—and there is the deepest need, as men like Count

Okuma and Baron Mayajima have told us, on moral grounds—if there is need of carrying the Gospel to China, if there is need in the United States, there is need also of carrying the Gospel to South America. If we are excused from carrying the Gospel to South America, we are excused from carrying the Gospel to the Chinese Empire, which, on moral grounds, is as well able to get along without the living and the cleansing Christ as South America or ourselves.

In the third place, our spiritual obligation to the Latin American lands rests upon the appeal which these lands are making to us for the help which they know can come to them only from without. From the very beginning the best men in the Latin American lands have desired this help. I was reading the other day part of a speech made by Alberdi, one of the great Argentine publicists, in the days of the struggle over the question of religious toleration in South America. "South America," he said, "reduced to Catholicism with the exclusion of any other cult, represents a solitary and silent convent of monks. The dilemma is fatal—either Catholic and unpopulated or populated and prosperous and tolerant in the matter of religion. To invite the Anglo-Saxon race and the peoples of Germany, Sweden and Switzerland and to deny them the exercise of their worship is to offer them a sham hospitality and to exhibit a false liberalism. To exclude the dissenting cults is to exclude the English, the Germans and Swiss and the North Americans who are not Catholics; that is to say, the inhabitants whom this continent most needs. To bring them without their cult is to bring them without the agent which makes them what they are, and to compel them to live without religion or become atheists." The best sentiment of South America has taken that attitude from the beginning. Some governments are willing to pay money now for immigrants from other lands.

And it is not only for immigration, including Protestant immigration, that they have asked. Many of the great missionary activities begun in Latin America have been begun at the direct request of the Latin American peoples themselves. When Dr. William Goodfellow, a missionary, was coming home from the Argentine seventy years ago, President Sarmiento commissioned him to engage, in the United States, women who could come out to establish normal schools to train the teachers for the Argentine. In 1882, President Barrios of Guatemala requested the Presbyterians to open a mission in Guatemala, and offered to pay out of his own pocket the expense of bringing the first missionaries there. In 1884, President Rosa of the Argentine, at a great Protestant celebration in Buenos Aires, attributed to the influence of missionaries a large part of the progress that the Argentine Republic had made and besought them to increase the field of their operations and to enlarge their zeal. I read while in South America the report of the debate in the House

of Deputies of the Republic of the Argentine over the question as to whether they should subsidize what are known as the Argentine Evangelical schools. Those are the schools of one of the most remarkable men I met in South America, the Rev. William C. Morris of the Church of England. He has gathered seven thousand little waifs off the streets of the city of Buenos Aires. Single-handed he has built up agencies to train those seven thousand little, ignorant, neglected children. The Argentine Republic recognized the value of what he was doing, and against the protest of a bishop deputy the Argentine Congress voted a subsidy and is voting now fifty thousand dollars a year to maintain those Argentine Evangelical schools, openly called Evangelical, on the ground, as Deputy Lacasa said, that "if this work does not deserve the attention and support of the authorities of our nation, if this work is not excellent and praiseworthy, then I do not know where to look for those good works which our Christian religion commands us to perform." What the first text-book of the Student Volunteer Movement stated in regard to Latin America is in large measure true. Our great missionary foundations laid in South America have been laid in response to a demand coming from the people of Latin America themselves. I ask you, fellow-students, whether it is to be regarded as illegitimate to respond to a great cry of human need? On the ground of South America's constant request for the help which she wants from without, the United States and Canada owe a deep and undischarged obligation to these lands.

In the fourth place, although I have no doubt that this appeal from Latin America rests rather on the ground of its recognition of its intellectual and moral need, yet back of that intellectual and moral need lies the fundamental religious need. All intellectual and moral need at last roots itself back into great religious need. And behind these various considerations of which I have been speaking is the profound religious need of South America.

You see it, for one thing, in the inadequacy of the forces that are now there attempting to meet the religious necessities of the people. The Roman Catholic Church, even if it were qualified to do so, does not have enough priests to minister to the religious need of Latin America. One of the good men we met in South America was a priest in the city of Buenos Aires. He told me there were less than a thousand priests, counting all the secular clergy, in the whole of the Argentine, and that many of them were men too ignorant even to teach; that only a small part of the priests were capable of preaching to the people. What are a few hundred men to six millions of people in a great republic just now taking on its national form?

I went to one section in the city of Santiago, one of the best-supplied cities in South America, where there were more than ten thousand people and only one priest trying in an inadequate way

to reach all those great multitudes of people. You can travel miles and miles in central South America without even seeing a Catholic church or a Catholic priest. On all the long reach of the Magdalena River, from its mouth at Barranquilla up to the city of Honda, more than six hundred miles, I think I counted only four or five Catholic churches, not all with priests, ministering to the thousands of people of that great river valley. Great regions everywhere are neglected. The agencies that are there are utterly inadequate to cope with the religious needs of South America, even if they were spiritually capable of doing so.

And then such agencies as are there have no living general hold upon the people. That was the lament of a priest in the Argentine. He told us that his order had actually asked the Pope to allow them to lay aside their clerical dress in order that they might put on laymen's garb and go down among the people, because they were so despised and reviled in their clerical garb that they were not even allowed to evangelize in the homes of the people. He said that if they walked along the street and a woman saw them she ran and knocked on iron to break the bad luck of having seen a priest. I went down the street with a friend of mine who was a clergyman in the Scotch Church, in the city of Buenos Aires, and he was dressed in clerical dress; school girls on the street, children of good appearance, turned and hissed at him and called him names as we passed by, because they thought he was a priest. In Peru the great comic paper is called "Fray K Bezon." If you pronounce the syllables rapidly they run into words which mean "fat-headed priest." It is widely read. And what do you think the jokes in it are? Simply the matter-of-fact tales which the editor of the paper prints week after week, without fear of libel suits, of the personal immoralities and scandals in the life of the clergy of Peru.

And not only does the Church not command the general respect of the people for its priesthood, but also the people do not throng the churches in Latin America. We have an idea that all the people of Latin America are devoted to one great religious institution that has been there all these years. I am inclined to think that in our towns here you will find twice as many people every Sunday, in proportion to the population, in the churches as you will find in the churches of the most religious towns of South America. We were in the city of Arequipa in Peru on one of the most sacred days of the Church in South America. They told us that Arequipa was the most fanatical city in Peru, that there we should find all the churches thronged with men. All the shops were shut. It was a holy day in the city. We visited five of the leading churches, including the cathedral. In the cathedral there were not fifty people, men, women and children, at the main service. Only one church which we visited was full, and that was filled in part with sisters and little children from the schools. There were not, I judged, one

hundred and fifty men in any one of the churches of that city on one of the greatest feast days of the whole year. In Holy Week the demonstrations are great, but the priests in Buenos Aires told us that the real influence and hold of the church upon the people was nothing in comparison with its strength in the United States. The people of South America are a people practically without any real religion. It does not matter what the census says about their nominal ecclesiastical connections. We are looking out upon forty millions of people, the great majority of whom, the South Americans themselves say, have no religious faith. The men have for the most part only a nominal connection with the Church or none at all. And they have none, because they have no access, the great mass of them, to any living religious faith. Here and there surely there are good priests; we met some devout, lovable men; but for the great mass of the people there is no access to the living Christ at all. He is hidden in the churches, behind saints or symbols. We were in churches where there was no figure of Christ even behind the chancel; in many churches where the figure of Mary was high above all figures of Christ, and where, high above all the figures, would be such an inscription as "Gloria a Maria." Cut right into the stone walls of the old Jesuit Church in the ancient city of Cuzco you read the words, "Come unto Mary, all ye that labor and are heavy laden, and she will give you rest." I wonder sometimes whether that old word about a sword piercing through her heart might not refer rather to the sufferings of the humble and loyal soul of the mother of our Lord today as among forty millions of people she sees her beloved and divine Son hidden behind her human motherhood. All our hearts are reverent toward the mother of our Lord, and we can understand what it was in the history of the Church that drove the heart of humanity, when it was denied any resting place on a humanity in Christ, to the humanity of Christ's mother—we can understand all that, but we cannot ignore the conditions that have come to prevail where the Church has concealed the real Saviour behind the mother who bore Him.

And what the people see of Christ is no real picture of Him. We went to more than eighty churches in South America. In not one of all those churches was there a symbol or a picture or a suggestion of the resurrection or of the ascension—not one. In every case Christ was either dead upon the cross or He was a ghastly figure, lying in a grave. Where is the living Christ? a man cries out again and again as he travels up and down South America and no voice answers him in reply. He is not there, because, once more, the men who ought to be His representatives and preach His Gospel there are silent regarding Him. Once more, this is not my opinion. Let me read you another section from this pastoral letter of the Archbishop of Venezuela.

"Nearly all the clergy of the archdiocese of Caracas are paro-

chial: there are more than one hundred parishes, and today all are occupied by pastors, with few exceptions—those which have become mere hamlets. And yet, why does ignorance of religion continue to brutalize and degrade more and more these people? Why exist so many parishes which are true cemeteries of souls dead to God, in despite of the fact that there stands the church edifice, there is Jesus Christ in the Sacrament Adorable, there is the priest with his marvelous powers to sanctify the souls? The only reason is that the parish priest does not faithfully perform his duties, he does not lay hold upon and generously shoulder the charge he has accepted, and, as many Christians who take of the Gospel only so much as suits them, so he takes up only those duties which do not trouble him much—more than all, those that produce most income. They do not preach, or, if so, it is only to tire and annoy the few hearers. What living word could come from a sacerdotal soul dead to the palpitations of the grace and the activity of pastoral zeal? There is no catechism class—and if there is, it is in this sense: that this work is for the priest a disagreeable task, for which he has neither intelligence nor heart, and which he ends by handing over to the school or to the women! Service, attention and care and frequent visiting of the sick, in order to lead them as by the hand to the gates of eternity, are unknown things to him. Poor sick ones that fall into the hands of such priests! And this, when they do not abandon the sufferers entirely under any mere pretext to escape going to their aid in their extremity supreme. . . . And we will not say more, for we should be interminable, if we were to enumerate everything."

These are not the words of the enemies of the church. They are the words of the men within the church who lament its shame and its spiritual impotence. Perhaps we speak too severely, but can any one say that conditions like these constitute no ground of spiritual obligation to the millions of people who are denied by such conditions access to the Christ who lives to save?

And, last of all, our spiritual obligation to Latin America lies in the very fact that this church needs from us and we have a duty to give to it the help which only Protestant influence can supply. I asked a true priest in Argentina whether he saw any reason why there should not be Protestant churches in South America. "No," he said. "Why not? We work together in the United States; why should we not work together here in the Argentine? Take our own parish here," he said at another time; "there are one hundred and forty thousand people in our own parish and only seven per cent of them ever go inside of a church. Look at this other parish with 130,000; with one man and his assistant endeavoring to reach those 130,000."

We are wanted to meet great neglected needs and to purify and stimulate the forces which ought to be striving to meet them. The

best men of these lands have always seen this. In his book on the relations of Mexico to the United States, Minister Romero, who did as much as any other man to bind together these two neighboring republics, said that from the very outset he had argued for religious toleration in Mexico because he saw in that the best way to remedy the great evils which sprang from the political authority of the Roman Catholic clergy and from the abuses of which the clergy were guilty. "I thought," he said, "that one of the best ways to diminish the domination and abuses of the clergy in Mexico was to favor the establishment of other sects which would come in some measure into competition with the Catholic clergy and thus cause it to refrain from exercises of which it had been guilty before." "His praiseworthy efforts," wrote Dr. Pinedo, ex-Minister of Justice and Public Instruction in the Argentine, of Mr. Morris and his schools, "have had the virtue of awakening the Catholics, who, not to be left behind, have also founded numerous schools so that in every way the needy children are being benefitted."

And there are many inside the church who realize the necessity of help from without. I spoke of the young priest with whom we traveled in Colombia, the man who told us that only one out of eighteen of his acquaintances in the priesthood was a good man. He was going to visit his old father. His heart was sick of the abominations in the midst of which he lived, but, he said, he did not know what his personal duty was. Where was he to go? He did not know where to go out of the church. Was his place in his church, to work there, to purify and cleanse the institution and to help the people who lived round about him? He was going to his old father to ask him where his path of duty lay. If only there were strong churches of the evangelical faith in his land something might be done. Do you mean to say that we must abandon men like this, that we have no duty to the men in South America for whom their institution is too strong and who are asking for help from without to come in to enable them to deal with the great situation that confronts them? We owe a deep debt to the men, many or few scattered up and down South America, who look for spiritual and moral help from without and who know that the only hope of reforming their own church is through the influence of Protestant missions. And our brethren in the native Protestant churches have a supreme right to our aid.

These are the grounds briefly put, only a few of them, of our spiritual obligation to these lands. We owe these lands help in their search for intellectual light. We owe them aid in their dire battle for moral purity. We owe them a response to their brotherly call of need. We owe them Christ and spiritual freedom. We owe it to them to call them to their own most deeply cherished ideals. And we have not paid that debt. We are not paying that debt today. We have justly declared a negative political doctrine with regard to

South America, which has warned Europe to keep her hands off, and we have thought that in that way we fulfilled our duty to the South American peoples. The South American peoples do not resent the Monroe Doctrine, but they do resent that negative interpretation of it with which the American people have been content, which tended to shut out the aid which the European nations might have been glad to carry in, and which has not replaced it with any brotherly help from near at hand.

It is a lamentable fact that the darkest part of South America is the part nearest to the United States and Canada. The further you get away from the United States and Canada, the cleaner, more progressive, better educated, does South America become, and the nearer you draw to the United States, the darker are the shadows that rest on the South American lands. It is not that we have caused the darkness, but we have not relieved it. We have begun, but only begun, to discharge our commercial obligations to South America. There is one copper mine in Peru in which a few American men put more money before they took out a dollar than all the Protestant churches of the world, I venture to say, have spent on the evangelization of South America for the last hundred years. At Cerro de Pasco twenty million dollars were put into that one copper mine before anything was paid back. The whole Protestant Church has not done as much for forty million souls. And there is Canada, which has, I believe, only one little mission in the whole of South America, a mission made up of two faithful Canadian Baptist men and their wives, in the mountains of Bolivia. Canada has put millions of dollars into the lighting plants and the water plants and the electric power plants, and it has not put five thousand dollars a year into the evangelization of South America. We have, I suppose, about forty American missionary organizations working in the Empire of Japan, with a population equal to that of the whole of South America, and we have about ten American missionary organizations and two British organizations working in the whole South American continent.

We have had our obligations staring us in the face for a hundred years, and we have passed the needy men at our door mercilessly by. Surely now at last the day has come for us to take up our obligation to these Latin American peoples. Now, more than in any other day, the need is pressing upon us. If we do not give help now, South America will become the stronghold of all the reactionary and the obscurantist elements of the Church of Rome, and a situation will be produced which even the Church of Rome itself, with all of its best purposes and its best energies, will not be able to deal with. Priests from the other lands are pouring in, from the Philippines, from France, from Andalusia, from Italy, from Belgium, all those priests who are not wanted in their own lands are gathering now in South America. They have

already pressed in. There are good men among them, but there are others, too, and the people themselves begin to resent their coming. The Sunday before we got to Bogota there was a riot in the city, which the troops had to be brought out to quell, in which the artisans started to tear down the school of the Silesian Fathers in Bogota on the ground that they did not want or were not going to stand this invasion of foreign priests, especially those whose influence on industrial conditions, perhaps quite unjustly, they feared. We are bound to press in for the help of South American peoples before reactionary men get control of the religion and education of the South American continent.

We are bound to press in there today because those great republics are now in their formative life. Look at the six millions of people in the Argentine, one of the livest, most eager countries in the world, with a fourth or fifth of its whole population in its capital city of Buenos Aires, a city with half a million Italians in it, a land with thousands of fresh immigrants pouring in every year. Do you suppose that these republics can be built without religion, that these nations can ever fulfill their God-appointed destinies if they drift, as they are drifting today, into a hard, atheistic materialism? In the interest of these South American nations, which will be our neighbors forever, and which are to exercise a steadily increasing influence upon our own life, we are bound to go in with the spiritual forces of the Gospel of the living Christ.

We are called to these republics today because they offer men as good opportunity for life investment as men can find anywhere else in the world. I stood one day, only a few months ago, beside a great brown marble block in the Protestant cemetery in the city of Valparaiso; all around were the evidences of the earthquake, great stones twisted awry, but this stone stood steadfast among them all. It was the burial place of old David Trumbull, who for forty-three years had stood like a great rock in the city of Valparaiso, leaving his influence on that city, and also in a real way on the national life of Chile, in which he was one of the great forces that brought about the laws which gave effect to religious toleration, provided for civil marriage and the secularization of the cemeteries, and helped to open the gates wide for the preaching of the Gospel up and down the length of the Chilean Republic. There are all over South America opportunities for men to live under changed conditions such lives as David Trumbull lived in the city of Valparaiso, such lives as William C. Morris is living today in the city of Buenos Aires, as many men are living now in many places. If men and women are looking for a chance for life-investment where they cannot only change the characters of men, but where they can make a real contribution toward forming the characters of great republics, South America is a field calling to them.

And, last of all, men are passing, and passing fast, there. The

generations of South America do not last longer than the generations of Asia or North America; and year by year, while we wait, men go whither we cannot follow. If men need Christ anywhere, they need Him there also, and they need Him before they die. Just about two months ago, our boat tied up one night along the East bank of the Magdalena River. It was an old-fashioned stern-wheel river boat, burning wood, and every three or four hours we had to stop to take on fresh fuel. We were still in the lower reaches of the river and it was possible to run by night. We had fallen asleep in the earlier part of the evening, but were awakened as the boat tied up to the shore, and the men ran out with the gangway, and began to bring on the wood. Here and there we saw the glare of the torches on the tropical forest and then heard the murmur of the boatmen as they carried on the great racks of fuel and piled it up against the stanchions of the lower deck. I fell asleep again, but suddenly was awakened by the sound of a plunging body in the water and a rush of footsteps on the lower deck and excited voices whispering, and then a half-strangled, pitiful cry, "Oh, hombre," literally, "Oh, man," but truly also, "Oh, brother! Oh, friend!" and then a gurgling sound and a swirl of the brown waters rushing by, and all was still. After a little while the work was done, the men came aboard, the ropes were thrown off, and our boat went sobbing on its way up the stream. In the morning we asked the captain what had been the trouble, and he said that it was a Colombian private soldier who had been sleeping on the unfenced lower deck and rolled off in his sleep into the water; that nobody had seen him go; they had heard his cry, but were too late to help him, and the man was gone.

Often on that river journey and often on the days that have passed since, it has seemed to me that I could hear that only half-conscious strangled cry sounding in my ears, "Oh, Friend! Oh, Friend!" and that it was the cry of many millions of South American peoples making earnest, if silent, appeal for the things that in Christ we have to give. "Oh, Friend!" That voice calls to you, men and women of Canada and the United States. Will it find in you the heart of a friend, to reply?

RESPONSIBILITIES OF CHRISTIAN NATIONS TOWARD THE BACKWARD RACES

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THE RIGHT HONORABLE JAMES BRYCE, P.C., LL.D., D.C.L., AMBASSADOR OF GREAT BRITAIN IN THE UNITED STATES

It is a great pleasure to me, and a great honor, to be invited to address the men and women of the universities. The students of all the institutions represented at the Rochester Convention are, or ought to be, the flower of the youth of the United States and Canada. As university students and university teachers, whether you pursue science or philosophy, literature or history, your great aim is knowledge, knowledge which doubles a man's power over nature and over his fellows, knowledge which opens to us the door into the wisdom of the past and makes us the heirs of all the ages, knowledge which enables us to render more efficient service to God and to our fellow-men.

The delegates to the Rochester Convention stand for the united spirit and impulse of hundreds of colleges and universities, not competing in trials of strength and skill, but banded together for a holy and noble cause. All parts of the United States and all parts of Canada are thus represented, and I am glad to know that there came also delegates from our British universities, and from the universities of that great land of learning, Germany, as also from the universities of Northern Europe. It was a splendid thought to unite for this purpose the representatives of all these nations, all devoted to this cause, all entering on this work in their devotion to God and to our Lord Jesus Christ.

You, Student Volunteers, as thoughtful and earnest men and women, have felt the need and heard the call to spread the Gospel message throughout all lands. You have recognized that it is a reproach to the children of our advanced European races, races that received Christianity so many centuries ago, that now nearly two thousand years after our Lord's coming, many parts of the earth, and many millions of mankind, should still remain in the ancient darkness. And so you have engaged in this effort, to secure that within this present generation of ours the whole world shall be evangelized and the true light shall be shed abroad into all lands. That is

a great thought, that is a great mission, that is a great hope that you have conceived—to do it all in this generation.

All that you can gain of knowledge and of thought is not too much for the work which lies before you.

The task of the missionary is not an easy one. He has to deal with many ancient religions. He has to understand these religions and to approach them with respect. He has to learn how to take advantage of all that is best in them in order to lead men, through such ideals as they already have, into the higher truth of Christianity. This is true of such countries as India and China, where in Brahmanism, for instance, and in Confucianism and Buddhism you have ancient philosophies and religions not to be treated without respect and consideration. And in Mussulman countries it is perhaps even more true, because there you meet with a religion which was never intended to be hostile to Christianity, a religion which ought to be considered from the first as being merely a misconceived and imperfect form of the religion of Abraham, a religion which recognizes our Lord as one of its prophets, a religion which ought to be used as a means of leading its votaries on into our own light.

This is a critical moment in world history, and it is also an auspicious moment. I will venture to try to show you what has made me believe that it is a critical moment, because I have traveled a good deal in non-Christian countries and have had to study and observe what is passing there. Never since the discovery of this continent, now more than four centuries ago, has there been any time of such change, of such advance in the exploration and development of every part of the earth's surface as we see now in our own time. The process, which went very slowly in the sixteenth and seventeenth centuries, now moves so fast that nine-tenths of the habitable globe are under the control of civilized powers; and though vast multitudes remain non-Christians, there is scarcely a spot in which the influence of the white races is not felt, and in which the backward and uncivilized races are not being penetrated by the ideas and habits of those more advanced nations. The old religions are being shaken. They are crumbling. They are losing their hold upon the hearts and the minds of the native peoples, and before many years have passed very little will remain of the weaker among these faiths except some superstitious usages of scanty meaning and forgotten origin. Others may survive longer but even they will be disintegrated and impoverished, and will lose much of the hold upon the minds of the races that profess them. Our Western civilization, borne upon the wings of modern science, has shattered the ancient ways of life, breaking up tribes, extinguishing the old customs and religions, the old beliefs and the old moralities. The customs were sometimes immoral and bad, and yet some of them had a good effect upon conduct. They held society together by ties other and better than those of mere force; they inculcated some virtues—hospitality, good faith to one another,

compassion towards those who needed help. And all these virtues rested upon old customs which are being now destroyed. Is not this the time when, having taken away so much, we of the Christian nations should try to give them something which will fill the void? Our material civilization is rooting out the old ways of life; it is rooting out the wheat along with the tares. Let us now, at once, implant a new and better faith before the instinct discernible even in the lower races which makes them feel that there is a higher power above them fades wholly from their souls. You remember that the Apostle has said: "God left not Himself without a witness." Even in these lower races, as we call them, there remains a witness of God in the sense of reverence, in the wish to worship, in some faint glimmering of the hope of immortality. Would it not be a calamity for them if their life came to be a purely material one; if, before the sense of reverence and the wish to worship wholly die out of their hearts we did not try to save as much as possible and to use this instinct to build upon it something higher and better? Are not we whose conquering march has destroyed the customs and beliefs of these backward races, are not we responsible for their future? Are not we bound to turn to account for their good these changes which we have wrought?

This process of destruction is not all that the white races have done to the uncivilized races. Often they have done what is worse. The backward races, instead of being merely left ignorant, have sometimes received impressions of Christianity it were far better for them never to have received. It has often come to them as a religion professed by adventurers, who, bearing the Christian name, have despoiled or tricked them out of their lands, who have exploited their mines, who have grown rich upon their labor, who have ruined them by strong drink, who have treated them with roughness and with scorn, and sometimes even with barbarity. Such rapacious men, of whom there have been too many in the new lands, are the foul scum upon the advancing wave of civilization, and they undo and unteach by their lives what Christianity is teaching by its precepts. It is hard to keep such men out of the new countries that are being explored or developed; but their presence and their untoward influence upon the native races make it doubly needful that there should be in all these lands a teaching of Christianity by other and better men whose lives bear witness to the truth. This is the moment when the Gospel should come to these native races both as a beneficent power protecting them against oppression, and as a religion which, while it gives them a higher and purer morality, while it gives them a higher conception both of what is divine and what is human at its best, also leads them upward by friendly sympathy and tries to bridge the chasm between them and the civilized nations. They should learn to know Christianity as God's gift to the world, uniting all mankind in one; they should know that the Gospel is not only to give light to

those that sit in darkness, but also to create a bond of brotherhood between them and ourselves, teaching them that we are all children of a common Father in Heaven.

People are afraid of a conflict of races; people think that some of the great ancient races of the East may be led into mortal struggle with the European peoples. If our attitude to them were governed by Christian principles there would be no risk of any such conflict. I hope and I believe that it will be averted; but I am sure it can be averted if we try to apply in our national policy those Christian principles which we profess. The sense of human brotherhood was never more needed than now, at this precious, this critical moment. It is needed not only by the missionary and not only for missions; it is needed by all who come in contact with these races; it is needed by men who come there for business; it is needed by officials; it is needed by soldiers and sailors; it is needed even by private travelers in the non-Christian lands.

And are we not all of us, whether we be missionaries or not, bound as citizens to have a share in guiding the policy of our governments? Are we not bound to see that our governments try to help and to treat with justice and consideration these backward races with which we come in contact? Their fate now at last in this day of the world lies in the hands of civilized people of European stock, and now is the time for us to fulfill these great responsibilities that have devolved upon us.

Though we all wish to help missions we cannot all be missionaries. But remember that it is not only in foreign lands that the world has got to be evangelized. I have spoken of the harm that is done by members of Christian nations who disgrace the Christian name. But apart from those flagrant cases the greatest hindrance to the spread of the Gospel in other lands is the imperfect power of the Gospel at home. I do not mean merely that there is a great deal of practical heathendom among the most unfortunate classes in our great cities. I rather ask you to regard the contrast between the New Testament standard, which we accept for our own lives and the faint efforts which we make to reach it. Study the history of primitive Christianity—and let me assure you that there is no study more profitable, more helpful than that of church history, and especially early church history. No man can devote his time to anything better than trying to understand the history of the first three centuries of the Christian Church. It is full of lessons for us all. Now, if you study the history of the apostolic and the post-apostolic ages you will be struck by two causes which very largely helped the rapid spread of the Gospel through the ancient world, even in spite of the frowns and animosities of the dominating Roman power. One of these causes was the impression made upon the heathen by the lives of the early Christians, by their purity—you know how corrupt the ancient world was—by their honesty in all matters of daily business life, by

their unworldliness, and, perhaps even more than that, by their love of one another. Another cause, less potent, no doubt, but very real and important with the educated classes in the Roman Empire, was the profound impression made upon them by the beauty and loftiness of the Old Testament writings. They found in the Psalms and in the Prophets a morality as high or higher than their own best, and a spirit of love to God, and a devotion to God, and a sense of the presence of God in nature and in the human soul and in the aspirations of the soul towards God like which there was nothing in heathen literature. If I may touch on this in passing for one moment. let me beg of you students never to forget in your devotion to the New Testament how much you may also learn from the study of the Psalms and the Prophets.

Now had the enthusiasm of those first days of primitive Christianity lasted, had the primitive Christians remained conspicuous examples of these shining virtues, the world would have been evangelized long ago. So if you seek to evangelize the world in this generation of ours, remember that each one of you, wherever he may be, is, whether it be for evil or for good, a missionary. Each one by his acts and by his words either spreads abroad or retards the spread of the Gospel. "None of us liveth to himself," and our daily life is a witness to the fullness or to the hollowness of our faith.

I have tried to point out that ours is an age of necessity and of opportunity, a time in which it is more than ever needful, and also more than ever possible, to send forth light flooding through all the dark places of the earth. But it is also a time of temptation. Never in English speaking countries has there been any age which so drew men to the pursuit of wealth and enjoyment, because the chances for acquiring wealth were never so fully open to all, the means of winning wealth never so various and so ample, the prizes never so glittering. In a time of such temptations it is hard for a young man of force and spirit not to feel the impulse to fling himself into the current. Many who do are over-mastered and swept away by the current, and they come to think that success and wealth and the power and fame which success and wealth bring with them are the chief aim and end of life. Nevertheless, the old truth stands: "A man's life consisteth not in the abundance of the things which he possesseth." "What shall it profit a man if he gain the whole world and lose his own soul?" No doubt the pleasure that success brings is a real and legitimate pleasure. We are meant to make the most of such talents as we have received; and whoever achieves a success that gives standing and influence in the community is better able to help others and to promote good causes. The danger, believe me, the danger lies not in exerting to the utmost all the powers we have, but in over-valuing the transitory things that make the mere outside of life, and in forgetting that success is admirable only as it is consecrated to noble purposes, that righteousness is the true riches, that

the Kingdom of Heaven is within us. Surely there never was a time when there was so much need to remember the warnings of our Lord against the love of money and the things that money gives. Whoever resists these temptations and lives in the Gospel spirit, whether or not he goes forth as a missionary to strange lands, is bearing his part in the evangelization of the world, and helping to plant the Kingdom of Heaven upon earth.

This movement of yours seems to me a movement so wholesome and so noble not only because it has great promise for the outer world which you are seeking to evangelize; but also because it stimulates that renewal of Christian life which is so needful in order that the Kingdom of Heaven be made more of a reality in our own lands. Some one has said that the teaching of the great Saints and the great religious thinkers of the Middle Ages is best summed up in a single sentence, a famous line of Dante, "*In sua volontade e la nostra pace.*" In His will—that is, in the will of God—is our peace. It is indeed a sentence that has been full of strength and comfort to many, and it expresses one vital side of the Christian life. Contentment, Obedience, Faith, Hope—these things which were so much needed in the stormy days of the Middle Ages are still needed by us all.

But there is another sentence that rises to the mind of one who looks out over such an assembly as the Rochester Convention of the youth of our strenuous race, young men and young women fired with ardor in a great cause. I cannot tell you how it strikes me to see so many faces full of zeal and faith and energy, and to think that in a few years these young men and women will be scattered all over the face of the earth trying to give life, trying to give light, trying to bring the Gospel of the Lord our Saviour to races who have lain so long in darkness and sadness, wanting that joy and peace which a knowledge of the love of God imparts. When I look over such an assembly and I think that many of its delegates will go forth to evangelize the world, I repeat this sentence with earnest hopes for the good you will do, be it abroad or be it at home. It is a sentence written by the first and greatest of all Christian missionaries, the apostle sent forth to the Gentile world, the apostle whose life of undaunted courage and untiring service bore witness to his faith. It is a sentence that may be always in the heart and on the lips of those who are sometimes discouraged in their work and who desire to be comforted and strengthened for it:

"Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

THE DECISIVE HOUR IN THE HISTORY OF PROTESTANT MISSIONS

THE DECISIVE HOUR IN THE HISTORY OF PROTESTANT MISSIONS

PASTOR DR. JULIUS RICHTER, SCHWANEBECK, GERMANY

THE TITLE of this address may seem exaggerated to some; yet I shall try to emphasize the greatness of the work lying before the Christian Church in our day.

It is the greatness of vision, it is the vastness of the task lying before the Christian Church which will call out every atom of strength in our innermost lives. I shall try in short outline to lay before you the three great tasks of the Christian Church. Two of these are well known to you; we shall try to see them in a fresh light. The third is only just dimly emerging before our inner vision. The first and second of the two tasks have parallels in the history of the Church; we shall trace these parallels. The third task has no parallel in history.

1. The first great task lying before the Church is the evangelization of the primitive races, all those dark, dull peoples, low in civilization, even lower in religious and moral standards, which inhabit the continents of Africa, and some parts of Asia, Australia, and America. The missionary work among them has a striking resemblance to the missionary task of the Christian Church of the three or four first centuries of mediæval times, the evangelization of the German and Slav peoples; and it will help us to a clearer understanding of the present situation if we concentrate our attention for the moment on the characteristic features of those days. The missions of the Church then had three advantages. At first the area of the work was well defined; it comprised the Northern and Eastern half of Europe, including the British Isles. The climate was everywhere healthful. The nations which were the object of the missions were of a remarkable homogeneity. They belonged only to two families of peoples closely related; they spoke only two different tongues, though these were split up in many dialects which it was not difficult to master after having learned one of the principal languages, and the social, political, moral and religious standards were almost identical among them.

It was a second great advantage that then the Church was able to concentrate her whole energy on this one task of foreign missions. Doctrinal disputes absorbed little of the strength of the Church in those dark ages, and the state in consequence of its close connection

with the Church was only too willing to lend her its mighty arm for her endeavors.

It was a third advantage that the peoples among whom the missionaries went were of a decidedly superior character. They showed from the beginning evident signs of an intellectual power and of a moral strength far beyond the average. It is a remarkable fact that those nations, in the first centuries of their Christian era produced literary masterpieces of imperishable value, the Edda of the Scandinavians, the Beowulf of the Anglo-Saxons, and the Heliand of the North Germans.

The similarities of this missionary period to that of modern days have often been pointed out; but the differences are perhaps even more striking. What a disadvantage it is for modern missions that their spheres of work among the primitive races are so widely scattered and diversified. The climate is in most regions rather unhealthy, often endangering even the lives of the foreign agents. The peoples themselves are most diverse in all directions, and their languages, their modes of life and their thoughts, have almost no points of contact. There seem to be almost no connecting links between the colored people of Africa and the Papuans of Melanesia or the stalwart Indians of America; the whole sphere of each race and all the standards of life are totally different from those of all the other races.

Let me, as an illustration only, refer to the manifold differences of languages. In the line of the Melanesian Islands from the New Hebrides to the Bismarck Archipelago and New Guinea about one hundred or more different languages are spoken; every small island, every clan or tribe, has its own, understood often only by some four or five hundred people. After a missionary has mastered, with ceaseless toil, one of these languages, he becomes aware, to his disappointment, that he is not able to make himself understood even a few miles farther inland or on the next island. In Africa about two hundred different languages are spoken, belonging to at least three quite distinct families of languages. It is hard to estimate how far the work of Protestant missions has been retarded by these diversities of the primitive races.

It is a second disadvantage that the Church of our days is not able to concentrate her whole energy on her foreign missions. Doctrinal disputes reaching down even to the very foundations of Christian truth claim her earnest attention. And the changing conditions in the social life, as well as the growing emigration from the Christian lands, absorb much of her strength.

Thirdly, it seems to be an undeniable fact that at least some of the tribes which are at present the object of Protestant missions are of a decidedly inferior type, at least at the present time. Of course, it would be unjust and premature to give a definite statement on so large a question. Yet after the missionaries have been for a cen-

tury, or even 150 years, in close contact with peoples like the Eskimo, of the Arctic regions, or the Hottentots, in Southern Africa, we must rely on their judgment that probably these clans will never come to an age of spiritual maturity, to independent political or church life.

2. Yet in spite of all difficulties there would be no doubt that the Protestant churches were able to fulfil this large and promising task among the primitive races if at the same time and with equal urgency a second task did not wait for her, the evangelization of the cultured nations of the East, those peoples of an ancient civilization in India, in China, in Japan, in the Near East, which have for hundreds and even thousands of years lived their own life in religion, in literature, and in the arts, and have permeated their whole national life with the leaven of their own thoughts and customs. Again, a striking parallel presents itself in the work lying before the Church during the first three centuries of its era in the evangelization of the Greek and Roman world, and it will be suggestive to look for a moment at the characteristic features of those times.

It was a great advantage for the Christian missions in the Roman Empire that its civilization and culture were decidedly homogeneous. One language, the Greek, was sufficient to bring the Gospel from far Eastern Syria to out-of-the-way Western Spain. The same cast of thought, the same religious ideas, the same philosophies, the same yearnings, the same social and political problems were all over the Roman Empire. It was a second great help that this whole spiritual world was in a state of decay and decomposition. The old gods and faiths had lost their grip on the nations; new gods, new religious motives, new revelations, were eagerly sought after even by the most earnest thinkers of those days. And Christianity entered this decaying civilization as the living force in a dying world.

The different character of the present situation is apparent if we realize to what an extent the world of Asiatic culture lacks homogeneity. There are at least four quite distinct types of religious and social developments confronting the Protestant missions; the Indian Brahmanism with all its different forms from the crudest vulgar idolatry to the spiritual philosophies of the Vedanta; the Far Eastern Buddhism with its soporific and deadening influences on the national life, the cold, though lofty, Ethicism of Confucius, the prophet of the Chinese, and the dry, formalistic, fanatical Islam of the Near East.

Each of these religions has been able, through hundreds and even thousands of years, to permeate and leaven with its spirit those lands and peoples, in their political, social, and private life.

And the Church cannot leave one of these systems for a more or less remote future. She must begin the struggle with all of them at once, she must wage her spiritual war with different and with ever-changing fronts.

All the more important is the question whether or not those religious systems of Asia are in the same state of disintegration as we observed in the Greek civilization of the first centuries. The opinion of the Protestant missionaries has changed in a remarkable way on this point during the last century. When the first missionaries entered India a hundred years ago and saw the gross idolatry and the most disgusting and decadent forms of religious life, even at the sacred places of Hinduism, like Benares, they were soon convinced that this degraded religion had no right, divine or human, to live any longer; that it must yield soon to the onrush of the higher type of religion represented by Christianity. Similarly, when the first Protestant missionaries became familiar with the gross forms of idolatry prevalent among the lower classes of China, they arrived at the conviction that there was no inner life, no uplifting power in this crude system. Yet as the missionaries proceeded in their efforts and, struggling with those old systems for the salvation of single souls, became aware of the strong vitality inherent in these religions in spite of the evident forms of outward decay, they became more and more careful in their judgment. Then learned men like Professor Max Müller and enthusiasts like Professor Deussen published the religious literature of India and showed to wondering Europe below the bizarre forms of thought, deep yearnings for higher, wonderful sparks of truth and lofty flights of high philosophies, and we inclined rather to overestimate those ancient religious systems to such a degree that we were sometimes unjust towards Christianity. The almost forgotten Pali literature, too, was unearthed from the dust of centuries, and Islam found ardent admirers and promoters even in Europe. It seems to me that this period of exaggerating unduly the merits of the Asiatic religions to the disadvantage of Christianity is rapidly passing away. Yet it leaves Protestant missions in a distinctly different position. And this brings me to my third point.

3. We are beginning to realize that this whole manifold world of religious beliefs from the crudest forms of fetichism and animism to the loftiest revelations of Sufistic spirituality or of Confucian idealism is one great and coherent evolution of the religious genius of mankind. The comparative study of religions and of the historic development of the different religions brings us face to face with the fact that there are deep longings in the human heart which in all climates and under the most widely varying conditions of human life find expression in religious systems, and we try to understand them in their continuity and similarity in spite of all evident disparity.

As we begin to see this comprehensive evolution of the religious genius of mankind, we become aware of what is the final task of the Christian religion and of Protestant missions. It is to show quite clearly, in contradistinction to this whole religious life of humanity untutored and unaided by the Divine help, that Christianity is the one great religion of God, and that it must displace and will displace

all other religions. That will be the final test of Christianity; there its superiority, its victory will be definitely settled.

There will be strong competition between Christianity and other religions as to which has the higher truth, and Protestant missions will have to prove that the folly of the Cross is wiser than human wisdom, that Christ is truth. There will be stronger competition as to what religion presents the nobler and purer ideals of morality and is able to supply the strength to live up to those standards. And, here again, Protestant missions will have to prove that Christ, not Mohammed or Buddha, is the only ideal leading up humanity to higher life, that Christ is the way, the only way up to God. There will be strongest competition as to what religion stands the final test, being able to give life and to regenerate single persons and whole nations by supernatural power. And here Christ will stand forth triumphantly as He who gives life, who is the Life of the world; and in Him we rejoice with joy unspeakable: "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead."

Great times require great men. May the Church of Christ be granted such great men living up to the great tasks of their generation and filling the Church anew with that triumphant assurance of St. John: Our faith is the victory that overcomes the world.

SOME QUALIFICATIONS DEMANDED IN A MISSIONARY

The Present-day Demand for Christian Statesmanship on the Mission Field

The Importance of Grounding in the Faith Those Who Are to Propagate the Faith

The Possibilities of a Life Dominated by Jesus Christ

THE PRESENT-DAY DEMAND FOR CHRISTIAN STATESMEN ON THE MISSION FIELD

THE REVEREND JOHN P. JONES, D.D., MADURA, INDIA

THE CHRISTIAN missionary statesman is a man of vision who sees the deep need and the glorious opportunity of his field of service—who also sees clearly what is to be done to supply that need and to take full advantage of the opportunity. Being Christian first and statesman afterward, he is a man who makes Christ supreme in his thought and work and maintains the unrivaled supremacy of the Christian religion. He must give no divided glory to his Lord; and concerning the uniqueness of his faith he must not entertain a doubt. Though hesitation or destructive criticism may be possible among Christians in the home country, in the far-off non-Christian land a worker's conviction must be unclouded, his confidence in Christ and his faith must be unhesitating, and he must give himself absolutely to constructive life and thought. The missionary is not merely a philanthropist or an altruist, or an educationalist; he is much more than all this. His first and his last duty is to exalt Christ and to bring sinful souls to Him.

These are thrilling days in the Far East—days when the East sends to the West a new challenge and a new call: to give to it the best young men and young women for Christian service. None but the best in spirit, life, and thought, can render the service which the East urgently needs and bring to it the light and the life which must be the foundation of prosperity and of power in those great lands that are not yet Christ's.

There are a few things in non-Christian countries, especially in Asia, which impress themselves powerfully upon the Christian missionary and which constitute both an urgent claim and a marvelous opportunity for the noblest missionary service.

1. The remarkable development of thought and intelligence in the East during the last few years is beyond all comparison, above anything of the past and constitutes the most conspicuous challenge to the young men and women of culture in the West. For the last half-century the West has poured out its treasures of thought and knowledge in a thousand ways into the East; and this has created a great stir among the deepest thinkers and most serious men of religious life in those lands. In Japan and Korea, in China and India,

our best thoughts and our most stirring sentiments and ideals of life are at work creating an unrest and a new ambition for a wider world of thought, a nobler conception of life, and a way of redemption from sin, such as those lands never conceived of before.

During many past centuries the East has been a center of thought and of religious speculation. India has been the great "mother of religions." She has thought profoundly and speculated marvelously concerning things divine and human. Her philosophies of thirty centuries ago are today, by our wise men, regarded as the most elaborate ever developed by the human mind. The thought of India has been the foundation for all the religious thinking of the East. India is the mother of religions. The thinking of China has largely been based upon Indian thought. Japan itself has borrowed its thinking from the religious philosophies of India. That thought is not dead in India or in China or Japan, but it is vital in many particulars today. And India has its men of thought today, men who are equal to our best in highest speculation and in deep metaphysical quest after things of God and of the human soul.

See also the marvelous awakening of thought in Japan. How strangely have the inhabitants of those islands put on an alertness of mind and a quick readiness to receive, to digest, and to utilize the best thought of the world today. What a sudden change has come over China, that land which has glorified the past and which has held on its way for so many centuries with little regard to the thought and life of other lands. Today China also stands ready with receptive mind and with a new ambition.

Now, into this great world of the East the West has sent forth its messengers with new ideas and with modern conceptions of deepest truth and highest life. These thoughts today are in the melting pot of the East. There Eastern and Western thought are mixing together in an unheard-of way. What thought-amalgam will be the result of all this? We know not. For instance, how will our best Western thought, which is so practical, altruistic, and uplifting, affect that people whose idealistic philosophies on the one hand and gross materialism on the other have controlled and given color to their life for these many centuries? To a people whose God is the impersonal, absolute Being, to whom man is unreal and elusive, to whom sin is a huge joke, and with whom salvation has always been regarded as the impossible, what elements of light and of life have we to impart? What inspiration and joy can we bring to those who have been crushed by this pessimism for nearly three millenniums? With a view to solving this problem we are establishing our institutions of learning all over the East and are imparting to the young our new system of thought whose foundation stones are the three conceptions of a personal God, a sinful man, and a living, incarnate Saviour. In India we have our forty Christian missionary colleges in which thousands of bright young men are receiving a worthy

training in Christian thought and ethics; and we are planting there and in other lands our profoundest vital Christian truths whereby the life of India and all the East is gradually to be transformed and inspired, under Christ ideals and the spirit of the Cross. The great call of India today, and the great call of China and Japan and Korea, is for young men and women whose minds have been well trained, who have a clarified vision of truth and who have deep convictions of the basal things of our religion and are in daily life-touch with Christ and His Spirit. Those great lands will furnish to such young men and women the highest opportunity for a service that will deeply affect one-half the population of the world; they will give to such workers a part in building the foundation of thought, in transmitting the elements of culture, and in bringing out of the conflict between Western conceptions and ideals and those of ancient India a new life-thought which, being neither Eastern nor Western, will possess the best qualities of both, being centered in Christ and breathing His Spirit of redemption to all our race. Recently one of the leading theologians of America said to me that he believed that during the next twenty-five years the thought of India would largely dominate American religious thinking. I believe there is much truth in that remark. Even today the pantheism of India has contributed to our theology that monistic conception which is becoming so pervasive in our philosophy and so dominant in the constructive thought of our land. The idealistic philosophy of India has been unequally yoked with certain Christian forms of interpretation. India's occultism and love of mystery has expressed itself in theosophy. All of these are the children of the Far East and have come to disturb, and, it may be, to benefit us in the West. If the East is thus to seriously affect or to dominate the West how much better were it that our young men and women of light and of Christian consecration should go out into the East with their mighty convictions and splendid equipment, and transform there the thought and philosophy of India so that the East might contribute to us not a pure heathenism or her degrading pessimism, but her best thought transformed by a vision of the Christ and of His teaching. And I know of no finer opportunity on earth today for the best trained men and women of our universities than to go and find their place for life-service and influence in those great lands of the East where there is a throbbing interest in all that pertains to life and thought, and where they can help to solve the greatest problems connected with the progress of our race.

2. The new social ferment and political unrest of the East is another appeal to the ambitious young men and women of our lands. One-half of the population of the world is in Asia to-day; and almost without exception those great lands are seething in the spirit of unrest. They have awaked out of the slumber of ages and have entered the dawn of a new day of national consciousness and of a new

ambition for political independence and power. It was true, formerly, that

> "The brooding East with awe beheld
> Her impious younger world:
> The Roman tempest swell'd and swell'd,
> And on her head was hurled.
> The East bowed down beneath the blast,
> In patient, deep, disdain;
> She let the legions thunder past
> And plunged in thought again."

But the East has today changed her mood. She has come out of her hermitage, and demands a place in the life and the conflict of the world. She is no longer willing to let the legions thunder past. She is getting her own legions. She no longer adores the past and deifies custom as she was wont to do. Japan is the new Japan of a transformed life and of a modern ambition, aspiring to take her place, as indeed she already has taken her place, among the foremost nations of the world. She has triumphed not only in arms, but also in social self-direction and in political sagacity. China, also, is coming to her own. She is no longer willing to be the ward of any nation, however great or noble. She must be her own master, and with a new and strange wisdom she is beginning to put on a well-directed assertion and a forceful demand that she be let alone to solve her own problems and to work out her own destiny. Think also of the similar discontent which is seething today in Korea, and which reveals the purpose of that people also to be relieved from outside pressure and control. In India also there is a wholesome discontent. The unrest of India is the result of Great Britain's faithfulness to her trust in that great land of the East. India is no longer satisfied to be merely a land of thought and religion. The great slogan of modern India today is, "India for the Indians." While they are not ambitious to separate themselves from the British, they are demanding with increasing vehemence that they enjoy independence and self-government within the British Empire. And they will have it when they are prepared for it. That modern spirit which has taken possession of them is resistless and will not be denied. The same thing is to be witnessed in Persia today in that great life and death struggle for constitutional liberty. Turkey, under the spirit of the New Turks, has already achieved much of that glorious liberty and many of the political and social rights of which it had been robbed for many centuries.

All of these movements and new manifestations of life and ambition are but several parts of a great onward, irresistible advance throughout Asia which represents the new assertion and the new purpose for a larger independence than ever before. In other words, that great continent has entered upon a great advance all along the line. But the question is, after all, *where* are they going? Where is that movement to end? God only knows; and yet it is for the

Christian Church largely to answer this question. The missionary of the Cross in those lands has a much larger influence in creating and in directing this new spirit than we are apt to realize. Lord John Lawrence, the Viceroy of India a half century ago, remarked: "Notwithstanding all that Great Britain has done for the benefit of India, I believe that the Christian missionaries have done more than all other agencies combined." This was eminently true at that time; and if so then, how much more true today, when that missionary agency is five-fold what it then was? And the same is true at the present time in all those lands of the East. It will take many centuries to reveal to the world how powerful is the service of that great missionary host in those lands in broadening their vision of life, in giving them new impulses and ambitions, in revealing to them the dignity of human life and the nobility of humble service, in creating within them a divine unrest for the noblest things of life, individual, social, and national. The missionaries are said to be "empire-builders." But that their service may be of highest efficiency in this direction we need pre-eminently men and women of vision, those who seek not only the salvation of individuals in the lands of their adoption, but also the national regeneration and the uplift of society. The missionary of today, while seeking the spiritual salvation of men, must also have an eye to their uplift in all departments of life. Even the governments of those countries must feel in the future, even more than they have felt in the past, the helpfulness of the missionaries in the solution of their hardest problems in the many-sided development of their peoples.

3. Nothing is more marked in those lands today—from Japan in the East to Turkey in the West—than their new assertion of racial rights and dignity. They are no longer content to be the subjects, or the wards, of the West. They seriously object to, and are insulted by, the designation of inferior races. They demand from the West a readjustment of its views as to racial equality, and they will ultimately secure it. Our conceited assertions about the great superiority of the white race they are no longer willing to tolerate. Japan is insisting upon, and making good her claim to, racial equality with America. China is learning how effectively to use her boycott against us because of our racial arrogance and injustice. India, too, will no longer willingly allow herself to endure quietly the racial contempt which has been heaped upon her by the West for centuries. The yellow man of the Far East has realized his human dignity and is conscious of the marvelous possibilities within him. The brown man of India has entered upon the dawn of a new race-consciousness. He claims that he has put his head under the feet of the white man as long as it is possible for him to do so. He can endure Anglo-Saxon arrogance no longer; and I am not surprised. The time has come for us to readjust our views as to racial rights and equality. Kipling puts it thus:

"It is bad for the Christian's peace of mind
To hustle the Aryan brown,
For the Christian riles and the Aryan smiles,
And it weareth the Christian down.
And the end of the fight is a tombstone white,
With the name of the late deceased,
And an epitaph drear, 'a fool lies here
Who tried to hustle the East.'"

The Anglo-Saxon thinks that it is his business "to hustle the East" —to drive them like beasts, utterly regardless of their ideas and sensibilities. He contemptuously calls them "the mild Hindu" and "the heathen Chinee." In India this racial problem is acute. Upon the one side stands that arrogant man of the West who believes that he is God's own chosen son to subdue and to rule over and to treat with slight consideration those mighty people of ancient civilization in the East. He rides rough-shod over their sensibilities. He never studies their viewpoint or has regard to their temperament. He carries the best that he has to them; but so arrogantly as to exasperate them at every step in his progress.

The first lesson we have to learn in India today is not to hustle but to understand, to come into loving touch with those people. The Prince of Wales, after he returned to England from his recent visit to India, said to his people: "The first thing we have to do today is to manifest our sympathy with the people"; and I think there is nothing more important today for us to learn than the great fact of the gulf which lies between us and the people of the East.

On the other side we have the "Aryan brown," the Brahman of India. That man has ruled India for thirty centuries. Intellectually he is supreme, and I am inclined to think that there is no one intellectually equal to him in the world today. Socially he is at the head of all in India. He has built that colossal caste system which dominates everything among the people of his faith. It is an immense pyramid with the Brahman himself at the apex, overtowering and controlling all. Religiously also he is supreme. As the son of Brahmâ he receives homage and worship from all the people of the land. Should he by accident be touched by any other man in India, that touch would defile him. If the meanest Brahman in India were to come into personal contact with the King of England and Emperor of India he would be so polluted by that touch that he would have to perform religious ablutions in order to cleanse himself from the defilement!

This, then, is the racial difficulty in the land. The great gulf which stands between the man of the East and the man of the West must be realized by us of the West who go out to that land. Kipling says:

"The East is East and the West is West,
And never the twain shall meet
Till earth and sky stand presently
At God's great judgment seat."

It is perfectly true that the East and the West are antipodal in their viewpoint and temperament. This fact must be realized by any one who would carry any benefit to the East. It must be realized by the missionary who carries his Gospel message to that land. It is not his to thrust upon those people his Occidental dogmas and interpretations of our religion. Rather must he seek to divest his faith of all those forms which have grown around it in these lands of ours, and bring to that people only the essential, the fundamental, truths of our religion. And he will find that these are much fewer than he had first supposed. A distinguished Indian Christian, Kali Charn Bannerjee, once addressed a large conference of missionaries in India and in eloquent English exclaimed: "Gentlemen of the West, we of the East do not want your *adjectival* Christianity. We ask for only the *substantive* thing!" We have over-emphasized our Western moods and interpretations, those things which we have added to the religion of Christ transmitted to us. We must try to strip our faith free from all the accretions and accumulations of dogma and of rituals which we have added to pristine Christianity; and emphasize to them only the essential element of our religion, which is the simplicity of Christ.

When East and West stand before Christ, then will they find their union and their race solution in Him. For, as Kipling further said:

> "There is neither East nor West,
> Border nor breed nor birth,
> Where two strong men stand face to face,
> Though they come from the ends of the earth."

These two men are face to face today in India as they are in other lands of the East; and they are face to face because God has brought them together. They are confronting each other because, preeminently, they both are facing the same Christ. They will find their peace and the fulness of their life and ideal in Him.

Recently I visited Calcutta and went to call upon a man whom I desired to know, Protab Mozumder, a man of profound culture and of deep piety. He was not a Christian, but he loved the Christ and had conceived a passion for Him. Long ago he wrote a beautiful book on "The Oriental Christ." My visit to him was on the eve of Good Friday. What do you suppose he was doing? With eighteen of his disciples, one of whom was an Oxford graduate, he was studying and meditating upon those beautiful words of our Lord uttered to his disciples the night upon which he was betrayed, and found in John, chapters 14 to 16. How many Christians that very night were engaged in that same profitable and beautiful work of devotion, bringing themselves into closer touch with their Lord and Master? Protab Mozumder's last words to me were, "Oh, sir, I wish that you Christians knew us better, that you might love us more." I believe that a better knowledge of the thought and ambi-

tions and ideals of many thousand men of culture and learning in India at the present time would reveal to us the fact that they, like ourselves, are face to face with the Christ. We, indeed, have come to Him from the West, they are approaching Him from the East. Their apprehension and interpretation of Him will necessarily be different from ours. But we must not despise them for that. They may get visions of Him that are in some respects higher and richer than our own; while at certain points they will be behind us in appreciation and perception of the deepest things of His life and teaching.

We need missionaries in India today who can grasp fully this great racial situation; who will perceive the fundamental differences between the East and the West, and will not waste their energy in trying to Occidentalize the East and in thrusting upon them too many of our own Western prepossessions and ideas; who can take Christianity in its Oriental garb to the Orient and yet conserve some of those richest visions of Christ which appealed first to us of the West and which the East will always need for the fullest conception of Christ. The missionary must learn that our cause is to prosper in the East not by overthrowing all that is distinctive in that land, but by conserving the best and remembering that the East and the West, in the trend of their thought and sentiment, are mutually complementary. In another sense Tennyson well said:

> "The East and West, without a breath,
> Mix their dim lights like life and death
> To broaden into boundless day."

The "boundless day" of humanity will come only when the East and the West shall find their united destiny blended in Christ Jesus; and it is the opportunity of the missionary of today to bring to pass that union in those great Eastern lands.

Moreover, we have wrought much less than we ought for the redemption of the East because we have over-emphasized in those lands our sectarianism. We have pronounced loudly in every land our denominational shibboleths. The East today is full of our miserable Western sectarian narrowness. Confronted as we are in India, for instance, with the mightiest enemy that Christianity has ever met in all its history, we yet oppose it with a hundred-times-divided host. We have made too much of our "adjectival Christianity" and too little of our union and communion in Christ Jesus. We need more missionary statesmen in those lands — men and women whose loyalty to Christ is infinitely more pronounced than their loyalty to their own denomination; yea, men and women whose denominational affiliations will not prevent them from forming any sort of Christian union which will bind them in fellowship and in common activity with their fellow-workers in those far-off lands.

4. Nor must I forget to speak of the gross ignorance, the grovelling superstitions, the debasing idolatries, which characterize the

masses in the countries which I have been describing. There are to be seen in most of these lands visions of human depravity and brutal degradation such as we are not familiar with in our Christian countries. The problem of the elevation and the salvation of these masses will appeal strongly to the missionary statesman. For he will be a man of profound sympathy and of a passion to help and to lift up the lowliest into heavenly life in Christ Jesus. He will find in every human soul, however degraded, the lost son of the heavenly Father, and will be able to discover in those brutal features the lineaments of the Father above and will delight to give himself to the Christ-like work of bringing such into living and loving touch with the Saviour of the world. No land of heathenism will be Christianized by simply rescuing the upper classes from the clutches of a mean and unworthy philosophy. The bulk of the work, and often the most encouraging and inspiring part, will be found in that evangelism which reaches to the lowest hamlets and to the submerged nine-tenths of the community and yet which finds a glorious and encouraging success in the gathering of the thousands into the Kingdom. And blessed is that missionary who deigns to follow in the footsteps of the Master and to consort with the lowest that he may lift them up into the glorious life and light of sons of God.

If you could only pass through the villages of India as I have, if you could only face those pariah people as I faced them from time to time and preach the Gospel to them! When I go to them the very first message I have to bring is the message that they have a soul. "Why, my dear fellow," I say to this man as he looks into my face, "why don't you come and become a Christian?" and with a very significant gesture he says, "If your religion will satisfy my stomach, I will be a Christian." "Why," I say to him, "do you talk about your stomach, your bodily needs, all the time? Why don't you think of your immortal soul?" His reply is, "Soul? What is soul?" Ah, the degradation of heathenism—you cannot realize it until you enter those lands and live among those people. But the Christian missionary statesman will be a man who is imbued with the spirit of the Master, a passion for service, a passion for humility, a passion that will take him down to the lowest depth of that heathenism and bring those people into the light and into the joy of Christ and of His religion.

5. The missionary must be a man with a great vision of the future ever possessing his soul. There is a mighty conflict on in those countries. The hosts of Christ are few in number. Nearly all the institutions of the East are foreign to the Cause which is so dear to our heart. There is not one per cent of the population of those lands that know Christ and follow Him. The battle seems to be against us, looking at it from without; and if the missionary does not in his heart of hearts believe with an all-consuming convic-

tion in the rightness of his cause and in the saving and universal power of his Lord's Gospel and in the ultimate victory all over the world of our regnant Christ he had better not go to the Far East. He must be a man who can know no discouragement, whose faithfulness in service does not depend upon outward manifestations of success, but a man who will go on plodding faithfully day by day with the assured conviction that this great continent of the East will at no distant day accept Christ as Saviour and call Him King. Missionaries indeed are "empire builders." They are sowing the seed for the future harvest of coming generations; they are building deep for eternity the hidden foundations of that mighty Temple of God which is to grow in transcendent beauty throughout those great lands. Yes, the East is to become one with the West in its adoration of that Child of Bethlehem. They also will find their joy in His sorrow and the light of Calvary will cast its blessed radiance over all those lands. Are India and China and Japan to become Christian? I say yes, with all my soul. The day is not near, perhaps, but it will come. Yes, it *shall* come.

"Yes it shall come, e'en now my eyes behold
In distant view the longed-for age unfold,
Lo, o'er the shadowy days that roll between
A wandering gleam foretells the ascending scene;
Oh, doomed victorious from thy wounds to rise,
Dejected Orient lift thy down-cast eyes
And mark the hour, whose faithful steps for thee,
Through Time's pressed ranks bring on thy jubilee."

The jubilee of the East is not far off, and it is yours and mine to help the coming of that jubilee, when those people shall unite with us and make Jesus king, enthroning Him in their hearts, in their lives, and in their countries.

"The Son of God goes forth to war,
A kingly crown to gain.
His blood-red banner streams afar,
Who follows in His train?"

Will *you? Will* you?

THE IMPORTANCE OF GROUNDING IN THE FAITH THOSE WHO ARE TO PROPAGATE THE FAITH

THE REVEREND PRINCIPAL T. R. O'MEARA, LL.D., TORONTO

WHAT A JOY and privilege it is in this day of opportunity to have any part, no matter how small, in carrying the name of the Lord Jesus to the ends of the earth. The world is wide-open to the Gospel of Jesus Christ; the means of carrying that Gospel are ready to hand; the nations are waiting and listening for the message of God's love to them.

I shall try to point out how essential it is that those who undertake to preach the Gospel to the heathen should understand thoroughly that of which they speak. I suppose that no undertaking in all the world demands workers more thoroughly grounded in fundamental principles than those must be that carry forward the enterprise of Christian missions. We need many more workers; the units must be tens; the tens must be hundreds; the hundreds must be thousands, if every soul is to hear. But mere numbers will not avail. Many workers in the foreign field are sad and discouraged because of the lack of power. There are too many failures among those we have sent out. If the great world is to be impressed with our message, if the hearts of men are to be gripped by the Gospel of Jesus Christ, if lives are to be transformed, we must send out to the ends of the earth those who are *divinely* equipped for this greatest of all enterprises in the world's history. God himself must take each individual worker and fit and prepare him for his life-work in propagating the Gospel of Jesus Christ.

I desire to speak of three or four great essentials which must be possessed by every successful missionary of the Cross of Christ. The first is a living faith—a faith simple, direct, and strong. The man who goes out to speak to other men about Christ must be able to say, "I am persuaded, I am sure of that which I speak; I know whom I have believed; the message is real, and as a real thing I bring it to you who have not heard of it before." There is far too much "peradventure" in our message, and, as a result, there is too much uncertainty in the world. It is surfeited already with doubts and difficulties and perplexities. We who go to herald the name of Jesus Christ must be absolutely sure of that of which we speak. We must have a living faith in a personal Saviour. We must know Jesus Christ ourselves as the greatest reality in heart and life.

I learned my lesson in regard to this years ago, early in my ministry, and I hope I shall never forget it. In my first charge I asked an earnest and regular attendant at the church, a young lawyer, to teach a Sunday-school class of boys, and at my earnest solicitation he consented to do so. He kept the class for about three months; and then he came to me and said, "I have been making a fool of myself long enough." I said, "What do you mean? Are you discouraged?" "Well," he replied, "I mean just this: You have asked me to go to that Sunday-school class and tell them what I do not know. You have asked me to guide those boys along a road I have not traveled myself.' We must know the simple plan of redemption as it is in Jesus Christ; we must have faith in a living, personal Saviour, who has not only redeemed us but who has called us to the work. When we get to the field we must be invincibly persuaded that we are not there because we have chosen it, but because God has called us; not there because we have gone through the agency of a missionary society, but because Jesus Christ has sent us forth.

And there must be faith in the living Word of God. There are few who do not recognize that there are difficulties which we cannot fathom in this Book. I know that many earnest, godly people the world over find difficulties in the Word of God; but from the very depths of my heart I pity that man or that woman who goes out to the mission field, no matter where it is, and does not believe in the authority and in the power which is in this blessed Book.

It is wonderful what the Book will do. My father, in his early ministry, was a missionary among the Indians of the great Canadian West. There he translated the Bible into the Indian tongue, and distributed many copies of this translation to the Red Men of the North. I remember years afterwards he frequently said to me, "I wonder what has become of those books, and what the result of their circulation will be?" Ten years after he had passed away to his rest and to his reward I was canoeing in the back lakes of New Ontario. There I met an Indian and talked with him on spiritual subjects. I found that he was a Christian, and I asked him how he became one. He said, "Oh, I'd like to tell you that. Many years ago my father, a heathen, met a missionary, and as he was going away into the bush for the winter the missionary gave him the Word of God. He took the Book and went into the woods, and he and his brothers read it. They had no man to teach them out there in the wilderness. But the Book told them the message of Jesus. My father was brought to Christ and so were his brothers, and when we grew up we, too, received Jesus Christ through their testimony." Then as I waited he drew forth from a place of hiding near by an old worn Bible. He handed it to me and said, "This was the very book that the missionary gave to my father so many

years ago." I opened the Book and there, on the flyleaf of the Bible, I read the name of the chief, his father, and these words after it: "Presented to him by his friend and missionary," and then my beloved father's signature.

The inherent, irresistible power of the living God is in this Book. We have been apologizing for it long enough. Let us take it as God has given it to us, and let us preach it and teach it with the simple faith that God will use and bless its message to the salvation of men.

Not only must we have simple and definite faith in a personal Saviour, and in a living Word if we are to prevail, but we must also have a Message. If you go up and down through the homeland, if you go out into the mission fields of the world, you will find the same demand, *Wanted, a man with a message.* They want the simple message of God and they demand it of every one who goes in His name. Do you remember the extraordinary power which Isaiah had in the old time? Read the account of his call to the ministry. "In the year that king Uzziah died, . . . I saw the Lord. . . . And he said, Go." Do you remember the very remarkable power which John the Baptist had in his brief but brilliant thought, "I am a messenger of God; I am the voice of one crying in the wilderness." And wherever they went, meeting all the difficulties of the day, facing opposition and danger—yea, and even death, each was upheld by this glorious thought: "I am sent here by God with a message to the hearts and consciences of men." And so you who go today to the mission field must have a message, and those to whom you minister must realize, not only in the words you speak but in the life you live, that you have come in the name of Another, with a message from the living God.

"But," you say, "I realize that in a very real sense I do love the Lord Jesus Christ; I believe in God; I believe in the authority and power of His Word; I believe that I have a Message; but how am I to make all of this which I know *tell,* as I meet the great army of the heathen out yonder? How is my life to have such force that it may count for God during the little time in which I have to live and witness?" Ah, there is another prime requisite which we all need and must have, and that is the Power of the living God. The mistake which so many are making is that they are trying to get some power of their own, whereas we find in the New Testament that Christ said: "All power is given unto ME." It is His power which we need, not our own. I remember a little while ago crossing over a temporary bridge while workmen were erecting a great permanent structure of stone and steel. There I saw them preparing to put in its place a great block of granite. I suppose it was ten or twelve feet long and proportionately thick. I noticed that there were only eight or ten men working there, and I thought

to myself, "How in the world will they be able to move this great block of granite and place it in its right position? A hundred men could not budge it." I watched a while, and when everything was in readiness a young stripling not twenty years of age, with one hand, applied the power of steam and that great mass of granite rock was lifted by steel cables and pulleys, as a very little thing, and put in its place. That which was impossible for a great number to do one man did with the utmost ease by applying a power that was not his own.

You who teach and train others for this great enterprise, lead them away down deep into the teachings of the Holy Scripture regarding the Spirit of God. You who are preparing for your life-work, go aside and ask God to teach you deeply in the school of prayer. *We must have* the dynamics as well as the mechanical power in Christian missions. Mr. Spurgeon was once asked the secret of that extraordinary gathering each Sunday in his great South London Tabernacle, and he replied, "Any success which we have in this work comes from the power-house in the basement." He meant that the power in his ministry was due to the six hundred men and women who met every Sunday morning at ten o'clock to pray for God's blessing on the work and message of the day.

May God teach us deeply concerning these things, so that whether we go North, South, East or West, or are called to remain at home, the men and women, the boys and girls whom we meet, will be impressed with this one thought, "It is a real thing to him. The conviction is real; the motive is real, the message is a real message from the living God; the truth which he speaks is a real truth from the Father in Heaven. Yes, and the power which he manifests in his life, in his word and in his ministry is the real power of God." And, above all else, they will know that the Saviour of whom you speak to others is to you a living reality.

THE POSSIBILITIES OF A LIFE DOMINATED BY JESUS CHRIST

MR. D. WILLARD LYON, M.A., SHANGHAI

"YE DID NOT choose me," says our Master to us as he said to His disciples sixty generations ago, "but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide" (John 15:16). This is a message not merely to those of us who expect to spend our lives in mission fields, but to each of us who desires to have a share in reaching men for Jesus Christ, who

also said that He came that we might have life, and that we might have it abundantly. (John 10:10.) His call to us is a call to live the spiritual life that has a vigor in it corresponding to the vigor of the athlete going forth to his task with no knowledge of discouragement.

Although the call to live this life of vigor comes to every one of us, yet in a special degree and for specific reasons it presents itself with insistent force to those of us who are looking forward to a service abroad, because, in the first place, of the peculiar nature of our mission. Jesus commissions us to make disciples of all the nations. (Matt. 28:19.) The money power of the Christian Church cannot in itself make disciples. Discipleship cannot be purchased any more than salvation can be purchased. The establishing of institutions of learning or of hospitals will not alone make disciples. Even the sending forth of men and women to the foreign field will not of itself evangelize the world. Making disciples is not a commercial enterprise. Discipleship is a life, and in order to make disciples there must be something more than method and money and men; there must be vitality.

The call to the abundant life comes to us with peculiar insistency because of the perils which we inevitably must face in the foreign field. There are perils, for instance, which the recruit must meet. He sees in his environment such signs of poverty as he has never seen before. He sees suffering accentuated to a degree which first lacerates his soul and then seeks to cauterize it. He sees sin rampant. He sees the powers of evil flaunting their flag in his face. He stands before these awful facts realizing that he must for a time remain speechless and can raise no voice in protest. The flame that burned in his heart when he was a worker at home begins to die down and, perchance, the fire of his early zeal becomes smothered in the ashes of his own language study. The man who can face such difficulties and surmount their perils must be one in whom there is a vital spiritual life.

The recruit is not the only one who is confronted by spiritual perils. As he begins to enter upon the active service of missionary life he discovers still graver difficulties, still more discouraging factors, in his spiritual environment. He is impressed and appalled by the sterility of the soil in which he must work. Sometimes it seems as if he must pound the rock to create a soil before he can even plant a seed. After the seed has taken root and grown it often becomes blighted. Some, even, of his most trusted and faithful converts come into disgrace, and his heart sinks within him. There are the insidious perils, too, of his inner life, those that eat into his very heart. Overwork, for instance, is one of them; he spends so much time *doing* that he forgets *to be*. Worry is another; he forgets on whose shoulders the Government has been placed. Such are a few of the perils that we who go to the front must face. Without

a spiritual life that is deep and powerful, we would far better stay away.

But what is spiritual life? There is much in our talk today, and very much in our common thinking, that promotes false conceptions regarding piety. There is a namby-pamby piety which we instinctively dislike, but there is also a hypocritical piety which we do not always detect. Let us remember that spirituality does not consist in observing any form of spiritual culture. This may seem a trite saying. Most of us will acknowledge at once that going to church, for instance, does not constitute a spiritual man. But I venture to say that there are men and women who have been deceiving themselves into the belief that the observance of the "morning watch" does constitute spirituality. Let us make no mistake: the morning watch, prayer, Bible study, these are means to an end and not the end itself; sometimes it may be possible to use the means without attaining the end. Spirituality does not consist in observing any form.

Nor does spirituality consist in being engaged in what is called spiritual work. Some of the best missionaries, some of the most fruitful missionaries, some of the most spiritual missionaries I know are giving a large section of their daily time to the handing out of medicines, to the teaching of the sciences or English, or to office work. On the other hand, some of the missionaries who give evidence of being the least spiritual, judged by the fruits of their work, are engaged in those phases of work which are usually called specifically religious. To the spiritual man there is no secular, for all he touches becomes spiritualized. Position and place and method will not determine the soul's health; but if we have a vital spirituality we can make our place and position and method spiritual. Let us not make the mistake, then, of supposing that because we are engaged in so-called evangelistic work, for instance, we are, therefore, more spiritual than we should be if we were engaged in some other form of service.

Having called attention to these common misconceptions regarding the spiritual life, let me mention what seems to me to be the distinctive marks of the spiritual man, marks that must be found in every man who is spiritual, whether in home or in foreign service. The first mark is a real communion with God. Away back in Old Testament times Enoch was given a special sign of God's favor because he walked with Him. Abraham was the friend of God, and in that friendship lay his power. Jacob prevailed with God, and it was not until he had prevailed that his life became strong. Paul made it his ambition to know Jesus Christ. And Jesus Himself states that eternal life consists in knowing the Father, the only true God, and Himself, whom God has sent. (John 17:3.) It is this communion with God, this real, personal communion, that must always characterize the spiritual man. We have a right to test every

form of spiritual exercise in which we engage to discover whether or not it is producing such communion. If our Bible study does not stimulate communion, it is not devotional. If our prayer is not communion, it is mockery. Real communion means constant growth.

The second mark of the spiritual man is the possession of a vital trust in God. I use the word "trust" in order to get our minds out of the ruts. I do not mean faith in the sense of doctrine. I mean a faith that looks up to God and lays hold of Him at all times. The training of the children of Israel was a training in faith. Jesus came to teach men faith in God. The fundamental bases of faith have varied in different ages, and it is for us today to gather up all that has been revealed about God, so that we may found our faith not alone on His omnipotence and justice, but also on His love and on every quality that makes for a fuller confidence in Him. The man whose faith in God is small can do but a small amount of spiritual work. Weak faith means little fruit.

The third mark of the spiritual man is an increasing likeness to God. Do we realize that this characteristic grows necessarily out of the two already mentioned? Paul said that by looking into the face of Jesus we should become transformed into His image from glory to glory. (II Cor. 3:18.) If our communion, then, is real, our likeness will grow. If our faith, too, is real, our likeness will grow, for faith is the victory that will overcome every obstacle to Godlikeness. Out in China or India or Japan, or in any other foreign field, our message will largely depend for its fruitfulness upon our character. The Orientals are exceedingly keen in their analysis of character. They pick flaws in us more unerringly than do our own fellow countrymen, and they will not accept any teaching which they do not see lived in our lives. And so, even if it were not for our own good, we need Godlikeness to make our message appeal to men. Jesus Christ declared that He sanctified Himself in order that His disciples might be sanctified. (John 17:19.) Have we come to realize that our sanctification, our growth in Christlikeness, is absolutely necessary if our message is to carry? I know of a case in which the Chinese officials requested a foreign consul to remove a certain missionary from his field of work, simply because he could not keep his temper. I know another case of a missionary who, because he seemed to show a mercenary spirit, destroyed his influence in the section in which he lived. A Christlike character means a vitalizing influence.

The fourth mark of the spiritual man is a sympathetic, helpful relationship to his fellow men. A man cannot grow in spirituality except as he allows his spirituality to flow out to others. Jesus Christ came to reveal the Father to men. How did He do it? By becoming a man among men. We can do it in no other way. If we are to be channels of His life we must first be men among men, place our hearts close to the hearts of those we have gone to live

for, get under their burdens and help them to bear them. Then only may we have the privilege of being the channels of power to them. Let us not miss the thrill that comes from being the live wire which connects omnipotent love with needy men.

THE HOME BASE

Missionary Vision and Consecration in the Leadership of the Church

The Money Power Related to the Plans of the Kingdom

The Youth of the Church filled with the Missionary Spirit

The Place of Intercession

THE MISSIONARY VISION AND CONSECRATION WHICH SHOULD CHARACTERIZE THE LEADERSHIP OF THE HOME CHURCH

BISHOP E. R. HENDRIX, D.D., KANSAS CITY, MISSOURI

Ruskin has well said that where a hundred men observe one speaks, where a hundred speak one thinks, where a hundred think one sees. It is seers that Christ makes and uses.

I congratulate myself this morning that I speak on the hundredth anniversary of the first Student Volunteer convention in America. Four colleges were represented there—the haystack men from Williams, one from Union College, one from Harvard, one from Brown. They met in Andover, Massachusetts, in 1810, and that was the time when Adoniram Judson, one of America's seers, a world-seer indeed, first definitely determined to give himself in response to the heavenly vision to missionary work. The others joined him, and with that practical mystic—one of the most dangerous men in the world always, like Oliver Cromwell, the practical mystic —Moses Stuart, the great Biblical scholar and himself a man of vision, to counsel with them, the Student Volunteers had their first great convention. There was not a missionary society in this land. If they were to go as foreign missionaries, they must offer themselves to a society across the Atlantic, and so they contemplated putting themselves under the auspices of the London Missionary Society when wise, far-seeing Professor Moses Stuart said, "Not so. Throw yourselves upon the conscience of America;" and when it became known that these men, seven in number, stood ready under God's call to obey the heavenly vision, then there was formed a hundred years ago—for 1910 is a wonderful anniversary year—the first missionary society of a connectional character in this great land, the American Board of Commissioners for Foreign Missions. Out under its auspices went Adoniram Judson, starting across the seas to give the Bible to Burma, himself to be one of those men that the German Empire would have liked to honor, a few men whom it calls "the enlargers of the Empire," statesmen or soldiers who have added provinces, himself to add a kingdom to the Kingdom of our Lord Jesus Christ. He toiled on seven years without a convert, but never questioning the promises of God until God gave him Burma.

Now in the good city of Rochester, forty or less years after Adoniram Judson gave himself in obedience to his heavenly vision, as he was walking the streets he passed the walls of a Christian college. He said to his companion, "Do you know what I would do if I had a thousand dollars?" "Yes," said his friend. "You would give it to foreign missions." Fresh from the mission field, where he had spent thirty or more years of his life, Adoniram Judson said, "I would put it in an institution like that. Building Christian colleges and filling them with Christian students is raising the seed-corn of the world." That was the vision of a seer. Oh, what would not Adoniram Judson do could he live today and see these granaries bursting their walls with the stored "seed-corn," as these Christian students, ready for their great work—for the seed is the children of the Kingdom—offer themselves in the scarred hand of their Lord to be scattered anywhere as seed-corn in any part of the world. For if it abide alone it perisheth, but if it fall into the ground, it beareth much fruit.

Now that wonderful vision of a hundred years ago, beginning yonder in Andover, Massachusetts, was repeated at Mount Hermon a little more than twenty years ago. And that was but a Renaissance of what had taken place in 1810, as what took place in 1810 was but a Renaissance of that Holy Club in Oxford University a little less than a hundred years before, as that in turn was but a repetition of what took place when Martin Luther and Philip Melancthon gave their lives in obedience to the heavenly vision, and Jerome of Prague and John Huss and John Wycliffe at Oxford, and so on back to that motley company that the Master gathered about Him, the eleven, and said as He parted from them the words, "All things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain." He Himself was responsible for their future as they were put in His sacred hands.

Now this is what makes a great life. It is the passion of youth seasoned by the strength of manhood. It is a deep-wrought conviction in the fervor of a young mind maturing with all the strength of seasoned manhood. And so God has ever wrought. The destiny of the world is in the hands of its young men. A great German statesman said, "The destiny of any nation is determined by what the young men under twenty-and-five are thinking of at any one time;" and it is these men to whom God has given so marvelous a vision, as they are proving obedient to that heavenly vision, whom God is so signally using for the great work of winning the world to Christ. They give themselves in the morning period; they give themselves with fervor and ardor to their work, and when that work strengthens, with continued consecration they are fitted for larger achievements.

Now I venture to say that a man of vision like Adoniram Judson would have been a mighty giant of God whether he went to Burma or not. Mills never went as a foreign missionary. That leader of American youth who started the marvelous movement in Williamstown was denied the passion of his life. He could not understand why. But as he lingered here, out of his earnest pleading the American Bible Society sprang into being. God had other correlated work for him without which the great mission work itself could not have been carried to such marvelous achievements in our day.

And so I am going to talk a while to "the other wise man." The three pressed on their way and saw the star resting over the manger at Bethlehem. The other one, belated and held by imperious duties, pressed on alone without the privilege of ever gazing upon the young child; but to him was also granted the vision of his Lord. Why did not Moses Stuart join with them in their pilgrimage to foreign lands? God's hand held him in the home land; but he was in the same hand that Adoniram Judson was in. And so God has ever wrought on the firing line by the help of the men on the base line.

Can you question that Adoniram Judson would have held the ropes as well as gone down in the mine? It is our faith that the Lord wants, as good Bishop Cyprian said to the saints in Carthage, who were so influenced by the martyrs that they wanted to die regardless of the life-work that the Lord had for them, "God does not want your blood; he wants your faith."

So to you men of God who under His guidance remain on the base line, it is your faith that the Lord wants, not your sacrifice on that distant field. If His providence holds you here, your faith He will own, whether in the home land or in the distant field. For what is faith? Faith gives substance to things hoped for. It makes real what you desire. The epitaph on the tomb of many a great man might well be this: "What he ardently desired in youth that he had in age." The story of a great life is found there. It is the story of a realized vision, of a faith that was foretaught the future and made real the future.

Now this is God's law. The keys of His kingdom are put in the hands of the men of vision. It was because Peter had the first vision yonder on the slopes of Hermon that the Lord put first of all in his hands the same keys that later he put in the hands of all, after His resurrection. It is the man that has this vision who can open the door to others, as in Paul's case; for no sooner was the revelation of God in Christ given to him than the keys were put in his hands whereby he could open the doors of the whole Gentile world.

To you men going to the field, and to you men held at home in the providence of God to hold the ropes, to furnish in no small measure the recruits to aid in developing the fields, permit me to

say this: This vision is all-vital, whether you go abroad or whether you stay at home. The perseverance of the saints is a series of new beginnings. There are times when you have got to make fresh starts, whether in the home field or in the foreign field. There are men that have lost the vision on the firing line, who have become wooden, no longer inspired with zeal, content to live commonplace lives even in the mission field, who have lost their power of service, as there have been men in the home field that have lost this vision. Paul ever more craved a renewal of the vision: "This one thing I do, forgetting those things which are behind . . ., I press toward the mark for the prize of the high calling of God in Christ Jesus," "that I may know Him;" and it was this fresh vision of Christ and the resources in Christ that made him ever increasingly powerful for service.

For the vision is what? The old philosophers used to say, "Know thyself." Christianity says, "Know thy God." It is in knowing God that we know ourselves. It is by knowing God in Christ that we become conscious of our resources and of our Lord, and it is that knowledge that displays itself in increasing efficiency. God has but one organ that He uses, and that is the human brain; and when He reveals His truth in a man and puts upon him the power of His Spirit for His great commission of service, then the brain, all vital, responsive, expresses itself unto God and God makes it His organ. Thus holy men were moved upon and along by the Holy Spirit with their marvelous message.

So I venture to say that Pentecost was as much a time of visions as of tongues. There would not have been any tongues if there had not been the vision first. The explanation of Peter was: "This Scripture is fulfilled in your ears: your young men shall see visions." And when men see visions, then they tell them. It is their joy to tell them. The vision means a larger comprehension of the world's need, and God uses that. The vision means an increasing desire for fresh and renewed visions. The vision means a passion for the souls of men, until the great apostle felt that part of his mission was to make up what was lacking of the sufferings of Christ.

Oh, how many men, as Wendell Phillips used to say, "fade prudently into nameless graves, while the few forget themselves into immortality." It is the man that forgets himself and buries his life that lives forever. Some one said in his hearing once, "Christ was weak." "Weak!" he said, "look at the men He has mastered." These make the world's conquerors. Until Christ has mastered men they are not prepared to conquer the world, but when they are mastered by the vision of Christ, then they go forth consciously led by Him into all the world.

It is Christ who has ushered in the day of humanity on which men pride themselves, as the hearts of men are being turned to

each other even more than to what is called scientific discovery. The passion of the day is the study of the human race and its needs. Men are seeking to prevent the corruption of youth and the white slave traffic. They are studying vital statistics and all that threatens human life as well as morals. They are guarding child labor, the health of woman as a wage earner, and proper sanitation in the interest of all who toil, and they are concerned for the greater productiveness of the soil everywhere to ward off alike famine and pestilence. But the crown of all this spirit of altruism, this concern for our common humanity, is found in the spirit of missions. It is the God of good-will whom we worship that makes us men of good-will toward our fellow-men the world over. It is this vision of God's love that makes the true missionary spirit and the spirit of human brotherhood. We "find ourselves" in such consecration.

"Then let us pray that come it may,
As come it will for a' that;
That sense and worth o'er a' the earth
May bear the gree, for a' that.
For a' that and a' that,
It's coming yet, for a' that,
That man to man, the warld o'er,
Shall brothers be for a' that."

THE MONEY POWER RELATED TO THE KINGDOM OF GOD

MR. ALFRED E. MARLING, NEW YORK

MONEY! MONEY! MONEY! That is a magic word to speak to Americans. And yet there may be some who will say that from this point the note of the Convention drops. I respectfully differ. Why? Because you will note that the topic is the money power *in relation to the plans of the Kingdom.* And money is power when linked with personality. You put a twenty dollar gold piece on that table and leave it there. It will feed nobody, make nobody any happier; it will do nothing; it is helpless. But you put your hand on it and go out in the street, and that is twenty dollars' worth of something. It is powerful when linked with personality, helpless when not linked with personality.

There is nobody—if he is true and honest with his own heart—who does not really wish that he had money. Some want it for the good they could do with it. Some want it for the pleasure they could get in spending it, possibly not selfish pleasure. But somehow or other money is power. We know it. And yet it is a significant thing to remember that the Founder of Christianity had no

money. We have no evidence that Jesus Christ had money at all. He had some wealthy friends, but He had more poor friends; and some of the most significant words that He said about money should make a thoughtful man or woman pause and consider well his motives for its pursuit or its possession. The famous interview between Christ and the rich young man ended in sorrow, for "he went away having great possessions." "How hardly shall they that have riches enter into the kingdom of heaven?" "Take heed and beware of covetousness." Money! Oh, the fascination of it. Yes, and the danger of it; and we see one and our eyes are blinded to the other. Yet the blessed part of this thing is that when money is linked up with the things of the Kingdom, there is no danger; and so I believe a Christian man can honestly save and honestly work for the possession of money, recognizing as His Master did, the danger of it; for the recognition of the danger practically dissipates it.

Do you know what the money power is in Canada and in the United States?

First, take Canada. I wrote to a friend of mine in Toronto for some of these figures. He went to the Bank of Commerce there, one of the largest banks in the Dominion, and got the archivist, as they call him, to send the information I needed. I shall leave out the hundred thousands. We are dealing in big figures now.

In 1881 the population of Canada was between 4,000,000 and 5,000,000; in 1901 it was 5,372,000; in 1908 it was 6,940,000; and in 1909 between 7,000,000 and 7,500,000. Now then, what are their bank deposits? In 1880, thirty years ago, they were $96,000,000; in 1884, $131,000,000; in 1890, $176,000,000; in 1900, $358,000,000; in 1908, $593,000,000; in 1909, $917,000,000; showing an increase of almost 63 per cent in one year.

What was the value of the farm products of the Dominion last year? $532,000,000, an increase of one hundred million in one year. They have the largest continuous wheat field in the world. One field nine hundred miles by three hundred miles. I am talking about money, and this is Canadian money, with a population of between seven and seven and a half millions; and they have deposits of $917,000,000 in the bank.

If you want to know more about that country—it is a fascinating study—I advise you to get a little pamphlet. You can write to any bank in Toronto and they will probably send it to you. It is called "Five Thousand Facts About Canada"—and it is facts that we are dealing with. We all know the phenomenal growth that Canada has had and is destined to have. When I asked, "What are the resources of Canada?" my friend replied, "I don't know, Marling, but they are beyond the dreams of avarice." Then I got this telegram from him to back it up: "According to the census of 1901, the capital invested in Canada was $2,356,000,000 and the value of the products $992,000,000."

Let us keep down to earth still. We are going to get a little above it, but first let us stay where we are and talk about the United States. Do you know how many people there were in the country in 1880, thirty years ago? There were fifty millions. Do you know what the wealth was then estimated to be? $43,000,000,000. Put these figures down, because you can use them hereafter. Ten years afterwards, in 1890, there were 62,000,000 persons living in this country; that is a growth of 24 per cent in ten years. But the growth of the wealth in those ten years was from $43,000,000,000 to $65,000,000,000, which is a growth of 51 per cent in that decade. Population grows 21 per cent; wealth grows 51 per cent. Money I am talking about, remember! In 1900 there were 76,000,000 people; a growth of 22 per cent in ten years. The growth in wealth was $88,000,000,000, or 35 per cent in those same ten years. In 1904, the year of our last census, the population was 82,000,000, showing an increase of 8 per cent; and the growth in wealth was $107,000,000,000. I am knocking off the millions; we are in billions now. That is 21 per cent in wealth in four years, while the population was growing only 8 per cent.

The estimated average daily savings in the United States between 1900 and 1904, over and above all consumption, was thirteen millions of dollars. What about the savings bank deposits? I have them if any of you want to follow them, but when you get up into a certain number of these figures you simply lose yourself. I want you to lose yourselves in a few more. In 1900, the savings bank deposits in the United States were $2,300,000,000; and in 1908, eight years later, they were $3,400,000,000, an increase of 47 per cent.

I have it on the authority of the secretary of the Chamber of Commerce of New York that the banking power of the United States is practically 40 per cent of the banking power of the world. And this I read in a commercial review a few days ago: "The bank deposits of the United States amount to more than double the whole world's known supply of gold. They are about equal to the whole volume of money in the world, counting gold, legal tender, currency, etc. They are greater in value than the world's total amount of gold and silver since the discovery of America, and they would be sufficient to pay more than one-third of the entire debt of fifty leading nations of the world."

But what is the use of talking any more about money? *We have got it*—that is the point I am coming to. We have the money. That is all there is about it. Never mind the statistics any more. They have served their purpose. Now then, let us get down to business.

Did we get all that wealth? Are we going to strut up and down and say, "By our might and by our power we got these riches" —these one hundred and seven billions? Perish the thought, if there is any manhood or womanhood in us! We did not make the

country. We did not grow these wheat fields. They are God's gift. But why? These billions spell power, but they spell responsibility also; and it is for you and for me to say what use we are going to make of these golden talents which have been showered into our life. Are we going to waste them in riotous living, selfishness, and love of ease? Is our manhood going to be dwarfed by the money power? Is it going to be written over our tombstone, "He was born a *man,* but he died a *merchant*"—manhood swallowed up by business? Never! If I understand, if we have the message of Jesus Christ in our hearts, if we are compelled and impelled to send His Gospel to all the world—around us and everywhere else—I say that this golden stream of money means that we can send it; we can do anything conditioned upon the power of money. I say that anything that needs to be done for the extension of the Kingdom of God that requires money, administrative capacity and ability, we can do, for we have them all.

Now then, shall we use it? Some man may say to me, "Mr. Marling, your figures are bewildering. They are taken from the census bureau of commerce and labor in Washington. We do not understand it. Have the Christians got any of it? There are a lot of non-Christians in this world. Have the real Christians any of this money?" "Godliness is profitable unto all things, having the promise of the life that now is as well as that which is to come," and I do not suppose the intelligent and prudent and careful and industrious members of churches of this country have failed to get some of this wealth. I know they have not. Dr. Strong, in about the year 1890 or 1889, in "Our Country," estimated that there were about thirteen billions of the wealth then in the hands of the Christians. I estimate on the same basis that there cannot be less than twenty or twenty-five billions in the hands of the Christian men of North America today. So we have the money.

Now, you will say to me, "That would be all right if you were talking to a lot of hard-headed business men; but we are just college students." So you are, but in a little while you will take a leading part in the commercial affairs of this nation, if I mistake not, in a very little while; and some of you will inherit a part of this money. What are you going to do with it?

Dr. Schauffler, in speaking before the Student Volunteer Convention in Cleveland in 1898, gave an absolutely correct definition of money, practical and popular. He said that money is just so much of yourself; that if you hire yourself out at ten dollars to a man and he gives you ten dollars at the end of the week and you put it in your pocket, you practically have ten dollars of yourself in your pocket. That is a pretty clear-cut kind of a proposition. All the money that we spend is an expression of ourselves. With money and with brains we can multiply ourselves in every good work. Oh, what fairy tales, what wonderful changes, we could bring over the

world if every one would spend money in some proportion for the good of the people.

I have a proposition to make to you young men and women. I have reached middle life. I have been in pursuit of gold for thirty or forty years. We have now a little band called the Laymen's Missionary Movement. You have heard of it. Old fellows like me got together and said, "Oh, we have had blinded eyes! This chasing the almighty dollar isn't worth while; and we want to get the men of the Churches, the men who have some of this one hundred and seven billions in their hands, to use it for some real, strong and fine purpose." Now then, we are going through this country and we are trying to get it. Canada's citizens have already adopted a national missionary policy, and they have done nobly. They are living up to its terms; they are going to keep at it till they get some of that noble lot of money that is up there. We must not be one whit behind.

My message to you—and this is where the practical part of it comes in—is this: That as we older men in the churches are trying now to correct our past mistakes and are coming to see that the vision of Jesus Christ is the unutterable need of the world; and as we are saying to the church boards: "We will give more regularly, we will give more proportionately, we will give more generously," cannot you, in the strength of your youth and in the flower of your time, join us in a partnership which shall be for life. *If we supply the money, will you supply the lives?* We are too old to go. Our days will soon be numbered. Will you put your capacity and your ability and your youth—all that you are—at the disposal of Jesus Christ; and may we older men who have some of the money of this world, be able to send you out? Ah, that is a partnership, and let it be "until death us do part!" Let us make that partnership now. That is my message of the money power in relation to the plans of the Kingdom.

THE YOUNG PEOPLE OF THE CHURCH FILLED WITH THE MISSIONARY SPIRIT

THE REVEREND FRED P. HAGGARD, D.D., BOSTON, MASS.

WHO SHALL COME after the King! The Laymen have spoken. Was there ever such a challenge put before the youth in any period of the world's history. Was there ever a period in the history of the world when such youth were at hand to meet such a challenge?

In the strategy of missions, the key position is held by youth. This has always been true, but the Church has been slow to believe it, or at least to act upon it. But now in the fullness of time, shall we say, this fact is being more widely accepted; and we rejoice in it, not for youth's sake alone, but because the life of the young man Jesus will thus more speedily lighten every one that cometh into the world.

I. Modern psychology and pedagogy have greatly aided the missionary cause by calling attention to the value of the youth period as that in which lasting impressions are most easily made; and a hundred instances could be cited to show how large a part missionary influences, exerted upon children, have had in shaping missionary history.

A generous giver was recently asked how he happened to make a certain large contribution to missions. "I did not *happen* to make it, I had a missionary mother." A Christian woman once told me of a severe rebuke she received because it was her habit on Sunday afternoons to read missionary books to her children. "Don't you know," the critic said, "you will make missionaries of those children?" "That is why I read them the books." The majority of those who apply for appointment as missionaries testify to similar early training, and it is a well known fact that practically all of the missionary leaders of the present day were reared in a missionary atmosphere. I have been told that the great success of the Laymen's Missionary Campaign in Canada has been due largely to the fact that the men who were engaged in it grew up in the mission bands so well known among the churches across the border. Mr. Mott once said that the time and energy spent in interesting a man grown old without interest, if spent in seeking to enlist young people, would result in a score of awakened hearts.

It is a solemn fact that the character and strength of the home

base during the next fifty years is being determined now, by the attitude which the young people of this generation, between the ages of sixteen and twenty-five, are assuming toward missions, and also by the attitude of the Church toward these same young people, and toward the more than ten millions of those still younger in the lower grades of the Sunday-schools.

II. But while there is today, a more general recognition of the fact that the evangelization of the world practically depends upon the enlistment of the young people of the Church, the still unsolved problem is, how to awaken this young life and prepare it for its task—prepare it to accept the noble challenge Mr. Marling has brought from the Laymen's Missionary Movement.

Every consideration requires that the greatest emphasis shall be laid upon the necessity for immediate and concerted action to solve this problem. Not until this has been done will it be possible to maintain a home base adequate for a world-wide war. In fact, the present urgency in this matter is so great as to constitute this a work of supreme importance in the development of plans for the extension of the Kingdom.

The demand for a campaign of education more comprehensive, more thorough, more spiritual than has yet been outlined is imperative. If ever in the history of the Church vision and faith on the part of her leaders were needed, it is today. The soil is ready for the sowing.

III. But the Church, ultimately dependent, so far as human resources are concerned, upon her youth, can use only such as become filled with the missionary spirit. Such and such only can enable her speedily to plant the Gospel in every portion of the globe. And does not a similar condition govern in every great department of life? No man ever accomplished anything worth while in the realm of letters, art, science, politics, war, or religion, who was not actuated by some overpowering motive, who was not consumed with zeal for the accomplishment of his heart's desire. Men without conviction, ambitionless men, nerveless men, never stir other men to action, never make an abiding impression upon human kind, never attain true success in any sphere. The fate of nations has more than once been decided upon this principle. During the late war with Japan, there was almost an entire absence among the Russian soldiers of that intense spirit of patriotism which bound the people of Japan together as one, and made their armies on the field invincible.

The great missionary movements of the Church from the days of Paul and Xavier have been conceived and executed by young men fired with the missionary passion. The most precious legacies left to the Church have been those which were secured through the devotion and sacrifices of its missionary leaders, and of those who followed them in their spiritual adventures. Indeed, that which is

of most significance as we consider the home side of the problem is the fact that throughout the history of the Church, its most fruitful and progressive periods have been those in which its young men saw visions and had the conviction and courage to realize them.

IV. Granted the necessity for preëmpting the young life of the Church for missions, granted that being preëmpted it must be inspired before it can be used, are these things possible of attainment? Can this vast army be brought into right relationship with the missionary enterprise? Can it be so molded as to accomplish the transformation of a lethargic Church and enable the spirit of the living God to use it for the immediate evangelization of the world? The Rochester Convention itself is a response to this question more eloquent than words. Young life can be captured for any great enterprise. It has been enlisted again and again for far less worthy objects than the one which brings us here. In fact, if its energies are not invested in this, they will surely be absorbed by other objects or be frittered away altogether. The alluring opportunities of business, the demands of social life, the desire for fame, draw so strongly as to become almost irresistible. But the Son of Man, lifted up, can draw more strongly, and what can be accomplished in individuals, such as Paul and Zinzendorf and Carey Morrison, can be approximated at least for the larger number.

Because a few men and women believed this, because they saw a vision of the great possibilities of consecrated youth, a vision of an army of young people enrolled in this modern crusade of the Kingdom, they inaugurated, under the guidance of the Spirit in the latter part of the nineteenth century, those mighty movements which are beginning—observe that I say beginning—to organize, train and inspire these millions of youth for the actual accomplishment of that task which is no longer considered chimerical, the evangelization of the world in this generation.

The women were first to recognize the value of the child to the Kingdom. The leaders of the great Young People's organizations early gave prominence to the missionary meeting and the study class. The Young Men's Christian Association and the Young Women's Christian Association have become powerful factors in the solution of the great problem, while the Student Volunteer Movement with rare foresight has confined its efforts to the cultivation of the student field as likely to yield the largest percentage of leaders. Last but not least, the Young People's Missionary Movement, not yet ten years old, has strongly co-operated with the mission boards in an effort to provide the rank and file, the vast majority of whom will never go to college, with systematic courses of mission study of high grade. Conferences also are conducted for the practical training of missionary leaders in local churches and Sunday-schools. Do we appreciate the fact that we are now living in the very midst of the period in which plans are being formulated

for definitely attaching to the missionary enterprise the twenty million people enrolled in the Sunday-schools of North America? A review of the history of this one movement with a statement of the results already accomplished would fairly thrill us.

V. But the youth of the Church will not acquire the missionary spirit through formal educational processes alone, important as these are, and necessary as it is, at this stage, to emphasize them strongly. Prayer is absolutely essential to the cultivation of this spirit. Jesus recognized this necessity in His own life and set us an example, which has been followed by every disciple since His day who has lived the life of a true missionary whether at the front or at the base.

Six years ago there was brought to this country from Assam in India, where I served as a missionary, a young lad of heathen parentage, who had been converted in the mission school, and who had become imbued with desire to secure an education for the benefit of his people, who are wild mountain savages. After spending here three busy and profitable years, during which time he endeared himself to every one who knew him and evidenced by every word and act his genuine Christian character, he came to Boston to sail with a party of missionaries, who were returning to his native land. He spent his last three days at my home, and often spoke of his deep longing for his people, that they might be saved. The last night he was with us there arose a storm so violent that it became necessary to go about the house and close the windows. As I approached the portion of the house to which the lad had retired, I was surprised to hear the sound of a voice. I listened. Who could it be? It was Sanchamo in prayer. Ignorant of the fact that any one else in the house was awake, he had spent the hours in reading and praying, and at the moment I first heard him his petition was this, "Lord, give me power! Lord, give me power! Lord, give me power, that I may return to my people and teach them the way of life."

This is beginning to be the prayer of the youth of the Church as this is the condition of success for the great enterprise into which they are called. If we are to have power with God and man, it will only be through a prayer as sincere as that of the once heathen boy.

I shall never forget the culminating experience in my life as a Volunteer. It was during the first year of my seminary life, when Mr. Wilder made his first memorable trip through the West, that I signed the declaration card. But I grew cold, as many a volunteer has grown cold, and allowed myself to drift away from my original purpose. Not until I had been in the pastorate two years did the Lord speak to me. The two angels of mercy who came bearing to me the message are still living, and to no two other persons in this world besides my mother do I owe so much as to them. They brought me back again to the thought of my Lord Jesus and

my Volunteer declaration. The first impulse was to tell my dear people, and at the evening service I did tell them. I said, "I do not know that I shall go to the foreign field. It may not be that my Lord will allow it; but I am ready to do whatever He wants me to do. Are you ready to join with me in this? You cannot all go. Of course, you older people who are past age cannot go. Some of you even who are younger cannot go; but are you willing to say, 'I am ready to do God's will?'" Not one in that audience would stand with me in that vow. I said, "Great God, is it possible that not one in this congregation of youth and of some old people is willing to make with me such a resolve?" I went forward. Not until four years afterward did that church realize its situation, for in that fourth year there came a call to arms, and from among that noble band of youth there went forth twelve of the best to fight and to slay in the Philippine Islands where they had been unwilling to go as missionaries of the Cross.

Again the missionary spirit can grow only in the soil of a deep conviction, conviction as to the nature and purpose of redemption, only through a recognition of the real intent of the "glorious Gospel of the blessed God." The significance of the mission of Jesus must grip the soul of all who try to follow Him. During His earthly ministry multitudes turned back because they did not understand Him, His motives, or His aims. They were never imbued with His spirit, the missionary spirit; the spirit of vision, of devotion and of conquest.

Permit me in closing to repeat the statement with which I began, "In the modern strategy of missions the key position is held by Youth." Neither this assertion nor anything else that I have said implies the least disparagement of the present remarkable movement among laymen for which we are all profoundly grateful, nor does it fail to take into account the wonderful achievements of women. It is evident that each of these great sections of the Lord's army owes its strength to those who were trained in early life and who must, until the conflict is over, furnish recruits for the field and inspire, by their contagious enthusiasm, the forces which maintain the base at home, and who must, in each succeeding generation, bear the burdens and furnish the sinews of war.

At present there is a woful lack of unreleased resources. But are there not enough candidates for missionary service? Last year one board received from a wealthy gentleman an offer of money enough to pay the outfit, passage and salary of the first ten missionaries who might be appointed. Barely the requisite number could be secured. The same offer has been repeated this year, but the prospect for the ten men is none too bright. This board has nearly forty openings for men, and the same condition obtains with practically all the other boards in North America.

The first great contribution of the youth of the Church when

they shall have become filled with the missionary spirit will be an ample number of recruits for the field, not simply volunteers, but missionaries, in a sufficient number actually to meet the needs, for of course only a relatively small number can actually enter into the work abroad. We are startled, in view of the needs, when we realize how small a number of persons, after all, will actually be required for the service abroad. If, for example, one out of every thousand of the youth of the Church should go this year, there would be added to the missionary force practically ten thousand workers. There will be no difficulty in supplying this small percentage or even many times the number needed when even a majority have been filled with the missionary spirit. To my mind, however, the most important contribution will be to the home base.

In one denomination there is being enrolled what is known as a Forward League, its simple declaration is

> "I purpose definitely, as God shall enable me, to do what I can to hasten the evangelization of all peoples. To this end I will study missions, will endeavor to be a faithful steward of Jesus Christ in the use of time and money, will seek some definite form of missionary service, will try to interest others in missions, and will give myself to earnest persistent prayer for the coming of the Kingdom of God."

The aim of this League is to bring together in practical service for missions those who are not called or perhaps qualified to be missionaries, but who are ready to serve with no less devotion at home. They do not choose the work of home missions as contrasted with that of foreign but rather they look upon their Providential detention as placing them under an increased burden of responsibility for their part in the whole world campaign. In no case would they dare to satisfy their consciences by remaining at home if they could go abroad, but being compelled to stay they resolve to devote their energies to the maintenance of an adequate home base.

I shall never forget the impression made upon me by Tener of the Philippines as at the convention at Nashville four years ago he told of that rich young college man, a friend of his, who said, "Tener, you are a fool to give yourself to this missionary endeavor. I purpose to make money. Money is getting on my nerves, Tener." And then Tener replied, "My friend, there is something else on my nerves. The lost world and its needs are on my nerves, and I purpose to give myself for the salvation of that world." You have one life to give, and you will give it for something. You will give it for one of the great enterprises of the world. Shall it be for this, or shall it be for that which, after all shall have been ended, will not be worth the candle?

Do you catch the vision of this great uprising, this mighty host prepared for the next and greatest campaign in this world-wide war? Hitherto much of the missionary endeavor of the Church has been represented by the conviction and energy of the few. Small

detachments have gone out in this direction and that, and they have been compelled to devote much of their energy to the maintenance of their own base of operations. Now, we are approaching the time when an entire new army will be ready for the field and when the Church, as a whole, transformed through her youth, filled with missionary enthusiasm, shall accept her divine commission and complete her task.

From the ranks of youth will come the stalwart laymen and the earnest women, who in the future will furnish the means necessary for the campaign—the time, the counsel, the administrative ability, the money. From this class also will come our ministers, who, with burning zeal, will preach the new crusade with a new power. In this great uprising, students will play a large part, and my heart burns within me as I consider the probability that the men and women who are to lead this vast body of young people through the victories of the twentieth century are among the delegates to the Rochester Convention and Convention Hall, because of that fact becomes, as it were, the very audience chamber of the King. May grace be given to receive your commissions and to go or stay as He may direct.

THE UNREALIZED POSSIBILITIES OF INTERCESSION

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If we endeavored to find a present day phrase to describe Christianity we would say, I am sure, it is a new and unique theory of social development: and that that theory was propounded by a man who was first declared to be Messiah because He spoke words of eternal life, and finally known to be that One by whom the worlds were created because He rose again from the dead. The unique thing about His theory is that calling it God's Kingdom, so far as we know, He eschewed all physical force in establishing it. At the beginning and at the end of His work He deliberately turned away from all the power that men had depended on to bring the earth into order and to make it a fit dwelling-place for men; and He declared that this Kingdom would be established, not by an army or by power, but by men born again from above. God would do it, and His agents would be men taught and guided and controlled by the Holy Ghost. What the Kingdom of God in its completeness will be, He finally revealed on Easter morning.

Now Jesus, Messiah, is the revelation of Him who will do this, since by the acts of His life and in His own person He showed us what God our Father is like. Just as really He is the revelation of

the manner in which God's kingdom is to be set up, since the way He did things, the power He depended on, the means He used are, according to His teaching, the only possible means that humans can use to accomplish the results which God our Father has destined mankind to perform. Moreover, in setting up the Kingdom of God, He absolutely refused that anybody should suppose that He did it of Himself. Without any hesitation, always and everywhere, he declared, "The works that I do are my Father's works; the words that I speak are my Father's words; the power that I use is my Father's power." And for ability to accomplish His own work He depended on spending His life in prayer to God.

Never once in all the records do we read that He turned to man for any help. Always and everywhere He went to His Father to be shown what to do and what to say. And not for Himself alone. When his friend was about to fail because he was bewildered by the new and strange experience that had come to his Master He said, "I have prayed for you." His last act as a mortal was His prayer on the cross, "Father, forgive them." The record concerning Him living today is that He ever liveth to make intercession for us. And what is true of Him is the truth for mankind, since He is the Way, and the Truth, and the Life.

So I will thank all those in command of this blessed time for giving to me the high privilege of calling upon you, picked ones whose hearts God has touched, to remember that what we have set out to do is to help establish that social order in which righteousness shall prevail, over which our Father shall reign, which shall be set up by our Father and his children working together in the power He supplies, and that our strength shall be multiplied, and the labors of all successful as we make intercession before God for one another.

But why should it be necessary to emphasize this need of intercession for Christ's redeemed ones, and for those who minister in His name? Because it is so easy to forget its potency. All of us know that our hearts must be pure, since the Spirit of God will not thrive in any heart that is unclean; and even Christ Himself declared that He did the works of His Father because the Spirit of God dwelt in Him. Moreover, every one of us knows, that because this service is the service of the great King, we must bring Him the best we have, and to do this we must train our minds the best we can. And again, it is plain that we people who work in order that the people at the front may be sustained while they work—we who are tied to the homely tasks of the daily routine, of the family and business, we can understand how by every effort we must practice self-denials in order that we may have that to feed those who depend on us and who serve on our behalf. But it is hard to remember that all this is in a way incidental, even our personal goodness. It goes without saying that if we are Christ's, if we hope to stand in His company, we must keep ourselves pure. But is it equally clear that

if our life is to be spent as He spent His life, we must constantly give ourselves to intercession for others?

We have heard men talk about mysteries and all the hard things to understand in the Revelation, and we have heard others declare that there is nothing difficult except as we make it so, but there is one word in the teaching of Christ that seems to me hardest of all to be explained. When He looked upon the multitude and had compassion on them, He said: "Pray ye to the Lord of the harvest." Why did He do that? Why pray to the Father that harvesters be thrust out into the harvest? Surely He is solicitous for His own, and yet our Lord seems to make it a condition of the setting up of the Kingdom that we pray to the Father—not for ourselves; we need not be told to do that if we are working; not for those we love, we will do that because we love them. We are to pray for those Christ came to save. And I do believe without any fear of contradiction that the reason why God's family is not assembled about Him rendering Him the praise and thanksgiving that are His due; lifting up to Him glad voices; free men and women bringing their children to Him for blessing; is because we have been tempted to believe that God's Kingdom can be set up with man's power. Nor shall we be likely to escape from this misleading impression until we have formed the habit of prayer for God's blessing and guiding, wherever men work in Christ's name, being sure that the means by which their hearts and minds and ours are to be made ready for His service is by such communion with our Lord that He may show His servants what the Father would have them do, and how to do it according to His good pleasure.

It is not easy. There is no habit of mind more difficult to acquire than prayer, as there is no grace given us of our Lord more gracious than this of teaching us how to pray to the Father. But if it is hard to pray, how much more must this highest act of prayer which is called intercession be attained by striving. For note what is required of us. We must be able to realize all the significance of His Crucifixion. We must see the glory revealed in His Resurrection. We must carry in our hearts all those redeemed, pleading that they may attain the glory that shall be revealed. We can do it because He bade us do it, but we must begin where our limitations compel us to, confident that He will lead us to His perfectness. And so it must be right if we begin with one man's needs and talk to our Father about that, confident that finally He will teach us how to include all those for whom it is our duty to pray. I remember reading the words of one who was writing of this privilege of intercession, "Oftentimes I am drawn between two things, whether to go and sit down for a half hour and talk with the man to whose heart my heart goes out, or whether I shall go into my closet and talk with my Master about him." That man had rare power to lead men to see the light and to give their lives to Christ. But think of the long training

that was necessary before he could have been able to understand that it was more profitable for his friend that he should talk to his Master about him, than to commune with the friend himself. Yet this it is to intercede.

And may I suggest that it is not necessary to go down on your knees to render this service. Assume the attitude in which you are in the habit of thinking. Do you think on your feet? Then stand up. Do you think in your chair? Then sit down. Do you think at your desk? Then go to your desk. Get into the place where your mind is free from any thought that can hinder and talk to the Master about the man whom Jesus brought to your life, or to whom you are sent. In that attitude will come to you His will. He will show you what His mind is. You will begin to see what it is that He will do for mankind; and it will make you glad that you are alive that your name may be added to the multitude of those pleading for the coming of the Day of the Lord.

I am sure that we cannot fix our thoughts on this high duty and privilege of intercession without having our minds drawn to that one crime which I believe distresses our Master, and compared with which no crime in Christendom is to be mentioned—the division in God's family. Do you ask why I call it a crime, a heinous crime? Because our Lord's desire is that one prayer should be offered before the Father by the whole family with one heart and one voice. It is not His will that each should pray for his own, but that all together should make intercession for all the members of the Body of Christ. Think what must befall when this shall be the case. One company, each forgetting the private opinion of each, remembering only this, that he is a member of the Body of Him who is the Kingdom of God, and that with all those set free his prayer ascends to God for those whom Christ bought with His blood. Do you not know that nothing could stand before such a spirit inspiring all who call Him Master?

And what is the tangible, real, constant reminder and help that Christ provided for this one thing; our highest duty? Is there any other than the sacrament of the Lord's Supper? That is the way of Christ, and we must use it. That is the means by which He feeds us with the life that came down from above; that is the channel through which He imparts Himself to us. In that communion He will reveal His mind to us, there He will show us why we failed; there we unite with Him in the intercessions that are made without ceasing by Him who died and rose again. Lacking this we waste the power intrusted to us instead of using it aright. And yet if so much has been done for Him while we so poorly used that which He gave to make us invincible, think what will happen when seeing through His eyes, hearing with His ears, inspired by His spirit, and walking in His steps, all who love Him shall go out to bring His redeemed ones back to the Father.

THE PERSONAL ADVANTAGES OF THE WATCHWORD OF THE STUDENT VOLUNTEER MOVEMENT: THE EVANGELIZATION OF THE WORLD IN THIS GENERATION

THE PERSONAL ADVANTAGES OF THE WATCHWORD OF THE STUDENT VOLUNTEER MOVEMENT: THE EVANGELIZATION OF THE WORLD IN THIS GENERATION

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"THE EVANGELIZATION of the World in this Generation." What does it mean? It means to give all people of our day an adequate opportunity to know of Jesus Christ, an adequate opportunity to accept Jesus Christ. It means to preach the Gospel with such fullness, clearness and power to the non-Christians of our generation that the responsibility for its acceptance or rejection shall rest, not upon those who have thus preached the Gospel, but upon those to whom it has been thus preached.

This Movement maintains that it is our duty to evangelize the world in this generation because all of the non-Christian people now living need the living Christ, and because the Christians now living who have this living Christ owe the knowledge of Him to those who know Him not. We go further and contend that it is entirely possible to evangelize the world in this generation because of the present world situation and because of the abounding resources of the Christian Church, especially the limitless energies of our Divine Lord and Saviour. This Movement does not maintain the evangelization of the world in this generation as a prophecy, but as an ideal and an inspiring objective that we must hold before ourselves and do all in our power to realize.

It is not my present purpose to expound this Watchword. Still less is it necessary that we defend this Watchword. It has steadily grown in acceptance, not simply among the youth of our churches, but among mature leaders, and, it is impressive to notice especially among the leaders on the battlefields of the Church face to face with the difficulties.

This Watchword cannot be realized simply by the Student Volunteer Movement adopting it as its watchword, nor will it be realized by the Laymen's Missionary Movement and our various Christian communions adopting it as a cardinal point of policy. Only as a sufficient number of individual Christians adopt as a personal watchword, "The Evangelization of the World in this Generation" is there hope of its realization. You ask me what I mean by our adopt-

ing it as a personal watchword. I am glad that the question comes in that form, because it is our hope that not one delegate to the Rochester Convention will go forth without taking this Watchword as an inspiring ideal and objective in his life.

What do we mean by making it a personal watchword? We mean the making of the evangelization of the world in this generation a principle that will regulate our practices, that will dominate our relationships, that will determine the use of our time and money, our influence, all our talents. This brings it very personally home, this giving it right of way in our plans and ambitions, in our purposes, in the whole range of our life and activities.

What would it not mean if we thus made this our personal watchword? I do not linger one moment to suggest what it would mean to the non-Christians now living. Suffice it to say it means life or death to them. Nor do I pause to ask what would it mean to the Church here in North America, although it is an unshakable conviction of mine that there is no process which would mean more in generating the energies needed here in North America to save these two great countries than the process of giving this Watchword involving the whole world right of way in the lives of Christians. We pause not on that. We spend our emphasis now on what this Watchword will mean to us personally.

The Watchword, "The Evangelization of the World in this Generation," enriches and widens one's sympathies. It emancipates a man from the narrow and the selfish. To the man who has taken this word there is no home field and no foreign field. To the man with this Watchword national, racial, and social barriers are battered down. The man with this Watchword has a heart that beats responsively to need on the other side of the earth. His sympathies reach out to the last man. It was said of Fox, of the Society of Friends, that he had baptized himself into a sense of all conditions in order that he might sympathize with the needs and sufferings of all. So a watchword like this baptizes us into a sense of our oneness with all our common humanity and makes us quickly sensitive and responsive to the needs and sufferings and sorrows of the whole human race.

In my journeys I have seen how this Watchword has expanded students. I think just now of one Cambridge University man and an Oxford man, both of whom I met when I made one of my first visits to those two universities. They were men of under average ability. They took this Watchword as a personal watchword. On the occasion of my subsequent visits to Britain I saw how these men expanded until they acquired an influence out of all proportion to their years and their natural attainments, until they became acquainted with the large visions and plans involved in the realizing of such a watchword.

This Watchword stimulates and exercises faith. Difficulties are

the drill ground of faith. You never saw a man of mighty faith who had not had to work his way through difficulties. What task can involve greater difficulties than giving all people now living an intimate and full opportunity to know the living Christ? The man who says this is not difficult is superficial; he has not pondered upon the significance and gravity of the task. As I was saying in another connection, there are wrapped up in every man of us and in every woman vast latent possibilities. Preëminently is this true in the zone of faith in our life. It is not possible for a man to have too large faith in these days. Therefore, a watchword like this which summons us to possible impossibilities, that reminds us necessarily, and I might say automatically, of the omnipotent God, that calls out the best and full energies of minds and hearts, that strikes a blow at apathy and indifference and slackness and softness and love of ease, that calls out this vital element in man, his faith, is an invaluable corrective to our modern student life, an invaluable possession for any one of us who is a Christian.

The Evangelization of the World in this Generation, taken as a personal watchword, throws us back heavily upon the supernatural, upon the superhuman God. I think the early Christians must have had such a watchword, as I study the way in which they were thrown back so constantly upon their great Divine Lord and source of energy. As we face our difficulties, surely we must realize the need of help greater than our own. The very vastness of the task is enough to stagger us. The complexity of the difficulties is such as may well baffle us. The first suggestion of a watchword like that is the hopelessness of its realization; but if a man is honest and courageous and thinks long enough, the next suggestion is: we must forget ourselves and give ourselves to prayer, because the thing which is impossible with men must be possible with God. What man is there who can convince himself that it is the will of a God of a character such as you know God possesses for us simply to plan to reach one in eight of the non-Christians now living with the knowledge of the living Christ. You would weaken your faith in God with such a conception.

When I came back from my first tour of the world, some of you will remember that I laid great emphasis upon the need of something like forty thousand missionaries to evangelize the world in this generation. When I came back from my second journey around the world, a journey which enabled me to look at matters more closely and with better perspective, having had the first tour as a base line, I laid, I think properly, emphasis upon the need, not so much of the forty thousand missionaries as of a great army of the sons and daughters of China and Japan and India and Africa and Latin America and the island world to work as native Christian workers to evangelize their own people. When I came back from my last tour in the Far East, I came with an entirely different conviction.

We still need the missionaries—I do not think so many as I indicated. We still need the army of native leaders—I do not think so many as I once thought. But the emphasis I came back to place was the essential co-operation of the Divine Spirit in this enterprise.

When I was in Moscow last March, I had an illustration brought within the range of my own experience which suggests best the lesson I wish to emphasize here. That is a city of twenty thousand Russian university students, not to count the schoolboys and the schoolgirls. One is safe in saying that they are as a class practically without religion. There was one young Russian girl, a student, who had been seized by the saving hand of Jesus Christ and had yielded herself absolutely to the sway of His superhuman Spirit; and that young girl, single-handed and alone, had for weeks before my arrival gone diligently among the students of the different colleges and schools distributing invitations announcing the series of apologetic lectures which were to be given later. Her spirit at last became contagious and others, even some who were not Christians, were led by that peculiar quality that the Holy Spirit always gives to a life, to lend themselves to similar works; and when I came to Moscow, where there was no organization whatever, no Christian society, no co-operation of this kind, no missionaries as we understand the term, this young girl filled with God crowded the large theatre with an average attendance night after night of over one thousand unbelieving Russian students, agnostics and Jews. If I ever get time to rewrite the book on the Watchword I would not change any fundamental position there given, but I would say less about statistics and more about dynamics and strategy, and especially about the great dynamic, the Spirit of the living God, given absolute right of way in the life even of those of under-average ability.

One reason why we stagger, in front of this task, is because we have not yet learned what prayer means. And how are we going to come to know? It is not by hearing addresses on prayer. It is not by listening to exhortations to prayer. It is only going to be when we realize the vastness of the task and the depth of the need. The Watchword which brings before us vividly day by day the vast range and the infinite depth of our need and the urgency of the situation will stimulate us to pray. It was when David Brainerd knew the facts about the horrible destitution of the Indians that he went into the groves of New Jersey and New England and poured out his soul in that marvelous prayer-life. It was when Hudson Taylor mastered the facts, in order to write for a certain publication about the needs of inland China, that he began to pray for twenty-four workers and did not cease praying until he had those workers, the germ of a mission that now includes a thousand workers in China. So it will be with us. With this Watchword we shall be thrown back increasingly on the superhuman.

This personal Watchword, the Evangelization of the World in

this Generation, promotes a life of reality. It helps to ensure a life of reality in our relation to Christ as our Saviour. We come to see how inconsistent it is to be talking about a Saviour for the whole world in this generation and at the same time to be shackled and bound by temptations and habits in our own lives. Christ the Saviour comes to us as a reality. And there is more reality in our relation to Christ as Lord. With this Watchword as our test we check up day by day the relation of that Lord to our money, to our leisure, to our friendships, to our life relationships. I think of examples that I meet constantly in the colleges of men that have been led out into lives of Christ-likeness by the constant challenge of having taken this Watchword. People who have this idea of the world as the field of Christ as Lord, of His reign some day becoming coextensive with the inhabited earth, find that they cannot rest content with a divided ownership in their own lives.

And there comes reality also in relation to the extension of His Kingdom, whether those who take this word are Volunteers or not. Take a Volunteer for example. When is he to begin to be a missionary? Is it simply when he gets across the Pacific Ocean? No, from the time he hears this call and takes this Watchword it is the will of God that he begin to evangelize. Archbishop Whateley has said: "If my faith be false I ought to change it; whereas, if it be true, I am bound to propagate it." There is no middle ground. Either you and I have professed a delusion, in which case we have nothing more important to do now than to abandon our faith, or we have professed the truth—and I have looked into the faces of those who would go down to the death rather than surrender this truth. Therefore, let us be logical, let us be consistent, let us be real, and propagate this Gospel to the ends of the earth. That is the message of the Watchword.

Such a watchword taken personally lends intensity to the life. A man must be tremendously in earnest or he had better take some other watchword. This Watchword strikes a death-blow to apathy, to vacillation, to drifting, to indecision. It means business in the best use of that word. I despair of the Volunteer reaching the foreign field—that is, many Volunteers whom I know—without the regulative and energizing purpose that such a watchword gives to carry them through the cross-currents of our modern college life here in North American life. I despair of any non-Volunteer who is a Christian leaving a deep mark—that is an unselfish mark—on his generation unless he has some great purpose like this, a purpose so large that it absorbs himself, enables him to forget himself in Christ and His great cause.

The two words, "this generation," constitute the distinctive note of the Watchword. Cut those words out and it loses its intensive power. There is an element of urgency and immediacy about this work to which Christ has called us that you and I do well to come

under the spell of. Christ was under it when He said: "I must work the works of Him that sent me while it is day, for the night cometh when no man can work." There are far too many students who are planning and acting as though they had two or three generations in which to do their life-work. Let us so plan and so act that if a sufficient number of our fellow students would do likewise we might easily in our day flood this world with a knowledge of Christ as the waters cover the deep. I wish to reiterate again my appreciation of the contention of the Ambassador that if the world today is to be evangelized, it must be in this generation. His reasons were absolutely convincing, buttressed by a marvelously acute insight into racial conditions and tendencies.

> "The work which centuries might have done
> Must crowd the hour of setting sun."

I think that Bonar must have had a watchword like this. I know of no better words to convey the full spirit of this Watchword than his.

> "Time worketh; let me work too.
> Time undoeth; let me do.
> Busy as time, my work I ply
> Till I rest in the rest of eternity."
>
> "Sin worketh; let me work too.
> Sin undoeth; let me do.
> Busy as sin, my work I ply
> Till I rest in the rest of eternity."
>
> "Death worketh; let me work too.
> Death undoeth; let me do.
> Busy as death, my work I ply
> Till I rest in the rest of eternity."

Men now living who know Christ must take Christ to men now living who know Him not, if those men are to know Him. It is an axiomatic, Christlike principle.

The one who takes this Watchword as a personal watchword finds developing in his life that great mark of Christlikeness, the spirit of self-sacrifice. He is constantly asking himself this question: As the time is so short, am I making the best possible use of my days and vacations, of my money, be it little or great, of my opportunities for preparation? I think of one Oxford student who was spending two thousand a year on his education. He came under the spell of this Watchword and he told me he dropped his expenses that one year to four hundred, which seems almost incredible at Oxford. I think of a man in one of our New England colleges who has fallen into a large inheritance, and yet I know of no man in that college who lives more modestly and simply. I found the key when I learned that he had taken this Watchword as his personal watchword.

When I was in Urieff, in Northern Russia, the other day, I met another young student who had been responsible for working up the

lectures given, and I went with Baron Nicolai to call on him to show my appreciation. We were shown up the back stairs into a little bit of a cubicle room under the roof. He was not at home, but we were shown to the room, hardly large enough to turn around in. He was living most frugally. His total expenses were about two dollars and a half a week. He was filled with a passion to pass on the living Christ to his fellow students; even out of his bitter poverty, economizing that he might better facilitate these plans.

There is need of sounding out a stern note in our colleges in North America. There are no more dangerous tendencies at work than those that come in the pathway of increasing luxury, ease and pleasure-seeking practices and habits. A watchword that reminds men of the strange incongruity and the un-Christlikeness of such practices is not without its great advantages.

This Watchword, if made personal, inspires to heroism. The early Christians must have had such a watchword. I cannot explain how they spread the good news over such a vast territory in the midst of so many difficulties in such a short time. What did it involve with them? You remember what it involved—how they faced the flames and the sabre, the dungeon and the arena. It will not be different in spirit in our day if we make this great world conquest. This Watchword summons us to hard things. I do not disguise this fact. Hard things present a peculiar attraction to the strongest natures. You make the Gospel difficult and you make it triumphant. Christ never hid His scars to win a disciple. The Church has not been without its unbroken line of martyrs and confessors.

There is no society that has lived this Watchword so well as the Moravians. No climate has been too dangerous for them, no field too difficult, no people too unpopular. No matter how stolid and debased and insignificant a tribe, they have looked upon it as a chosen field. Raymund Lull, that brilliant student in the University of Montpelier, later a professor there, must have had a vision something like this when he turned his back on alluring prospects on the home field and flung his life upon the Mohammedan world at a time when apostasy meant death. A year and a half he was imprisoned in a dungeon. Twice he was banished from the shores of North Africa. At last, taken beyond the wall, he was stoned to death. As the stones were falling upon him, before he became unconscious, he said: "He that loves not lives not, and he that lives by the Life shall never die." We are called to heroism. The great test will be the test of moral heroism. A man with a watchword like this will have a severe test in our modern college life. To live naturally, not fanatically and abnormally, but naturally, an unworldly, Christ-like life in the midst of the cross-currents and the downward tug of our modern college life and its environment, will require the constant exercise of moral courage.

But I should be superficial if I ignored the fact that some of

us men will be called upon to show physical courage. I do not suppose there will be another Indian Mutiny, but I have no more doubt than that I live that Hinduism will not release its titanic clutch upon the multitudinous inhabitants of Hindustan without the price of life, and it will often be innocent blood. I hope there will never be another Boxer uprising in China, but I do not believe that God is going to reverse His laws of self-sacrifice, and therefore life will be paid out in China before it is flooded with the knowledge of the living Christ. God grant that there may not be another Adana massacre; but whether there be or not, some of our number will doubtless, before the Mohammedan world is laid at the feet of our Saviour, yield their lives in this great warfare. I think of Pitkin, one of the traveling secretaries of this Movement, who laid down his life in North China. I think of Rogers, an old volunteer, who was slain at Adana only a few months ago. I think of Baskerville, who was killed in Persia.

"They climbed the steep ascent of heaven
Through peril, toil and pain.
Oh God, to us may grace be given
To follow in their train."

This Watchword, if we make it personal, will make us men and women of vision. This is the great need of our time; for without vision, and a vision large enough to take in the world, whole peoples now living will literally perish without the knowledge of the living Christ. Our visions are, after all, the strength of our lives. The strongest men are men of vision. If a man has a vision, then difficulties and death are mere details in themselves. He is not calculating, he is not thinking of what opposes him, or how few are with him. He is absorbed with his vision. Christ was the supreme visionary. His eye pierced the centuries. "I, if I be lifted up," said He, "will draw all men unto me"—the supreme Visionary. Let us become absorbed with the vision of the unevangelized world with its sin and suffering and sorrow. God grant that we may never become callous to that vision! I think some of us ought to be startled if we have been able to view it these days with calmness and indifference. Can you imagine Jesus Christ sitting here among us having the facts that we have heard pass before Him and not be deeply moved in spirit? Let that vision of a world's need be with us day by day.

Even more vivid and commanding, let there be the vision of the cross of Christ. As we behold that scene of suffering love, may we be led, with Zinzendorf, to fall upon our knees."

"All this I did for thee.
What hast thou done for Me?"

May we be inspired by the vision not only of the world unevangelized, but by the vision of the world evangelized: that is, the

Gospel messenger, and agencies so widely and wisely distributed and used that all people living shall have full opportunity to learn of the living sufficient Saviour. What a vision that sight beautiful, on every mountain, of those who spread good tidings and publish peace!

And then let us become filled with another vision, a vision which will not be realized in this generation, a vision of that great multitude whom no man can number, of every tribe and kindred and tongue, clothed with white robes and with palms in their hands, crying with a loud voice, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

"For, lo, there dawns a great, more glorious day.
The saints, triumphant, rise in bright array.
The King of Glory passes on His way.
Alleluia!

From world's wide bounds, from ocean's farthest coast,
Thro' gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost,
Alleluia!"

THE NATURAL HISTORY OF MISSIONARY CONSCIOUSNESS IN THE INDIVIDUAL LIFE

THE NATURAL HISTORY OF MISSIONARY CONSCIOUSNESS IN THE INDIVIDUAL LIFE

THE REVEREND JOHN DOUGLAS ADAM, D.D., ORANGE, NEW JERSEY

We owe an immense debt of gratitude to the scientific spirit of our time. It has helped us to keep our minds upon reality in religious thinking. It has changed our methods of investigation. It has proclaimed for us the reign of law, the universality of law, and the immanence of God.

We realize today as never before that the Spirit of God is ceaselessly working in the soul of man. He continues in sleepless activity in your life and mine. For this end were we born.

The Spirit of God is seeking to arouse our elemental selves. Many people are living on the upper layers of their life. Speaking roughly, our lives are lived in layers. Some live upon the level of sensation, others upon the level of intellect; but there is a deep, spiritual reality back of all these where the Spirit of God is endeavoring to master us. Many have been conscious of their real selves only two or three times in a lifetime. In times of great sorrow, or the coming of a great love, or of a deep sense of sin, many have discovered their elemental selves and have been amazed at the terrific currents that flowed through their existence. The most impressive passages in all human literature reveal to us men recognizing their elemental selves. Such moments are not many in some lives. It is the Spirit of God endeavoring to reach the elemental self, the point of unity in character.

And what is He there for? First of all, the Divine Spirit is seeking to repair the inner life. As nature repairs damage in a tree or a cut on your hand, so the Spirit of God is seeking to enter our elemental lives to restore them. I speak to men and women whose lives need repair. I mean that God is endeavoring to offer divine forgiveness for the past, for that failure, for that sense of shame, for that sense of woful and culpable shortcoming. There are many people today who feel the tide of a new enthusiasm coming into their lives, but a sense of past shortcoming lays hold of that enthusiasm cynically with an arresting hand. Do I not speak to the experience of some of you when I say that the enthusiasm which has been born during these meetings is being captured by a cynical past? The

old gray wolf of your yesterdays bites at the heels of that enthusiasm which would dare to become strong in these meetings.

Now there can be no missionary enthusiasm generated in a man's life until that mortgage of the past has been lifted, until that cynical voice has been silenced, until that old gray wolf has been killed. If Saul of Tarsus had not learned that the Spirit of God freed him from his past, he would have spent the whole of his later life in melancholic spiritual paralysis. We would not have his glorious epistles, we would have had no record of him like a flaming seraph going through Europe with the message of the grace of God. Not until the Spirit of God had shown Saul of Tarsus that Jesus Christ stood between him and his yesterdays was he able to discover his inner possibilities.

And so the Divine Spirit is endeavoring to show you that that mortgage of your yesterdays can be lifted, that the cynical voice which would wither every holy aspiration can be silenced. Let the forgiveness of God manifested in Jesus Christ stand between you and that past which would draw you back into an ineffective life.

He is seeking to take hold of us so that He may help us to keep our hands off our destiny. When Abraham went down to Egypt, he took his life into his own hands, he was carving out his own career. Jacob took his destiny into his own hands, but not until by the brook Jabbok, when he gave himself back wholly to God, did he become a prince among men. The Spirit of God is endeavoring to keep us surrendered to His purpose in us and through us.

Spiritual surrender is not simply giving up one or two things which have been tabooed by evangelical consent. That is not surrender. Surrender is the giving up of life to the direction of the Spirit. Surrender means not to use the Spirit for your ends, but the Spirit to use you for His ends. When a man in the dark days of the war wrote to Mr. Lincoln, saying that he hoped God would be on his side, Mr. Lincoln characteristically replied, that he was not anxious to have God on his side; he was anxious to be on God's side. Watts Dunton put it in a literary way when he said in a recent article, in one of our magazines, that the great writers of fiction might be divided into two classes—those who used their imagination, and those who were used by their imagination; and he said those who were used by their imaginations were men like Homer and Shakespeare. It was a subtle and fine distinction. So there are those who would seek to use the Spirit of God, and there are those who are willing to be used by the Spirit of God. The latter is surrender.

And the Spirit is seeking not only to repair our lives, but on the positive side he is seeking to develop them, to produce certain positive phenomena, just as Nature does at spring time in a tree. If you will let the Spirit of God have control of your life, certain things will follow as naturally as water is turned into steam at a certain temperature, as naturally as water is turned into ice at another tem-

perature. The Spirit of God, if you will surrender the past and the present of your life, will produce certain phenomena by absolutely natural law in your spiritual development.

Now, what are some of those phenomena? I will mention only three. First, He will develop in you, when you surrender yourself completely, spiritual self-forgetfulness. What do I mean? I mean that you will hand over the care of your soul to the Divine Spirit and you will not worry about it. Your soul will cease to be a burden to you. You will not have to be always thinking as to how it is getting on. The Spirit of God takes charge of it. So that when you pray you will not always be praying for our own soul, "Lord, bless me," and simply, for respectability's sake, at the end of the prayer drag in the heathen world. I have known Christian men to spend a whole night in prayer for their own souls, and after it all be very difficult to live with. Why? Because they were spiritually egotistic; they were spiritually self-centered; they were carrying the burden of their own spiritual development. No man can carry it; it is too heavy. When the Spirit of God really grips your life, the phenomenon of spiritual self-forgetfulness will take hold of you, and you will be free to serve. The great burden on many earnest men is the burden of their own spiritual development. Have you observed in reading the prayers of the apostle Paul that he did not pray much for himself? And he did not ask people to pray much for him except for his work. "And for me that a door of utterance," but not for his spiritual development. When the Spirit of God gets hold of us we become so possessed by the objective attitude of mind that we can enter into the ministry of intercession without thinking about the load of our own progress. Then prayer is a joy. Do you know why prayer is not a joy to a great many people? Because they are worried about their own growth and shadowed by their own spiritual symptoms. If you are surrendered to the Spirit, He will take care of your life. Pray for others. And remember, your best spiritual development is a by-product of the attitude of self-forgetting. Paul got his masterful spiritual personality as the result of his objective attitude of soul; and if you can only get that clearly before your mind, then the divine increment is upon you, the universe pours its riches of spiritual grace into your soul. The great need of multitudes of our evangelical Christian people today is to find an escape from the problems of their own spiritual development and to be free for the great ministry of pleading with God for the coming of the Kingdom.

Then a second positive result of the Spirit's working is that the emphasis in service is laid upon the spiritual needs of man. This is self-evident to you. When a man is surrendered to the Spirit of God he does not ignore the social needs, the physical needs, of his fellows, but the emphasis is on the spiritual. Christ was interested more than any other in the physical and the social needs of men, but His emphasis was on the spiritual.

Consider for a moment a third result. When one is surrendered is self-evident to you. When a man is surrendered to the Spirit of the United States, and a better one than ever, but you are also a citizen of the world. This is a natural process of spiritual evolution of a life in the hands of the Spirit of God, an instinctive spiritual interest in humanity as a whole. You know no fine distinctions of home and foreign interests. There comes upon you a cosmopolitan consciousness vast as the world, because it is born according to the law of conformity to type. The Spirit of God is bringing us into the image of our Lord. His consciousness was cosmopolitan, and the Spirit of God is making us on that plan; and every man who looks to Christ and obeys the Spirit finds that awful, glorious consciousness dawning upon his life as an instinct; not as an argument, not as a piece of logic, not as an oratorical phrase, but as the great passionate instinct welling up from his elemental being. That is the basis upon which missions rest; they rest upon an instinct born of the spirit in the soul.

And, it is to that instinct our Lord and Saviour is looking for the carrying of His banner through darkness and awful difficulty. There are various levels upon which we can be interested in missions. There is the commercial level, right enough in its place, a man interested in missions because of the commercial enterprise it induces. There is the ethnological interest. There is the humanitarian interest. But it is only that deep instinctive interest born of the Holy Ghost to which Christ is looking for the carrying forward of His eternal purpose. Are you in it, are you in that zone of interest or are you a camp-follower? Are you a combatant or are you an onlooker? Is this thing growing up in your life as a fact of your being, or is it an accretion from a mere attitude of curiosity or external impulse? Only men and women who have this passion instinctively welling up in their lives are regulars in the army of Jesus Christ.

I may speak to one who is apathetic, who has no missionary interest; or perhaps to one who had a missionary interest and who has lost it and your interest today is only the memory of what it once was in reality. You are living upon the memory of a past interest; you are living upon the fact of an enthusiasm which has spent itself, and in your deepest soul you know, perhaps, that you are apathetic.

I spoke on one occasion to a poor woman, and she said that her son was losing his mind. I said, "How do you know?" She said, "Because I notice that lately he has lost all interest in my distress." It is an awful thing to see an adult form with an infant mind. Do I speak to some in this attitude spiritually? Are you not afraid lest the form of Christianity is not in you?

"Can my apathy be dispelled?" I hear some one say. Yes, it can be dispelled now. How? Surrender to the Spirit of God at this

moment, *in small things*. When you light a fire, how do you light it? Do you put the match to the logs? No. To the small wood? No. But to the paper, the most combustible, first. Do that in your life. Do not put the match to the big things of tomorrow and next year, but put the match to the small things, the most combustible, the nearest. Let the Spirit of God conquer your physical moods, your sense of weariness and lethargy. Let the Divine Spirit quicken your mortal body. Let Him concentrate the action of your mind, for without mental concentration no man can be a strong Christian. He may pray all day and read his Bible all night, but unless he has let the Spirit concentrate his intellect, he is a weak man. The Spirit will by natural process create the cosmopolitan consciousness.

And He is also working at the other end toward which He directs your thought. He is working in China and Africa and India, and the islands of the sea. He is creating a desire for the spiritual things you can give. Men in China and India are passing beyond their ethnic religions, seeking forgiveness and purity and righteousness, and that attitude the Spirit is creating. He is filling you that you may respond to it.

That vast vision of the world will expand the soul. A small vision makes a small man. A vast vision will call out the latent reserves in a life. The presidency of the United States has made men of whom perhaps we were not quite sure when they entered upon the position. The vastness of the responsibility challenged their manhood; and it is this vast enterprise of the Spirit of God that challenges the last atom of your power.

CONVENTION SERMONS

The Discovery of God

Highly Multiplying Power of a Life of Obedience

THE DISCOVERY OF GOD

DEAN EDWARD I. BOSWORTH, D.D., OBERLIN

JESUS said: "Go unto my brothers and say to them, I ascend unto my Father and your Father, and unto my God and your God."

The most precious possession of the human race is Jesus Christ, with His sure sense of the Heavenly Father and His power to develop this sense in any man of any age who without reserve yields himself to the ever-present influence of Jesus Christ. This statement is true because the deepest need of the soul of man is its need of God, and yet God is not at all the most conspicuous fact in personal experience. The deepest need of the soul of man is its need of God. The soul may for a time disguise this need with self-indulgence; it may not be immediately apparent to coarse natures, but it is a need that persists through generation after generation of human history, and it is a need that finally reveals itself in the soul of every man. When a man comes to his real self he finds himself needing God. When the prodigal son came to himself he found himself saying, "I will arise and go to my father."

And yet the presence of God is by no means at first the most evident fact of personal experience. This is nothing against the reality of the presence of God. The air that we breathe is of vital importance to us, and yet it is by no means the most conspicuous feature of our personal environment. In these last days of scientific discovery it becomes more and more evident that the most potent unseen physical forces are those least conspicuous at first in the experience of men. It is a good thing that the presence of the Almighty God is not too conspicuous a feature of personal experience, because there is always a great danger when a strong personality associates with a weak, frail personality. A strong, forceful father may so overpower the frail personality of his child and so force upon it his own strong convictions that he will leave no chance for initiative in the child, and, therefore, produce a result which has no special value as character.

But because God is not at first the most conspicuous feature of personal experience we may find it difficult to form a distinct conception of Him. We say that He is a personal God, but we are obliged to confess that we scarcely know what we mean by saying that He is a personal God. We do not think of Him as an infinitely enlarged human personality. We think rather of human personality

as personality in the embryo and the Infinite God as being perfectly developed personality, but how to picture perfectly developed personality to ourselves we scarcely know. Indeed, we scarcely see how to define personality even in the embryonic form in which we find it in ourselves, because we realize that even in our rudimentary personalities there are unexplored subconscious depths which we do not understand; and so if we were to be honest with ourselves we should confess to one another that many times our instinctive cry after God is an undefined, somewhat vague longing for something vast and stable that shall be able to respond to us with unfailing sympathy and sure guidance. I sometimes am awakened in the night by a little voice by my bedside that says, "Hand, hand!" It is the voice of my baby girl, and it means that she wishes me to reach over into her little bed and take her little hand in mine and let her know that she is not alone in the darkness of the night time. Sometimes when our infantile souls put up their cry to God they have not even the meager vocabulary of a little child. What am I?

> "An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry."

And so I say it is true that the most precious possession of the human race is Jesus Christ, with His sure sense of the Heavenly Father and with His power to develop this sense in the soul of any man in any age who without reserve yields himself to the ever-present influence of Jesus Christ as Lord.

The presence of God is all about us. We dream sometimes of an age to come when He will be nearer to us than He is now. You remember the experience of Richard Watson Gilder, who has so recently passed over into the other form of existence, when he and his friends were camping among the pine trees one summer and talked late into the night about the future of humanity, the way to know God, and the time to come when men should see face to face the loving Father; and then as they turned to sleep, with his poet's imagination, he conceived the pine branches above their tents to be whispering among themselves about what they had heard these men talking of and saying to each other:

> "Heard'st thou these wanderers dreaming of a time
> When man more near the Eternal One shall climb?
> How like the new-born babe, that cannot tell
> The mother's arm that wraps it warm and well."

Jesus Christ felt sure that He could gather all men about Himself and give them a sense of the presence of the Heavenly Father. In the words of Jesus, which we read at the beginning, it is as though He put His arm around a brother man and said, "I ascend unto my Father and your Father, unto my God and your God. No man knoweth the Father save the Son and he to whom the Son willeth to reveal Him. Come unto me, come unto me all ye that are weary

and heavy laden, and I will give you rest"—the only rest that the soul can call peaceful rest, the rest of Jesus Christ in the fatherhood of God.

Jesus gave one fundamental direction for the discovery of God. Out of His own experience and with the authority of His own unique experience He said, "Have faith in God." This is not an appeal to lay aside reason. The small boy in Sunday-school was wrong when he told his teacher that faith consisted in believing something you know is not true. It is, rather, an appeal to reason. There are certain reasons for believing that there is a God. They do not prove that there is a God, but they create such a probability as lays upon every man an absolute obligation to accept the theory of the evidence of God as the working hypothesis of his life and to begin to act as if there were a God. Faith is the scientific venture in action by which a man seeks to transform a reasonable probability, or something reported as fact by another person, into a practical certainty of his own personal experience.

My pastor is fond of saying that if a man would become conscious of the presence of any unseen physical force in his environment he must adjust himself to the nature of that unseen force and it will answer him. The air about us is full of electricity, but we do not sense its presence; but if there should come into this room a man able to adjust himself to the nature of this unseen physical force, it would soon answer him, and he would have in his own personal experience some convincing proof of the truth of his theory.

What is the nature of God and how shall a man adjust himself to the nature of God in such a way as to secure an answer, to find something in his own personal experience that he may reasonably accept as corroboration of the working hypothesis of his life? Jesus' teaching at this point is explicit. Jesus says that God is a father, and if a man will adjust himself to the nature of an unseen father he *must simply act like a son.*

Specifically, if he would act like a son; first of all he must obey Him. Years ago, in London, I heard Dr. Fairbairn say that there is in all fatherhood an element of sovereignty, and that the fatherhood which has not as one of its elements sovereignty is no true fatherhood. A son ought to obey the father. That means that a man shall be ready to do anything, at any cost, which he believes to be the will of God. This was the path along which Jesus walked when He found God. He obeyed Him in the region of daily life. "I do always those things which please Him." He obeyed Him in the great emergency of Gethsemane and Calvary. "Not my will, but Thy will be done." He prescribed this to His brother men as the way in which they must walk if they would find God. He said, "If any man willeth to do His will, he shall know of my teaching about the fatherhood of God, whether I speak of myself or whether it be a true message from the depths of the heart of God."

Is your sense of God growing dim? If it is, question yourself at this point. Is there any duty rising before you in the wakeful hour of the night which you find yourself unready to do? Is there any subject you shrink from investigating for fear that such investigation might reveal a duty that would at first seem to you unwelcome? Is there in your life any selfish habit to which you cling? If so, that must make in your experience an evermore dimming sense of the presence of the Heavenly Father.

In process of acting like a son it is necessary that a man should speak to his father. A son ought to speak to his father. That is, he ought to pray. So Jesus found God. He came out of eternity, as Bishop Lloyd has said, a great praying soul. He prayed as He came up out of the baptismal waters. He prayed sometimes all night. He prayed in the garden of Gethsemane. He prayed on the cross. The last glimpse that His disciples had of Him as a cloud received him out of their sight He was praying with outstretched hands of blessing over them, and He disappeared in eternity, where He ever lives to make intercession for us. The great praying soul that came out of eternity and passed before our vision disappeared into eternity again praying, praying, praying evermore. It is this that He prescribes to His brother men as the way of finding God. "Enter into thine inner chamber, and when thou hast shut the door *pray to thy Father.*"

> "Speak to Him thou, for He hears, and spirit with spirit can meet.
> Closer is He than breathing, nearer than hands or feet."

Is our sense of God growing dim? Then we need to question ourselves at this point. How about the prayer life? Are there a few moments at least of spiritual high tide—anyway, even two or three days—when you find yourself, with large sense of the reality of the transaction, reaching out in spirit to touch the Spirit of the living God? Do doubts about the availability of prayer sometimes paralyze your prayer-life? Do you fail sometimes to find yourself convinced of the fact that the mind of God is so related to the mind of a man that God can put a thought into the mind of a man, and by means of putting a thought into the mind of a man make provision for the answer of almost all the prayers that we shall ever have occasion to present before our Heavenly Father?

When I was a senior in college I roomed in old North College, on the Yale campus. There was one room in that building of historic spiritual significance, to which we conducted our visitors as one of the points of interest on the campus. It was a room in which a man had discovered God. When Horace Bushnell was a tutor in Yale and a great revival passed over the students, he and his body of students were untouched by it, until finally in that room he made the discovery of God; and years afterwards he came back to the Yale College chapel and described the experience to the stu-

dents in the chapel in a sermon which all of us would do well to read—his sermon on "The Dissolving of Doubts." He describes the situation into which he had come, in which it seemed to him finally that he believed almost nothing, and then he uses these words: "Finally, pacing my chamber, there arose suddenly the question, Is there, then, no truth that I do believe? Yes, there is this one, now that I think of it. There is a distinction of right and wrong that I never doubted, and I see not how I can. I am even quite sure of it. Then forthwith starts up the question"—the first point that I made a moment ago—"then forthwith starts up the question, Have I, then, ever taken the principle of right for my law? I have done right things as men speak. Have I ever thrown my life out on the principle to become all that it requires of me? No, I have not; consciously I have not. Ah, then, here is something for me to do. No matter what becomes of my questions. Nothing ought to become of them if I cannot take a first principle so evidently true and live in it. The very suggestion seems to be a kind of revelation. It is even a relief to feel the conviction it brings. Here, then, will I begin. If there is a God, as I rather hope there is and very dimly believe, He is a right God. If I have lost Him in wrong, perhaps I shall find Him in right. Will He not help me, or perchance even be discovered to me?" Now the decisive moment is come. He drops on his knees, and there he prays to the dim God, dimly felt, confessing the dimness for honesty's sake, and asking help that he may begin a right life. He bows himself upon it as he prays, choosing it to be henceforth his unalterable, eternal endeavor. It is an awfully dark prayer in the look of it, but the truest and best he can make—the better and the more true that he puts no orthodox colors on it. The prayer and the vow are so profoundly meant that his soul is borne up into God's presence, as it were, by some unseen chariot, and permitted to see the opening of heaven even sooner than he opens his eyes. It is the morning, as it were, of a new eternity. All troublesome doubt of God's reality is gone, for he has found Him. A being so profoundly felt must inevitably be. He made this discovery of God through obedience and prayer.

If a man would act like a son and so adjust himself to the nature of the Heavenly Father, he must act like a son by treating all men as his brothers. He must agree with God in God's feeling about His other children. The best way to get at a father's heart is to be good to his children. So Jesus found God. He was the most brotherly man that ever walked the earth. He prescribed this method to His brother men, if they would find God. He means that they shall adopt, as the fundamental policy of their lives, the unalterable endeavor to secure for all men such a fair chance at all good things as a man would wish his brother to have. It means that He shall come, in the concrete, to the individuals near him and share with them something that he values and that they need; that he

shall look out upon all the circle of his human relationships, high and low, in the spirit of Jesus Christ's brotherly soul. It means that he shall share his religion with another man. It means that he shall forgive the man who has done him the bitterest wrong. It means that he shall ask forgiveness from the man whom he himself has wronged. Is our sense of God growing dim at these points? Then let a man look at his life, share something with some other man, do it soon, something that you value and that he needs. Share your religion with some other man, and do it quick. Pray for some other man. Stop right here now and pray for the person at your side. Do you think now of some person who has sorely wronged you? Pray for him. Do you think now of some person whom you have wronged? Write a letter to him or her today and make the wrong right. You will find, it may be, at some one of these points the sense of God welling up out of the depths of your subconscious self to the surface of consciousness in a way in which you have not before known Him.

Jesus not only points out the way of finding God, but He helps men into the way of finding God. He helps men now. The great message of the Christian Church is that Jesus Christ is alive. The message that the women brought as they flew in the morning twilight through the city gates to some house in Jerusalem saying, "Jesus is alive! Jesus is alive!" has never ceased to be the message of the Christian Church. Jesus Christ comes now to stand by the side of men and help them into the way of finding God.

He helps men to obey. Some years ago, at Lake Geneva, when men, on paper, reported to me in one of my conferences their attitude towards the Christian ministry, one man sent in this slip, which I have kept ever since: "The ministry used to be unattractive to me, because, being raised in a Methodist parsonage, I knew all the hard knocks that the minister must take—criticism, indifference, etc. But now, having been shown by Christ that He wishes me to enter it, it has become attractive, more so than any other work."

Jesus helps men to pray. "Where two or three are gathered together, lifting up the prayer to the Heavenly Father, there," He says, "will I be in their midst, their partner in prayer, lifting up their petitions to the Heavenly Father with them, nursing their prayerful souls into strength."

Jesus Christ is with men today helping them in all departments of life into the spirit of brotherliness.

"That the dear Christ dwells not afar,
The king of some remoter star,
Listening at time with flattered ear,
To homage wrung from selfish fear.
But here, amidst the poor and blind,
The bound and suffering of our kind,
In works we do, in prayers we pray,
Life of our life, He lives today.

"Wherever are tears and sighs,
Wherever are children's eyes,
Where man calls man his brother
And loves as himself another,
Christ lives."

And it is not only the poets that have seen this. A business man in Minneapolis, a little while ago, gave me this clipping from an editorial in a great Minneapolis daily, "The Journal." The editor said: "There is some force abroad that is new. It may be no more than the spirit of Christ, which, under new names and in many disguises, is prompting men, all men, men everywhere, to mutual forbearance, to brotherly co-operation. This spirit, once reserved to religion, may have entered economy and politics to a greater extent than we quite realize as yet."

What sort of experience shall a man identify as satisfying his sense of what it ought to be to find God? How shall a man expect to find it feeling to discover God? Not a physical sensation. One of my little boys, when he was young, just tumbling about and learning to walk, said to me one day, "How do you know there is a God? I never bumped up against Him."

It must also be an imperfect and developing experience. It must be like the progressive experience involved in finding a friend. Man's career is, at its longest, only an era of beginnings, a beginning of discoveries, particularly in the sphere of personal life. But this gradual and progressive discovery of a great friend may be marked in its beginnings or it may be obscure in its beginnings. You take two persons out of a room filled with poisonous gas, and one of them becomes conscious of revived life the moment he reaches the fresh air; the other lies still unconscious for half an hour after the reviving process has actually begun. But whether the beginnings of this progressive discovery of a great friend be clearly marked or obscure, this must be the certain evidence that the process is taking place: *a growing likeness in character to the invisible friend.* Your metaphysics of God may not much clear up, but your character will become like His in its fundamental features. Your metaphysical description of your friend does not much clear up as you more and more discover the value of his friendship, but you become more and more like your friend if the friendship is a true one. You become more and more like the character of God in these three fundamental particulars—a growing sincerity, a strengthening sympathy, a deepening peace—more honest, more kindly, more profoundly peaceful. And this will be your great contribution to any community on any side of any ocean to which you go. The greatest contribution you can make will be yourself being led into a deepening acquaintance with God through fellowship with Jesus Christ, a man or a woman learning to be more and more intolerant of the insincerities of his life, more and more sympathetic, more and more deeply and profoundly at peace, able

"To hear at times a sentinel,
Who moves about from place to place
And whispers to the worlds of space,
In the deep night, that all is well."

And so, as you here and now endeavor to make the discovery of God, you may find here and now, with some degree of consciousness, the great, infinite life of the ever-present Father welling up through the unexplored depths of your subconscious personality and coming in some measure even to the surface. The energy of God will bear you out for lives of work—glad, joyous work—and, it may be, to brave, unostentatious dying in the face of human hate on some continent or other of this old world; and then the victorious energy of God will lift you up and over into the great mystery, and carry you on, strong and steady and peaceful, into the endless ages of enlarging achievement in fellowship with Jesus Christ and in the never-ending discoverer of the Heavenly Father.

THE HIGHLY-MULTIPLYING POWER OF A LIFE OF OBEDIENCE

BISHOP WILLIAM F. MCDOWELL, D.D., CHICAGO

You must approach all such themes as this from the highest conception and not from the lowest. You must interpret all such themes in the light of the best illustrations you can find of the working of the terms. The application of these two principles compels you to pass by all cases of fractional and imperfect obedience to the one case of perfect and complete obedience to the will of God, and to the definite results flowing therefrom. A dozen texts would leap to your lips at once. Dean Bosworth quoted one: "I do always those things which please Him." I mention another: "My meat—the thing I live on—is to do the will of my Father which is in heaven." I mention another: "Not my will, but thine be done." These are the things one Person has been able to say of Himself. One of those living in the same century with Him touched the nerve of the subject we have before us in this sentence, "By the obedience of one shall many be made righteous." One did it, and the end is never to come.

Now, for the purpose of possible clearness, I make two or three propositions. First, obedience to God is man's own way of lifting his own life to its highest levels of possibility. There is such a thing as a man's lift on his own life; there is such a thing as a man's own upward push on his own life that puts his life up to such a level as makes it possible for God to do something with it. "I do

those things that please Him," and therefore He can do those things that please Him through me; and unless I do thus push my own life up to its highest levels God gets no fair show with it.

Now, in the development of what we call a personality the philosophers point out that there are four steps. The first step in the development of personality is self-consciousness. One becomes aware of himself as separate from all others, as separate from the world. He becomes aware of himself as an entity, as a personality; and he says "I am." If a man never gets beyond that, he is a simple egotist. Some never have got beyond it. Many a life is spoiled by an exaggerated self-consciousness, and many a life is arrested in its development at that point.

The second stage in the development of a personality is the consciousness of power, which says, "I can." "I am so old I can write a letter," said the child in the poem. "I can master a problem; I can kick a goal; I can rule the community." "I can." And if one never gets beyond that, he becomes a simple tyrant exercising power.

The third stage in the development of a personality is the consciousness of obligation which the consciousness of power brings. Duty shoots through one's sense of what he is and can do, and he says, "I ought." It haunts him by day and troubles him by night. In this stage he is quite likely to get so far along as to say, "I not only ought, but I would really like to." What am I saying? This is taking the veil off many hearts. You are saying, a lot of you, "I would like to." And many of you, unless you are fortified now by the will of God and push your lives further up, will go out into the world as those who wanted to do and stopped before they did. God help you to go on.

For the fourth step in the development of any true personality comes when one takes himself and his powers and his sense of obligation up into his unconquerable resolution and cries for time and for eternity, for weal or for woe, *"I will."* And God is standing before you waiting to hear you say that to Him.

Or you may approach it, so say the philosophers, along two paths instead of four on this theory: Personality is in its first instance simply self-assertion; and in its second instance simply self-surrender. But in either case it involves the upward push of the man upon his own life. Now I go back to that supreme illustration of it, passing by all imperfect illustrations to the one perfect case. Listen: "I have the power to lay it down; no man taketh it from me." More perfect self-assertion this old world never saw. "My life is in my own hands; I have the power to lay it down; I have the power to take it again; no man taketh it from me." And there it might have stopped, and would have stopped if He had been like the most; but there it did not stop, and there it does not stop, and there it cannot stop until the laws of the world are all abrogated; for He went on to say, "I lay it down for the sheep." It is crowd-

ing out in eternal multiplication until this day. This is the upward push that a man gives his own life.

In the second place, obedience to the highest puts life in harmony with those eternal forces that make for permanence and enlargement. It is the house divided that cannot stand. It is the seed unplanted that does not multiply. It is the seed planted that links itself with all the forces of earth and air and sky, growth and life. It is the seed that is planted that brings thirty, sixty, an hundred fold. It is the single eye that sees. It is the one serving one master and not two for whom the stars fight in their courses. You can do nothing against the truth, but for the truth. All things work together for good to people called according to His purpose. Everything co-operates with the obedient man. Forces of earth, forces of air, forces of sky, forces of right, forces of truth, forces of mercy, forces of love, forces of goodness all co-operate with the obedient life.

I remark, in the third place, that obedience to God puts life into harmony with God so that He can multiply life. It is not a bit of poetry that declares one shall chase a thousand. That is a bit of truth. It is not a bit of fiction that makes a little larger statement, that two shall put ten thousand to flight. That is one of the minor scientific facts of human history. I should say that three could put an unnumbered host to flight, if they were in right relations with God Himself.

There is a very lovely illustration there in the New Testament of this highly multiplying power of obedience. It is almost impossible for me to go past it without speaking of it. It is the story of the lad with the five little loaves and the two little bits of fish, who heard the word, "Bring them hither to me," and walked up and put them into the hands of One who made no bread for Himself after He had fasted forty days, but made bread in quantities for others who had been without food for a few hours. The lad saw that marvelous multiplication of his small resources so that the throngs were fed and there was immeasurably more at the end than there was at the beginning. Some of you are wondering what you can do with your lives to make them tell to the greatest possible advantage. Put them in the hands of Jesus Christ. In your hands there is not enough for you to feed yourself with; but in His hands there is enough to feed the world.

I said this once at Lake Geneva years ago to five hundred college women, and that evening on the lake front dear Agnes Hill stood up and said, "I have been thinking all day about what I am, and longing to get with my little basket of fish into the heart of India where I am going before the night comes and the people starve." O men and women of the colleges, one and God can feed any multitude; one and God can cause such multiplication of resources as business prudence never dreamed of. One with God can multiply his life.

Some of you have heard me tell my experience at that hotel in Madison, Wisconsin. I sat down to breakfast one morning and a fine young fellow sat down later just opposite me. Being the older, I said, "Good morning."

"Good morning," said he.

Then what I saw was beautiful to behold. He was just full of the business that he was in Madison to do. He did not wait to tell me about it, he was so enthusiastic. And I loved him for it, too.

He said, "I am a traveling man."

I echoed, "So am I." And the dialogue went on in this fashion:

"This is my first trip out in my present relation."

"It is not quite my first trip out; I am an old hand."

"I am in the jewelry business."

"So am I." (Certainly. "When he cometh to make up his jewels"—you know the text.)

"I am in business with my father."

"So am I."

"My father started the business."

"So did mine."

"For a long time my father hired me."

"So did mine."

"Now he has taken me into partnership."

"So has mine."

"I used to get wages, but now I get a share in the profits."

"So do I. I get a share in the profits." (The Welsh Revival enlarged my spiritual bank account; the triumphs in Korea have increased my deposits.)

The lad then looked up to me and said, "I have got a new interest in the business since I went into partnership. I want to make a good report when I get home."

I said, "Bless God, so do I want to make a good report when I get home."

One with God! Where are you in your relationship, a servant or a partner? Which? One in God! Oh, it makes the heart beat fast just to say that. One finds it difficult to go on when he sees what happened once when God got His perfect chance in a perfectly obedient life. Once there came One between whose knowledge and whose conduct there was no contradiction, between whose speech and life there was no break, between what He said and what He did there was no chasm. Once there came One who in youth said, "I must be about my Father's business," and at the end said, "I have finished the work thou gavest me to do." The chance God got in Him He wants again in us, and wants it today and tomorrow and forever. About the Church of that One it was said, "The gates of hell shall not prevail against it," and, "All power is given unto him." The three or four thousand delegates to the Rochester Convention

are three hundred times the number of the twelve who turned the world upside down. That is more than fifty times the seventy who turned empires upside down. What would happen—I will change the word—what *will* happen if four thousand of us fling our lives today for perfect obedience into the hands of God?

Late in Mr. Lowell's life some one found him studying a familiar book, and said to Mr. Lowell, "Still studying Dante, I see." And the great man replied, "Yes; always Dante." Four years ago I looked out upon a crowd like this and said at Nashville these words, "Whatsoever he saith unto you, do it." What would have happened in four years if four thousand men and women had perfectly obeyed God Almighty in these four years? You cannot face this matter, you cannot turn your back upon it and ever be the same again.

There is a story that comes out of the South African War. Brave General Wauchope had been given a certain order in one of the battles. He knew it to be the impossible thing—but we know that the task we are ordered to perform is a perfectly possible task—and the brave General said, "If I obey this order I lose my life; if I disobey it I lose my sword. If I obey it I shall go into a soldier's grave; if I disobey it my sword will be stained with disobedience and taken away from me forever. I obey." There are a thousand things in the world worth losing your life for; there is not one thing worth losing your sword for. There are a thousand things in the world worth giving up your life for; there is not one thing in the world worth giving up your soul for. If I obey I may lose my life; if I disobey I shall lose my sword! Sons and daughters of the colleges, multiply your life by obeying.

I have come to a new theory of education. I have lived through two or three in my life. I thought once that the end of Christian culture was the growing of character. Then I caught a word that you were using so much, and believed that the end of Christian culture was service. Now I think I have got a little bit further into it. God is trying to get a lot of people to be like Him so that He shall have a lot of people to help Him, so that being like Him and having helped Him they shall be with Him forever. That makes life infinitely richer.

I propose to establish a new order, the Order of the Friends of Christ. This is the charter: "Ye are my friends if ye do whatsoever I command you." Who will join? This is the oath: "Master, I will follow thee." Who will take it? This is the badge: A cross worn not upon the breast but in the heart bearing the words "For Jesus' sake." This is the grip: The hands of the member in the hands of Christ with the hands of all the world. And these are the privileges: Obedience to Him in all lands, service for mankind by all waters, our work multiplied to the end of time, our reward to hear Him whisper, "Ye are my friends." Friends! Who will join the Order of the Friends of Christ under this charter?

There at the beginning we sang those words dear to college students,

> "O Lord and Master of us all,
> Whate'er our name or sign,
> We own Thy sway; we hear Thy call;
> We test our lives by Thine."

Who will be so obedient that his life shall bear that test, and that his life shall be linked with the perfect life of perfect obedience in the infinitely multiplying power whose beginning, only, we have seen?

AFRICA

The Missionary Situation
In Moslem Africa
In Pagan Africa
The Urgency of the Situation
In Moslem Africa
In Pagan Africa
Among African Women
The Native Church in South Africa

THE MISSIONARY SITUATION IN NORTH AFRICA

THE REVEREND CHARLES R. WATSON, D.D., PHILADELPHIA

We have to do with Moslem Africa. Look, first, at *the extent of this great field*. To outline it roughly it is a huge trapezoid, whose northern boundary extends from the Suez Canal to the Atlantic, from Alexandria to Morocco, some 2,300 miles. To find the base of this trapezoid we go straight South about 1,800 miles, and follow the 10th degree of North latitude as it cuts across the continent from British Somaliland to French Guinea, a distance of about 4,300 miles. Then from out this great area there extend, like great tongues lapping up Paganism, spheres of Mohammedan aggression and missionary activity which run clear to the Equator. In all this Northern section of Africa we find almost 55,000,000 Mohammedan Africans. South of the Equator are almost four million more Moslems, so that the total Moslem population of the Dark Continent gives us a field equal to that of the United States, if we except just four states—New York, Pennsylvania, Massachusetts and Maryland.

Notice, further, *the background of historical interest* which this field presents. We are dealing here with the Africa of history. Do you wish to see the pyramids, the sphinx, temple ruins, obelisks, the most ancient civilization? You will find all of these in North Africa. Bible history carries you to North Africa, to Egypt, which Abraham visited, and where Israel was disciplined in the school of bondage. Roman history also carries you to Africa, for here are Carthage and the Kingdom of Numidia. The history of the early Christian Church carries you to North Africa. Here Christ found refuge from Herod, here Apollos received his schooling, here Christianity found its earliest and perhaps most remarkable development. To this part of the world belong the famous names of Origen and Athanasius and Augustine. The history of mediæval missions also takes you to North Africa; for here in North Africa, at Bugia, Raymond Lull laid down his life for the Moslem world. This field has a background of deep historical interest.

This field presents also a picture of illiteracy and intellectual need. It would be a generous estimate which would fix ten per cent as the proportion of the inhabitants of the northern seaboard of Africa who can read and write. And when you leave the Mediterranean littoral and get into the interior, then you find whole commu-

nities and tribes who not only do not know how to read or write, but whose languages and dialects have not yet been reduced to writing.

A more pathetic picture is that of moral degradation. First of all, we find Moslem polygamy. "Take in marriage, of the women who please you, two, three or four," says the Koran. There is but one restraint upon their practise of this legalized evil. It is poverty. Few can afford to support more than one wife, at one time. This, however, only aggravates another evil, for we find, in the second place, the Moslem divorce system. At the will or whim of her husband, any woman may be divorced. And divorces are reported "very common" by missionaries in all this section where Mohammedanism prevails. The divorce of the first wife is almost the rule. A sad feature of this moral degradation is its influence upon child-life. Surely the children ought to have the right to live clean and pure lives. Yet here is a missionary's testimony, "The youngest girls are taught the worst vices; no one is innocent, no one pure. Boys and girls grow up in the densest atmosphere of sin, where there is hardly a redeeming feature."

And one ought, perhaps, to go farther in speaking of the moral degradation of this African Moslem world, but this is not possible, first, for lack of vocabulary with which to describe the evil, and secondly, because of sheer modesty which forbids entering upon such description. Mohammedan Africa surely presents a picture of moral degradation.

Furthermore, here is a picture of spiritual despair. There are two streams of influence flowing through North Africa. One is Mohammedanism, the other is atheism. At neither stream can the thirsty soul drink and be satisfied or even refreshed. The God of Islam is not a God of love. The human heart cannot have communion with this God. The God of Islam cannot be touched with the feeling of human infirmities. Neither does Mohammedanism offer any atonement for sin. A spiritual despair, therefore, settles down upon human life because of Moslem teachings. Nor is this spiritual despair relieved by those other influences which come over from Southern Europe in the wake of French political influence. These influences are for the most part atheistic. They have enough power to discredit Mohammedanism, but they have nothing else to offer in its place. The power, the character and the danger of these atheistic influences have been pointed out with wonderful vividness by Lord Cromer in speaking of the young Egyptian. He says:

"The truth is that, in passing through the European educational mill, the young Egyptian Moslem loses his Islamism, or, at all events, he loses the best part of it. He cuts himself adrift from the sheet anchor of his creed. He no longer believes that he is always in the presence of his Creator, to whom he will some day have to render an account of his actions. * * *

"It may be noted that there is an essential difference between the de-moslemised Moslem and the free thinker in Europe. The latter is surrounded by an atmosphere of Christianity. * * *

"Far different is the case of the Egyptian free thinker. He finds himself launched on a troubled sea without any rudder and without any pilot."

Lastly, Moslem Africa presents a picture of missionary opportunity. This is true, first of all, because of the lack of adequate missionary work in North Africa. Excepting Egypt, there are practically no Protestant Christian missions save along the extreme edge of the great area which has been surveyed. A solid block of country with a population of 30,000,000 can be carved out of North Africa, entirely destitute of missionary agency.

There is opportunity also, because methods have been tried out and been found successful for work in this region. The period of experiment has largely passed. Many languages have been studied and the Bible has been translated into the more important dialects. Modes of both living and working have been discovered. Missionary agencies, medical, educational, evangelistic and industrial, have been developed. Bases have been established. The chief need now is for the extension of the work.

There is opportunity also in North Africa for the display of courage, physical courage as well as moral and spiritual courage. Not yet in every section has physical danger disappeared. Some sections have never been explored or visited by the white man. Why should not the Christian missionary go beyond the limits of the established political power of European nations, to carry the Gospel to those who are in the regions beyond?

There is opportunity now in North Africa, because exploration and political conquest are rapidly opening up the country. You have heard recently of Dr. Kumm's remarkable journey from Northern Nigeria across to the White Nile. The news is just at hand that the French flag has been raised in Wadai and that that center, so far in the interior, has been occupied by French troops.

Back of these needs and the opportunities stands Christ, the Christ of Calvary and the Christ of Missions, calling to us to establish His Kingdom in North Africa. This is the missionary situation in the Moslem section of the Dark Continent.

IN PAGAN AFRICA

THE REVEREND ERWIN H. RICHARDS, D.D., PORTUGUESE, EAST AFRICA

THE CONTINENT of Africa is immensely great. The black man was created by the Almighty; he did not come from a white man. You cannot get a black man from a white one, nor a white one from a black one. The black man's color is scientifically perfect and is thoroughly benevolent on the part of the Almighty. He will not tan; the sun cannot prostrate him. I have never heard of a case of sunstroke. The African is made for the continent; he is a man. But he can be greatly improved. He will buy all you want to sell him; he will produce much that you want to buy. It will pay you to evangelize him.

Livingstone made known the continent. Stanley made known the wealth of Africa; he showed us the dollars. The different governments of the earth met on the continent of Europe and parceled out Africa. They never shot a gun nor wounded a man and the partition will endure. The nation which had the most Bible got the most land; the nations with a less amount of Bible, like Italy and Portugal, got the smallest amount of land; and the nation with no Bible at all never got a square inch of it. The division of the continent was for the purpose of policing it. The African has always been his own worst enemy; he has spent his whole time in splitting his brother's head. But today the country is divided up, policed and safe, and you and I can walk about it everywhere in safety. One hundred years ago Chaka and his army overspread Natal and Cape Colony and butchered off millions of human beings with no provocation and in cold blood, nor had the helpless ones so much as food to feed the hordes who butchered them. Today self-supporting churches cover the region. In Uganda Stanley translated a few chapters of Luke, and almost immediately human butchery stopped.

In Blantyre, where they sold a man for two yards and a woman for six yards of cloth, a human life was nothing. Five thousand people sat there last Sunday, clad and in their right minds, and from Victoria Falls on the North to the ocean on the South, we have 250,000 who believe in Christ. Today more than a million human beings in South and East Africa believe in God.

When Livingstone listened to the call of Moffat to come into South Africa and help him it did not make him any smaller. His

spirit went to God who gave it, his heart was buried in the land which he loved, and his body laid to rest in Westminster Abbey; yet this is not the burial place of Livingstone. Livingstone is buried today in the hearts of every Christian being on the face of the earth who has heard of him, and if you will come to Africa it will not make you any smaller. The small man lives only for himself.

THE URGENCY OF THE SITUATION IN AFRICA

THE REVEREND THOMAS MOODY, CONGO

AFRICA IS AS LARGE as North America plus Europe, over three times as large as the United States. The continent is divided up amongst the European powers—German East Africa, German South Africa, and German Kamerun; Portuguese East Africa, Portuguese West Africa. The Congo Independent State is under the Belgians.

In Africa today the French government is ruling over territory as large as the United States; the British government over territory as large as Canada. Of the eleven and one-half million square miles, less than half a million belong to the Africans. Their territory includes Abyssinia and Little Liberia; the rest is divided and portioned out and ruled over by the European powers either as colonies or under the head of spheres of influence. Africa has been practically opened up in our generation, Stanley having followed up the work of Livingstone by exploring Central Equatorial Africa in 1874. Going from Zanzibar on the East coast to Victoria Nyanza, he found a heathen king by the name of Mtesa, on the shores of Victoria Nyanza, who was willing to receive the Gospel. Stanley wrote from the shores of Victoria Nyanza in 1875 to the *New York Herald* and to the *Daily Telegraph* of London, asking that some godly practical missionary be sent out to Mtesa. The Church Missionary Society of England responded to the call and eight young men volunteered. In 1876, at the farewell meeting given in Exeter Hall, in London, MacKay, being the youngest man of the party, was the last one to speak. At the close of his address he said, "You need not be surprised or disappointed if at the end of six months, one of us has laid down his life in purchasing the way to Uganda." In less than two years MacKay was the only man of the party left on the field.

In 1890, fourteen years afterwards, MacKay was still on the shores of Victoria Nyanza, preaching the Gospel of Jesus Christ to the Uganda people. In 1876, as MacKay neared the East Coast of Africa, he made a vow unto God and wrote in his diary, "I will by the grace and strength of God set up my printing press upon the

shore of Victoria Nyanza and will not cease to toil day and night till every man in Uganda has the word of God in his own language and can read it and believe it too." As a result of the work of the missionaries, there are 32,379 pupils in school, 18,078 church members, 2,050 native teachers, preachers and evangelists. The converts baptized last year numbered 5,970. The Christians of Victoria Nyanza have carried the Gospel of Jesus Christ to Lake Albert Nyanza, and on the shores of that lake there are 3,000 Christians today.

After sending those letters Stanley went to Nyangwe on the Congo River, the farthest point to which any white man had ever penetrated. In floating down the Congo River for a thousand miles, he came to the pool which is called by his name. Then he passed 260 miles of cataracts to Matadi, arriving at Banana, on the West Coast, in August, 1877, 999 days from the time he had started from Zanzibar on the East Coast. He was the first white man to cross Central Equatorial Africa. Word was cabled to Europe and America, "Stanley has come out." Then missionaries went in. The Livingstone Inland Mission under Dr. Guiness, which was transferred to the American Baptists in 1884, has planted stations along the Congo River. The English Baptists have planted stations from the mouth of the Congo to Stanley Falls, 1,350 miles. Several other societies are laboring in the Congo. Today we have 197 missionaries, 18,000 pupils in school, 13,000 church members, 1,050 native preachers, teachers and evangelists. In Central Equatorial Africa, covering three million square miles, we have today in all 500 missionaries, 100,000 pupils in school, 75,000 church members and 500 self-supporting native churches; one million square miles of territory occupied, two million square miles of territory unoccupied. North of this lies the great Sudan, which has been opened since the beginning of the twentieth century. Along the Nile, from Khartoum to Uganda, you have a million square miles, which is the Egyptian Sudan. This was retaken by Lord Kitchener in 1898, when the Mahdi's power was broken and the Egyptian Sudan recovered to the Gospel of Jesus Christ and civilization. Today there are about twelve missionaries under the Church Missionary Society and the United Presbyterian Church laboring in this field.

On the West coast of Africa we find Senegal, under France. The French have built a railroad from the Senegal River over to the Niger. From the Niger to Timbuctoo and from Timbuctoo eastward for 2,000 miles you have the French Sudan, in which territory there is not a single Protestant missionary.

From the Gulf of Guinea, the way extends up the Niger River for 300 miles to the confluence of the Benue and the Niger. The Benue goes 800 miles to the right and the Niger 2,000 miles to the left. In those two arms you have Northern Nigeria, British Sudan, 320,000 square miles of territory taken over by the British government from the Royal Niger Trading Company, in January, 1900,

with 20,000,000 people. Today it is divided into fourteen states with a civil administration, open and accessible to the Gospel. In six of these states there are some forty missionaries and in eight states there are no missionaries of any denomination whatever. If you go down the River Nile for 1,500 miles you come to Khartum; 500 miles below Khartum you come to the Sobat River. The Sobat is East of the Nile, where the Church Missionary Society and the United Presbyterians are laboring. Leave the Nile and go Westward through the kingdoms of Kordofan, Darfur, Bagirmiri, Wadai, Bornu, Kano, Sokoto, and Massina, in which there is not a single Protestant missionary, a section of country over 3,000 miles long and 500 miles wide. Africa is a great open field with a hundred million people beyond the influence of the present missionary force. What is the urgency of the situation?

Three great religions are now in conflict to win Africa—Paganism, Mohammedanism, and Christianity. Paganism is passing away, but the great conflict is with Islam with its 58,000,000 followers, against which we have two million Christians; and the question today is, which will win Africa? The Moslems have their university at Cairo, with 10,000 students, and thousands going out every year to North Africa and the great Sudan to preach the tenets of Mohammed. They are already entering many new fields on the West coast of Africa. Shall we allow the Moslems to take possession of Pagan Africa, or shall the Church of Jesus Christ go in and take it for Him? The question is, which shall rule Africa, the Crescent or the Cross, Mohammed or Jesus Christ?

THE URGENCY OF THE SITUATION IN MOSLEM AFRICA

THE REVEREND J. R. ALEXANDER, D.D., ASSIUT, EGYPT

IT IS ESTIMATED that there are fifty-eight millions of Moslems in Africa. In nearly all the countries of Africa north of the Equator, except Abyssinia, Islam is the prevailing and dominant religion. Draw a line across the map of Africa from the middle of Liberia and all the countries between it and the Mediterranean, except Abyssinia, are Mohammedan. About half the continent is therefore under the spiritual and tribal sway of Islam.

Egypt is the great head of Islam for Africa. In Egypt is the great world university of Islam, with its learned teachers. Egypt has been and is one of the most bigoted Mohammedan countries in the world. Throughout the past thirteen centuries she has been a

cruel, pitiless persecutor. Every Friday her boys and men have been taught to pray, "O God, destroy the infidels" (that is the Christians and the Jews); "make their children orphans, and give them and their families and their households and their women and their children and their relatives by marriage and their brothers and their friends and their possessions and their race and their wealth and their lands as booty to the Moslems, O Lord of the beings of the whole world." The spirit of this prayer, so devoid of justice and mercy and love, has made the Mohammedans of Egypt utterly intolerant and inconsiderate of the rights of man, and especially of their Christian fellow men. It has made them think of God as cruel and vindictive, never as the Father of Mercies, who so loves the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life. They know nothing of the fatherhood of God, or the brotherhood of man. They have, during these centuries, literally destroyed their Christian neighbors, made their children orphans, taken as booty in brutal ways their women and girls, their possessions, their wealth and their land. In all the other countries of North Africa, the Moslems have treated the Christians in a like fashion.

During the last two hundred years several attempts have been made by missionaries to gain an entrance into these lands, and to live and work among the people; but for over a hundred years, owing to the bigotry and cruelty and fanaticism of the people, the missions were a failure and the missionaries withdrew.

About fifty-five years ago the American Mission of the United Presbyterian Church of North America was begun in Egypt. At that time the door to Islam was still apparently closed. God's word was almost a sealed book to the Moslem. He had not "heard." No preacher had made known to him the Word of Christ. To carry on a discussion with a Moslem on the subject of religion was impossible. He would not listen to the doctrines of the Christian belief. He would not regard the claims of Christ nor of Christ's Word. He would cry out and raise a mob. Everywhere it was said and believed that it was almost impossible to convert a Moslem.

But during this past half-century God's grace has been shown to the Moslems in Egypt, and in all the lands of Africa, notwithstanding the cruelty and hatred and violence they have felt and shown towards the name of Jesus and towards the followers of Jesus.

1. During this period God's Word has been put into the Arabic language—the sacred language of Islam—in a translation that is a model of modern literary Arabic. It has been printed and published in scores of editions, and distributed not only throughout all Egypt, but all along the Suez Canal and its Isthmus, along both shores of the Red Sea, in many parts of Arabia, in Syria, in Mesopotamia and the Euphrates Valley, in Asia, on both sides of the Nile to Khartum

and Southward, and in the Egyptian Sudan Westward. Along the coasts of the Mediterranean also the distribution of Christ's Word is in progress. And as the Koran, the holy book of Islam, is carried throughout all Northern Africa, Egypt, Barca, Tripoli, Tunis, Algeria, Morocco, the oases of the desert, and among the tribes of the black men of the Sudan, so the Word of Christ, with its love and faith and hope and life and salvation from sin, is now ready, in their own language, to be carried to all the peoples in all these lands.

2. God has placed all these peoples of Islam in Africa, except Tripoli, under the political control of the Western nations, England, France, Spain, Italy, and Germany. Will not their presence afford a check to the natural fanaticism of Islam, to its despotism, polygamy and slavery?

3. God has manifested the wonders of His grace and power by causing, during the past year, the peoples of the only two great independent Mohammedan powers on earth—the Young Turks and the Young Persians—to cast off their Oriental tyranny and bigotry, throw aside the intolerance and fanaticism of their Islam and its prayers, and to declare for freedom and equal rights for all before the law, whether Moslem, Christian or Jew, in their persons, their possessions and their religion. And just the other day a strange thing occurred, the strangest thing of its kind in all these centuries—twenty-six Mohammedans were tried by their own judges, under their own laws, convicted and hanged at Adana, for murdering Christians and seizing their property and women and girls as booty. This has made a profound impression on the world of Islam in Africa, as well as in Asia. Never since the rise of Islam have Mohammedans been so signally punished for murdering Christians.

4. God in most of the Moslem lands in Africa is causing the Moslem to hear Christ's Word. The Word of Christ is not only in the Moslem's language but he is reading it and hearing it. Long ago the Apostle said: "Belief cometh of hearing, and hearing by the Word of Christ." (Rom. 10:17 R. V.). Men cannot believe what they have not heard. The Moslem is now for the first time hearing the Word of Christ. Forty-eight thousand volumes and more are annually distributed everywhere in Egypt, and along the Nile, by the American Mission, and thousands of Moslems are reading and talking of it, and feeling the beauty and power of its divine truth. It is being distributed and read in increasing numbers also in all the other lands of North Africa. Nearly 4,000 Moslem boys and girls are daily learning of the love of Christ in the 200 Protestant schools of Egypt. They hear prayer offered every day for the love of God to be shown to all men and to Moslems, instead of the blasphemous prayer they would have been taught in their own schools. Some Mohammedans attend the Sabbath-school; some even attend the Church and preaching services. Hundreds of Moslem women hear the words of Christ in their own homes, and over 10,000 Egyp-

tian Moslem clinic patients each year hear of the love and saving power of the Great Physician, in the clinics and hospitals of the American mission alone. In many other Moslem lands of Africa encouraging work has been begun. In Egypt, by the American Mission alone, 139 adult Moslems have been baptized, most of them during the past 25 years; from one to twelve are baptized each year. God's Word is offered to the Moslems and many are hearing it. God is thus causing the first step in the salvation of the Moslem to be taken. "How shall they call on him in whom they have not believed, and how shall they believe in him whom they have not heard." But the Moslems in Africa are beginning to hear. Some have already believed and confessed their faith in the Son of God, the true Prophet of God. Many others are doubtless secret believers. *Some, having heard and believed, are preaching Christ to their fellow countrymen.* One even enters the great Moslem University mosque, at Cairo, and openly but respectfully speaks frankly with those who will hear of Jesus and His salvation. For 1,300 years Christians have been apostatizing to Islam: now Islam is beginning to turn to Christ, in Egypt, in Tripoli, in Tunis, in Algeria, in Morocco, and in the Sudan.

And now, what of all this? Does it not show that the day of opportunity to the Church of God has come for Africa?

Six hundred years ago Raymond Lull gave his life for Islam in Northern Africa, and a hundred years ago Henry Martyn gave his life in Persia, but the Church of Christ did not support them: they died and their work ceased. God is again giving an opportunity to His people; they are going forward, but oh, so slowly. Through what is being done, the attitude of the Moslems towards Christianity and towards Christ is changing. The door is opening—is open; beginnings have been made, but what are they among so many millions?

God has prepared His Word, the sword of His Spirit. Does not He expect His hosts to use it in His name? He has placed the Moslem tribes and nations of Africa under the Western nations. Has He not thus prepared the way? He is causing the haughty self-centered, self-satisfied Moslem to hear, and He is turning his heart towards the living prophet and the living Christ.

The work is a great one. It means half a continent with many nations and tribes for Christ. It means difficulties and perhaps hardships and sufferings. But the way is largely prepared, and *urgency and haste are necessary.* There are two special reasons for urgency:

1. If the enlightened Moslems, who are becoming convinced that Islam is a spiritual failure and false, are not led to Christ and to the fullness of all things in Him, they will, in all probability, become infidels; their chance for entering the Kingdom of Christ will be forever lost.

2. The leaders of Islam, through Moslem merchants and religious enthusiasts, are carrying the faith of Islam to the pagan tribes of negroes in the Sudan and Central Africa. These heathen tribes

are rapidly coming under the spiritual power of Islam. Among many tribes in Central and Equatorial Africa, where ten years ago there were no Mohammedans, today there are thousands. The *delay of Christianity to occupy those regions is giving the opportunity to Islam.* Instead of being led to follow the true prophet of God these heathen tribes are becoming followers of the prophet of Arabia. To the pagans of Africa the door is everywhere open, and Islam is aggressive, with the proselyting sword and the *Kalima* of the Koran.

Haste is therefore necessary on the part of Christ's Church (1) to save the pagan negro tribes of Africa before their perversion to Islam, with its "impenetrable self-esteem, unintelligent scorn, and blind hatred of all other creeds, so that the mind becomes stubbornly shut to the entrance of a purer light"; (2) to save the Mohammedans themselves that they may become missionaries of the Christ instead of Mohammed. Indeed the last great conflict of Christianity will be with Islam. The Kingdom of Christ cannot come until the Cross triumphs over the Star and the Crescent.

The great Head of the Church has prepared for the conflict, the contest is on, and the first victories have been gained. But the power of Islam is great and very widespread. Is not God calling, "Who will come up to the help of the Lord against the mighty?" Is he not saying:

"The Son of God goes forth to war,
A Kingly crown to gain,
His blood-red banner streams afar,—
Who follows in His train?"

The fifty to sixty million Moslems in Africa can be reached with God's Word during the coming generation. Their receiving it, their hearing it, depends on the Student Volunteers. The great preparatory work has been done; God has worked and He is still ready to do His part. Are you ready to do yours? The Saviour is waiting to see of the travail of His soul for Islam. He is waiting for you to carry His Gospel to the lands of North Africa and to all Africa. He is promising to be with you even unto the end of the world. His "all power" will be yours. Will you go?

THE URGENCY OF THE SITUATION IN PAGAN AFRICA

THE REVEREND W. C. JOHNSTON, KAMENA

ONE REASON for the urgency of the situation in Africa today is the fact that Africa has adopted the new policy of missionary work. A few years ago the Church at home was carrying the churches on the field and complaining that they were getting heavy. That is, a few years ago our African churches were supported by the home Church. The whole native work was supported by the Church at home and the Church was complaining that we were not making any advance, and yet they were afraid to put the child down because they did not believe it could walk. Even the missionaries did not think Africa could walk, and yet it was becoming too heavy to carry. You can lead a child by the hand that you cannot carry at all.

Our native churches are now self-supporting. They are paying their own ministers and evangelists. They are taking care of the details of the work themselves, so that we ask the Church at home today only to lead them, not to carry them. They prefer to walk. We ask the Church of God today for men and women who will take these African churches by the hand and lead them in the work of evangelizing their own people. They are able to do it; they are strong; they can take care of themselves in their native work; but they must have missionaries to lead them in that work.

And then another reason for the urgency of the situation is the fact that Africa is today rising up and stretching out her hands to God. The first Sunday of last July there assembled at one of our churches three thousand five hundred people to hear the Word of God. None of the church buildings in the Southern part of the Kamerun colony are large enough to accommodate the Sunday audiences. As the Gospel takes hold on the African he at once carries it to his friends.

The urgency of the situation also arises from the fact that all Africa is opening up to civilization, and if we do not give the native the Gospel he will go down before the vices of the civilized world. There never was a time, I believe, when it was as easy to give the Gospel of Christ to the African as it is today. We firmly believe that it will not be as easy in the future as now. In the next twenty years civilization will have left its stamp on all Africa. Many of the European traders and lower government officials sink to the

moral level of the African. Some of them by being in touch with the missionary are able to lead clean lives. That is, the Gospel of Christ indirectly touches their lives and helps them to withstand temptation. But the African will not be as ready to accept the Gospel message after he has been in touch with the civilized world for a generation, as he is today.

It must also be remembered that it is easier to convert the African from Paganism than from Mohammedanism. All the Bantu race have an idea of God. The people among whom I have been laboring believe that their forefathers had God and that He went down to the coast where the "White Man" came and across to the white man's country. The missionary takes back to these people a knowledge of the God who, as they believe, deserted them, and of His Son Jesus Christ, and finds them ready to receive Him. It is very easy to preach the Gospel of Christ to Pagan Africa.

While Mohammedanism is spreading rapidly, so is Christianity. At some of our mission stations the people are coming to the missionary to confess Christ at the rate of a hundred a month. If men and women will come out and lead these African Christians in giving the Gospel to their own people Equatorial Africa will become Christian. This work cannot be done by men alone, we must have women as well. You cannot realize how low womanhood has sunken in Africa. One day as my wife and I were sitting on a log eating a pineapple a woman stepped forward and said, "I want to marry you." She saw me dividing the pineapple with my wife. I said, "Here is my wife." She replied, "But there is no one on the other side of you. Let me sit on the other side."

To give the Gospel to the African there is need of both men and women. Don't let us wait until Mohammedanism has spread down across Equatorial Africa before we give it to them.

URGENCY OF THE SITUATION AMONG AFRICAN WOMEN

MRS. JOHN M. SPRINGER, OF RHODESIA

AFRICA IS GOING AHEAD at a tremendous rate. There are now more than 18,000 miles of railway completed and the Cape-to-Cairo is being pushed ahead at the rate of two miles a day. These railroads are not built on sentiment, but to tap the great mineral resources of the country. Africa has the largest and richest copper fields yet discovered in the world. And adjacent to these are large deposits of tin, iron, gold, and diamonds.

These railroads and mining industries are becoming a great boon and a grave menace to Africa. They are a strong power for good, in that they bring the native men out of their villages to points where they are easily accessible to the missionary, who not only finds them by the thousands, but at their most impressionable state. They are a grave danger in that they are drawing hundreds of degenerate white men who are coming into the country to make their fortunes and whose dissolute lives are sometimes worse than those of the heathen themselves.

The lot of the pagan women in Africa is one of wretched degradation. No missionary has ever been able to describe it. It is unwritable and unspeakable. Yet we realize that it can be worse. The greatest danger that threatens Africa is the Mohammedan peril. And I am convinced that the Mohammedan woman is far worse off morally than the pagan woman who is bought and sold for so many head of cattle. And the hundreds of young, native girls who are the prey of the many unscrupulous white men are no better off. As water cannot rise higher than its source, neither can any people rise higher than their womanhood. So we make a special appeal to the young women of America to ask God whether He wants them to go out there to mine those black diamonds for gems to adorn the Master's crown.

THE NATIVE CHURCH IN SOUTH AFRICA

THE REVEREND ALBERT E. LEROY, NATAL

IT IS LESS than a hundred years since the Zulu chief Chaka began the great conquest that he carried on in South Africa. It was less than a hundred years ago that he began subjugating the tribes; and within fifteen or twenty years over a million men, women and children perished, and out of over a hundred tribes he made one tribe. When the first missionaries went out seventy-five years ago from America they took their lives in their hands and were in constant danger; but now you may go anywhere and be as safe as you are in America. We have been out there eight years, and during all that time we have never thought it worth while to lock our door. People could come in at any time of the night. There is not a white man within several miles of us. Though Africa is centuries behind some of these other nations, the progress that we have seen there in our day is truly wonderful. In our particular branch of the work, we have now twenty-two self-supporting churches. What does this mean? It means that for over twenty years, with but two exceptions

for a brief period, there has not been a single penny from the United States used in the payment of native preachers' salaries. They have carried on their own work, paying their own preachers. This last year, in July, when they met out there and brought in their offerings, although the year has been one of the most serious financially, because of the loss of all their cattle, we found that $725 had been given by these natives to carry the Gospel into new fields. They have seen the vision of Jesus Christ and they are eager to give to others what they have received.

In our own church we have fifty men who are on the preaching list. In Africa it is not the preacher who does all the speaking. Every member in good standing is supposed to go out at least every Sunday and preach the Gospel. Not alone do they work at home, but they are willing to go out to distant fields. Just before I left, in July, a question arose in our meeting as to whether we should take up a new work. One of our men had gone fifty miles away from his former home, built a church and carried on the work for two years.. Having gathered a congregation of a hundred members, he asked if he could go and receive them, baptizing their children. For fifteen years some of our men have been going up into Rhodesia, a thousand miles away, preaching the Gospel. They are willing and able to carry the message. Men and women are needed now in South Africa, not so much to preach the Gospel as to lead out and help the natives who are willing and able. We need men and women who will train these people—train them in the Bible, train them as normal teachers, train them in the industrial departments. If we are willing to go in sufficient numbers to lead them, it will be a question only of a few years when South Africa shall be won to Jesus Christ.

CHINA

The Unparalleled Opportunity
Educational Opportunities
Revivals
Work for Women
Medical Missions
A Field for Life Service

THE UNPARALLELED OPPORTUNITY IN CHINA

THE REVEREND A. P. PARKER, D.D., SHANGHAI

China is opened physically as never before; there is access to the country in every way. There are more than four hundred millions of people to whom the preachers and missionaries may go with their message and get a respectful hearing. More than that, travel has increased wonderfully—steam launches and railroads run between Shanghai and many of the important ports, and new railroads are increasing in a marvelous manner. Latest reports indicate about 3,700 miles of railroads, connecting our great stations and facilitating our travel. In our own mission around Shanghai, we travel almost wholly by steam. More than 6,000 miles additional of railroads are projected, and there is every prospect that the whole country will be a network of railroads in a few years.

Not only is the country opened physically, China is opened morally and intellectually, and there is a hospitable attitude towards Western ideas such as we never saw before. This is indicated by three or four great movements going on in China, and I can merely name them—it would take too much time to discuss all of them.

Three years ago, by an edict from the Empress Dowager, the old educational system was swept away and our modern education is to take its place. Hereafter no man will be eligible to official appointment in China until he can pass an examination on the subjects you are studying here in the colleges in the United States—by means of books translated by the missionaries on all subjects—mathematics, science, history, etc.

Then there is the great movement toward constitutional government. They have already organized elections, thus marking an epoch in the history of that great Empire, the beginning of the government of the people, for the people and by the people. They are choosing representatives for their provincial assemblies, the first legislatures that have ever met in China. In 1917 we are to have a parliament to make laws for China, which will thus become a limited monarchy, and the people will have a part in their own government. A program has been written out for every year leading up to that time—changes in taxation, changes in management of local affairs, etc.

Then there is the anti-opium campaign. This has been the work of the missionaries. In answer to a petition sent up by the mission-

aries in 1906 to the Empress Dowager, an edict was issued ordering that opium smoking should cease in China. The cultivation of the poppy plant has been reduced more than one-half, and in one or two of the great provinces it is reported that no more poppy plants are grown. Other provinces are following suit, and the officials are being watched and tested as to their giving up of the habit and threatened with being dismissed from office if they do not obey the order against smoking opium. The anti-opium campaign in China is the same as the anti-whiskey fight in America—the oldest and the newest nations are succeeding and are going on to victory.

Consider the great movement for the uplift of the women—the extension of female education and the abolition of foot-binding. Because of the work of the missionaries stimulating and supplementing an improved public sentiment, we are now in a measurable distance of the end of this cruel custom. These movements indicate that the Chinese are today open to ideas coming from the West. The whole country is turning toward the light that is coming from the West.

China is open not only physically and intellectually, but it is open spiritually, and that is the great thought for us. The work of the Gospel in China is certainly marvelous when we look at the results that can be tabulated. We report today about a quarter of a million adult members of the Protestant Churches in China. Away back in 1877, when we had our first missionary conference, we reported only 13,000 Christians. In 1890, at our second general missionary conference, we reported 37,500 Christians in the whole of China. In 1907, more than 1,200 people met together for ten days to discuss the great question of missionary work in China. We reported at that conference 187,000 Christians in China, active members of the Protestant Churches. There was more than a five-fold increase inside of fifteen years in the church membership in China. One of the missionaries in 1830 said that if at the end of a century we could report a thousand Christians in China we should have done very well. Inside of a hundred years, more than 200,000 Christians have been reported, and the work is going on by leaps and bounds. During these three or four years there have been great revivals in China. The ingathering of converts is certainly increasing more rapidly during these last few years than at any previous time. Dr. Arthur Smith has expressed the opinion that China has made more change since the Boxer outbreak than any other country in the world—and I believe he is right. She has made more progress, coming into line with the nations of the world, and she is more ready to receive new ideas, more ready to receive the Gospel of our Lord Jesus Christ. The character of some of these Christians indicates the marvelous progress the Gospel is making in that great Empire.

Then we turn to the great missionary educational work. In all our Christian stations we have Christian schools—primary schools, high schools, and we are now equipping universities. We have

more than 60,000 students in these schools, young men and women under the leadership of Christian educators, preparing to carry on the work of the country in the future. Then a great hospital work is being done. We have hospitals and dispensaries in connection with all our great missionary stations—1,100 patients treated annually in the Christian hospitals of China. What a blessing Western medicine and surgery are to the Chinese! These doctors go about doing good, saving the lives of the people, and opening their hearts to the truth of our Lord Jesus Christ.

And then a great literary work is being done by the missionaries. We have not only translated the Bible into the great dialects, but we have got our commentary on the whole Bible printed in Chinese and it is having excellent sale among the Christians, and especially among the preachers. In addition to that a great quantity of Christian literature has been prepared—pamphlets, tracts, booklets in different forms and styles; and these are being published by the tract societies. We are distributing more than 90,000,000 pages of Christian literature annually, this living truth on the printed page going into the homes and the hearts of the people.

That China is open is indicated by another fact—the wonderful movement among the students, and the establishment of so many schools throughout the country. Over 600 students are now here in America, and they are coming in larger numbers. You know the United States government remitted a large proportion of the Boxer indemnity fund. When the Boxer outbreak was settled by the allied armies, $21,000,000 of the indemnity fund was to come to the United States. After all expenses and indemnities were paid there was found to be about $11,000,000 still unexpended. The United States agreed to remit that. Now the Chinese government has responded to that good will by using the whole $11,000,000 to send students to the United States, and fifty-one have already come. The man in charge of them has gone back to China to bring another group. These are coming within eight months; in 1910 we shall have two hundred students supported by the indemnity fund. After studying conditions here, these students are going back to serve their government for a stipulated term of years. A great opportunity!

Another great fact showing the unparalleled opportunity in China is the demand for teachers. The great lack in China today is teachers. We have plenty of everything else over there; people are pouring out their money by the tens of thousands of dollars to establish these schools—more than 30,000 opened up all over the country; and there is plenty of brick and mortar to build buildings, modern and equipped in every respect for this new Western education; and we have plenty of books. The missionaries have been translating these books into Chinese and they are now being published by the tens of thousands of volumes. We have plenty of everything else, but we haven't got the teachers, and the Chinese must have them.

They are bound to have them. They are getting them from Japan, from Europe, everywhere. But the great danger is that they will get the wrong kind of teachers. It would be a pity to let this opportunity pass, to let those young men and those young women who are to lead the new China come under agnostic teachers, any and every kind except those who will instil into them the moral truths of Christianity, and fit them for new leadership in the new China. Here is the field of opportunity in the new student life. We need more men and women to go to China today, to go to preach the Gospel of our Lord Jesus Christ, to heal the sick, to take hold of the new China that is now opening up before us. The appeal comes today as it never has come before—the challenge of China.

In a recent pamphlet, Bishop Bashford shows that civilization has been wrought out along the water courses. The civilization of Egypt was wrought out along the Nile, mediæval civilization around the Mediterranean Sea, modern civilization around the Atlantic. But Westward the star of empire has taken its way until the East and the West have met on the Pacific. The immediate future of our civilization is to be wrought out around the Pacific Basin. Secretary Seward prophesied that the lands on the Pacific Ocean would be the scene of the civilization of the future. China and the United States are to be the principal factors in the development of that civilization. It has been well said that if we do not Christianize China, China will heathenize us. We are bound to take account of that nation. So far as industrial developments, so far as mere force of inertia, mere force of magnetism are concerned, in the immediate future of our civilization China is to be an important factor. Our business is to send out men and women in whose hearts is the love of God, who, under the power of the Gospel shall love the people, take them by the hand and lead them along the ways of truth, so that when China comes to take her place beside the great nations of the earth, she shall be under the dominion of the Gospel of Jesus Christ.

Would it not be a pity to let this opportunity pass? Take hold of it today. There is not, I believe, a better opportunity on the face of the earth to do good work. You cannot do better than to go to China today. I am glad I have had a part in it, I would to God you might have the joy of it—might have the precious privilege of helping to mould and guide that great nation, and help our Lord Jesus Christ in winning for Himself a Kingdom among that great people.

EDUCATIONAL OPPORTUNITIES IN CHINA

PRESIDENT F. L. H. POTT, D.D., SHANGHAI

I SHALL not attempt to describe in detail the magnitude and extent of the new educational movement in China. I think, without exaggeration, we may say it is one of the most wonderful intellectual revolutions the world has ever seen. For the Chinese people, who prided themselves in their system of education, to have been willing to throw it aside and adopt in its place a new and untried system, is, to say the least, one of the most remarkable events in history.

We cannot say at the present time that the Chinese people as a whole are aware of their need of the Gospel of Jesus Christ; but we can say that they are aware of their need of enlightenment, and that throughout the whole Empire there is this earnest desire for what we call "Western learning."

I want to dwell upon the significance of this great movement. In the first place, it is significant because it is so closely connected with the growth of the patriotic spirit of China. We cannot as yet find many of the young men with a greed for knowledge, earnest in the quest of truth simply because it is truth, and fired with the love of learning; but they are most anxious to obtain this Western education because they believe it will have the practical results of making their country strong. It is very closely linked with the growth of the spirit of national self-consciousness; for they see what the instruction in Western learning has done for Japan. They believe there are elements of strength in Western education which they must obtain if their country is to become powerful, and able to avert future acts of aggression on the part of the foreign powers. Carlyle says somewhere in his French Revolution: "Seldom can we find that a whole people can be said to have any faith at all except in things that it can eat and handle. Whensoever it gets any faith, its history becomes spirit-stirring, noteworthy." That is exactly the situation in China at the present time. This new faith in the possibilities of their country, this new faith in the power of an enlightened education, is making the history of modern China spirit-stirring and noteworthy.

Then the movement is significant, from the fact that it means the mental conversion of China. I remember that an old missionary, Dr. Faber—well known for his literary labors in China—when he

was asked how he was spending his time, made this answer: "I am trying to do something toward the mental conversion of China." What he meant was that same truth expressed by the late Bishop of Durham, Dr. Westcott, that it was necessary in all heathen countries that there should be a mental conversion before Christian truth, Christian civilization, Christian ideals could be properly appreciated and make their appeals to the Oriental mind. We missionaries who have been engaged in education have been doing the pioneer work, we may say, in the mental conversion of the Chinese, and now we see that which we hoped for, that which we prayed for, taking place so rapidly that it is almost impossible to believe it. The Chinese are able to see that their old classics have held them in bondage; their minds are open to the reception of truth from whatever quarter it may come.

Then this movement is significant, because it means rapid transfer of power and influence into the hands of the rising generation. It is startling to think of the future possibilities of the young men of China. The future destiny of China under God lies in their hands. You know how in China for ages the officials have been selected from those who were the successful candidates in the literary examinations, from those men who succeeded in taking the highest degree. Where will China get her future rulers? Why, from the schools of China, from the young men now being educated in the government schools, in the mission schools; from the young men being sent here to America to be trained in our universities. I believe it is no exaggeration to say that within a decade we shall find some of these young men now brought under the influence of this enlightened education Viceroys, Taotai, members of the Board of the Central Government, city magistrates in Peking. They will be the ones who will guide the affairs of the nation.

It is significant again because of its destructive tendencies. This enlightened education as it sweeps into China destroys, of course, superstition and error. These must disappear before the light of scientific truth. Indeed at the present time in certain parts of the country it is no infrequent sight to see idols taken out of the temples, left out of doors, exposed to the elements, and the temples themselves converted into schools. And we must realize there is a very serious side to this destructive tendency of enlightened education. It means along with the rejection of what is evil, at the same time the giving up of much that has been of inestimable value to the Chinese people; it means that their own system of ethics has received a very heavy blow, that many of the young men of the country are turning away from that. It throws upon the West, from which the new education goes forth to China, a most serious responsibility. We want some of this destructive work to be done, but we can realize at the same time that unless new religious faith and life are poured into China immediately perhaps the ultimate result of the acceptance of the new

education may be disastrous; and that the moral product of the new education may not be equal to the moral product of the old.

And, once more, this movement concerns us most deeply because it opens up for us that wide door of opportunity to influence China for Christ, to extend Christian civilization in China; and it does that because it puts the Christian educator into a greater sphere of influence than he ever occupied before. He has been exerting a wonderful influence in China. I wish it were possible to tell you how largely the reform movements as you see them are due to the patient toil of the missionaries of preceding generations; how they were the pioneers of the enlightened education, of the new ideas and truths in China. But I must pass by that to speak of the power placed in our hands at the present time. We can play a most important part, through our Christian schools and colleges, by this work of Christian education which will supply one of China's greatest needs. If you were asked what China's greatest need is, what would be your answer? Probably you would say the Gospel of Christ—and that is true. But if you were asked how you could make that Gospel of Christ most effective in China, then perhaps you would see the power of this answer: It is by training up for China the sort of leaders which the country must have to guide it through this critical period of its history, reforming the old and moulding the new Christian civilization of China. China calls for leaders. Take the people and see what wonderful characteristics they have—and you cannot imagine a people of finer qualities out of which to build up a great nation than the Chinese. You will remember that General Gordon, in referring to them, said he would not ask for better soldiers than the Chinese made under proper leadership. There is nothing those people cannot accomplish if properly led. We can provide them with leaders in the new medical work—you may read elsewhere of the awful physical suffering in China caused by the ignorance of the Chinese. How can we help this? We can do it by sending five hundred missionaries to China; but we must also train up the young men and women to help the medical missionaries there. We can train up young men in our schools and colleges who will enter the government service. For instance, speaking of the institution with which I am connected, we sent over seventy-five men to this country to be trained largely for government service. We are training officials who will not be opposed to Christianity, but who will be in favor of Christian civilization in their country.

Is it not a glorious opportunity for the Christian educator in China? We are doing the greatest work of all, when we provide China with leaders for the Christian Church of China. It has been said that China must be evangelized by the Chinese themselves. We must work with the Chinese themselves, and we must educate those young men so that they can meet all the assaults upon the faith which young men meet here in this country. Any one who under-

stands the Gospel story can go out and preach the Gospel in China—to be sure he can. But for the upbuilding of the Church there we must have men well trained intellectually. It is the divine method—our Lord first made disciples and then sent them forth as apostles to preach His Gospel. In modern Christian missions also that must be the method used. The reason the Christian Church is growing so rapidly is that it works through those who are trained in the theological departments of the Christian schools and colleges. So long as the work done by the Christian Church and college is of high efficiency, and so long as it is done in co-operation with the government of China, not in competition; so long as it helps them, and gives to the students that which the government institutions cannot give, the means through which Christian character may be developed—so long as we work in that spirit, the Chinese government will be willing to recognize and take advantage of all that we do for them; they will accept the gift we offer most gladly. To make that work efficient we must have more men, more women, going out to take part in it. There is not a Christian college in China at the present time that is not calling for recruits, for those who receive in this country a fine education, for men of self-sacrificing spirit who will come out there and use their blessings in the service of Christ by helping in this great work of the Christian education of China.

The great call is for men and women. Garibaldi, with a thousand men, liberated Sicily and made possible the independence of Italy. If several thousand determined followers of Jesus Christ at this critical period would give their lives for Him and follow their Leader out to China, there can be no doubt that they could accomplish great things in the liberation of China from error, superstition and darkness, and in bringing the multitudes of China into the glorious liberty of the Sons of God.

REVIVALS IN CHINA

THE REVEREND JONATHAN GOFORTH, HONAN

I WILL FIRST touch upon that great movement among the Miao Tribes. It is not, properly speaking, a revival; it is a great God-ward movement among those downtrodden tribes. It will no doubt have a mighty effect on China, because these people dwell in four or five of the Southwestern provinces. Perhaps at this time there are nine or ten thousand converts as the result of that movement. The report has come that the Loka tribe has yielded to Christianity. Now these people, from everything we can gather, appear to be thoroughly con-

verted—they show a burning zeal to carry the Gospel to others; they sacrifice to give the Gospel to others, and are wonderfully patient under persecution. We cannot get better proof of conversion than that.

Now God indicates that the pillar of cloud is moving in China and that constitutes a call for us. Another movement which I must speak about is the movement in the churches. In March of 1895, I was talking to some students in the Chinese colleges in Tientsin. I was going up the street one day with Mr. Wang, one of the students. He handed me his visiting card and on it was a text of Scripture. You would not find many of us daring to put a text of Scripture on our visiting cards. "Out of the graduating class of twenty-five," said he, "we have twenty-three on the Lord's side, and we are praying for the other two fellows and we hope to get them converted before graduation day." One of those students whom I saw at that time was Dr. Li, who graduated that year—he was a brother-in-law of the one that gave me the card.

In 1907, I met Dr. Li again; he had been mightily used in the meantime. He got a good start, being filled with the Spirit from the beginning. The last time I heard him—I cannot describe it, it was truly divine. When he talked to us missionaries about the deep things of God, it was with great delight and profit that we sat at his feet. Now that is one whom God has taken from among these four hundred millions, has filled with His spirit, and has shown to us through him what He can do. But God had another purpose, for He took his servant, in the prime of life, to Himself last summer. There are many others in that land whom God can use as He did Dr. Li.

This is how I came to be used myself. I saw God's power in a measure, but one verse kept ringing in my ears and would not go—"Verily, verily I say unto you, he that believeth in me, the works that I do shall he do also, and greater works than these shall he do because I go unto the Father." I felt that these greater works were not being accomplished in my life, and I could not blame God—I felt that God had made ample provision in the gift of His Son and was only hindered by sin. As I looked into my own life I discovered many things which would grieve God, the Holy Spirit, and there was nothing for it but to get rid of them. Then when I did all I could, God did what He could, and I firmly believe He will give to us all the divine fullness if we just come and get right with Him. I discovered in myself the hindrance—sin. I believe the same hindrance existed in the Church.

I went to Manchuria and in several different centers God showed His wonderful power. At Mukden, for example, I was preaching to about seven hundred or eight hundred people—men, women and children. I was not talking in any excited way at all, I was talking on the spirit of prayer. God seemed to fill the temple.

I saw men and women in an agony of conviction. Now at all those meetings I never ask any one to stand up or to confess. I simply say, "You people have an opportunity to pray." I leave all in the hands of God. As soon as they commenced to open their mouths they confessed their personal sins, and broke down. About eight or ten did so, and then I noticed an elder—he was a splendid looking fellow in silks and satins—mopping the tears off his face; and he cried out, "I have broken the Seventh Commandment—I have tried three times to poison my wife." I never expect on this side of judgment itself to see more awful conviction for sin. All around they were crying out and confessing, and the noise was so great it was impossible to hear a word of it. It was God in judgment. And didn't they get right with God after that! On Friday morning I heard them pray. The native pastor came forward. I had noticed every time during the meetings how the cushion where he knelt was soaked with tears. "We must observe the rules of the Church," he declared. "If people break them we must discipline them; but oh, if there were only some way of bringing back those backsliders." Then the seven or eight hundred began to pray for them all at once. It was like the sound of many waters. God heard that prayer and those backsliders came back.

Down in Amanat in my own station of Changte-fu, we held a series of meetings lasting ten days. God one day, like a tempest, swept the girls' school and then the hundreds in the tent, and next day the boys' school. On the tenth morning the leaders came to me and said, "The people are weeping their hearts out in their rooms; you will have to start the meeting early." I went down after breakfast and started that meeting. It continued until 1:30 p. m. I went prepared to preach, but there was such a mighty pressure to get rid of every hindering sin I couldn't speak. I just had to leave them alone to confess, to testify, to sing, to pray. There wasn't a servant left unconverted, there wasn't a male or female in the audience left unmoved by the Almighty God. Down in Han Yang this year God moved them so that they seemed to look into the very wounds of the Crucified. At Nanking for nine wonderful days last spring we saw the power of God, but especially during the last three days. The last day—that ninth day—was wonderful, indeed. When I went there they decided to have a big mat-pavilion. The Chinese brethren said, "We must put up a big mat-pavilion; we cannot accommodate all in the church—we will trust the Lord for the weather." So they had a mat shed put up that would seat 1,500, and on the last day hundreds had to be turned away for want of room. For nine days not a drop of rain came, but it started to rain right after the meetings ended. On that last afternoon, the meeting started at ten minutes of three and ended at ten minutes of nine. At any time on that day you might count thirty men, women and children on the platform waiting their turn to confess hindering sins; and though

that last meeting continued for six hours, we hadn't time to hear them all. I saw visions of how these young men and women filled with the Spirit of God would bear the Cross triumphantly all over Central China. Inspired with their vision of the Holy One—no one could resist them.

Then at Peking the university students had decided that this was all of man, not of God, and they said, "When he comes amongst us and tries to work on our emotions, we won't shed any tears, nor confess any sins." On March 28, when about to take the train for London, I said, "Continue the meetings, there is something hindering." A week after I arrived in London, a letter from Dr. Pyke reached me. He wrote: "The meetings went on until Thursday after you left, and then God broke down all those students. We never witnessed such a scene of judgment."

We have seen God's power in many places, and the glory of the whole movement is this, that whenever men and women pass through these meetings, they are filled with the Spirit of God and carry the movement everywhere. I have been to points in but six different provinces, but this movement has gone to sixteen of the provinces. In the province of Fukien last May many thousands assembled at Hing Hus, and were mightily moved by the Holy Ghost.

What are the sins of which we constantly hear? Of course all of the ten commandments are broken, but that constant cry was, "Oh, my pride!" "My bad temper! Through my bad temper my most loved ones have been hindered!" "Oh, my envy!" "Oh, my selfishness!" Ought not we to confess sins? I verily believe if we would only be willing to pay the price, God would come to this continent as well as to the Asiatic continent. He wants to come here, but we won't humble ourselves under the hand of Almighty God. It is only sin that keeps God from us. We talk about sending men abroad to lead these people who have got the vision of the Holy One. Are we prepared to go and lead them on to greater heights? There must be a revival among us first. Remember Isaiah got a vision of God and abhorred his sin. Then he saw the altar of sacrifice and the live coal—the ministry of the Holy Spirit—and he was fit to go. And unless we have such a cleansing in our home churches, we shall never send them the right kind of men and the right kind of women, and never shall we send enough of them. What we should do, and what God expects us to do, is to humble ourselves before Him as they did at Pentecost. They took ten days to empty out the hindering sins, and then they were filled. It may take us twenty or thirty days, but it will be time well spent. Then we shall not be ashamed of the Gospel of Christ—it will truly be to us the power of God unto salvation. God the Holy Spirit is waiting—He will give you such visions of Jesus Christ, that all the world with its empty glory will have no power over you, and you will be only a willing servant of the Master Jesus Christ.

WORK FOR WOMEN IN CHINA

MISS HARRIET L. OSBORN, FOOCHOW

BECAUSE of the great things that we have heard, our hearts are swelling in a joyous anthem of praise that old things are passing away and all things are becoming new! I hesitate to add one discordant note to this triumphal chorus. Yet I fear some may go away singing the "Amen" with a complacent feeling that so much of good has been accomplished the conversion of the whole is sure to follow; and that without further anxiety on our part, China will come to her own.

Yes, progress is sure to come; railroads and telephones will transform the land, and Western civilization the people; the young men are bound to have Western education, European dress, and a new national government. But, as I listen, I hear men talking about the affairs of men and I question what plans are being made to convert the heart of the nation—the home. What ideals have you that are really working out the emancipation of the bound souls that hide within the high house walls? The pulse of the nation's life is felt in these homes, and unless the heart beat firm and true, the life can never be strong and vigorous. There are millions of China's homes as yet untouched by the outer edge of the great wave of progress that is sweeping over the world of affairs. Edicts have been issued by the throne; we, in America, hear of them and rejoice; but the mass of the women in China know nothing about them. The throne has ordered that the pernicious custom of foot-binding be abolished; yet Fukien province, the region of the largest culture and the smallest feet, still conforms to the fashion centuries old and the tiny feet are kept small enough to stand in a tea cup.

A decree has been issued making the putting to death of the little girl babies a crime, but not five minutes' walk from one compound at Foochow is a baby-tower often over-full of bodies of little girls, not all of whom were dead when thrown in. Were you on the streets of Foochow this afternoon, you would be likely to meet a man with a bamboo stick over his shoulder. From one end swings a stone, from the other a basket in which an old hat covers a dear baby girl. The baby will be worth just as much as the stone if no purchaser is found, for both will be thrown away together. Truly progress has not yet reached our women, and nothing affects these customs which seem to us so inhuman but the Gospel of Christ.

And that Gospel, in utter blindness, they are reaching out for. Made like ourselves, they have the same human nature, hearts that feel joy and sorrow, that hope and despair; souls that sin and hunger, that need the Christ and feel after Him though they know not the meaning of sin and salvation. See that man who has turned aside from the highway into the field. Watch him as, putting down his load, he steps in among the sugar-cane. Lifting both hands above his head, he prays in fervent tones to some unseen power above. Then kneeling he bows his head to the earth, still praying aloud. Thus he agonizes in supplication. When he again shoulders his load and comes to the walk, you ask him the meaning of this unusual scene and he says, "Of the Spirit of Heaven and Earth I seek help. Many months ago I gave up opium but the temptation I could not resist did I not pray at heaven light at high noon, and at night every day." And the strength to resist comes to him from the One who knows his need.

Another day we go into a temple. A woman comes in with her little son. We notice her because of the evident refinement of dress and manner, and because she looks so sorrowful. She goes to the altar and taking a red coat from a parcel she has brought, bows and kneels to offer her prayer. It is the red coat of the penitent. On the front and back large Chinese characters say, "A woman who has sinned begs forgiveness." Again and again she bows and kneels. It is a very earnest prayer. There is trouble at home, a bystander says, and she is trying to expiate her sin to secure peace and relief for her loved ones. There is something very reverent in her attitude that makes us feel it an indelicacy to be watching, but the thing that strongly appeals to us is that here is one offering herself to secure to another relief and hope—and she a heathen woman. She is but interpreting that vital truth, "For life must *life* be given."

And when is the Christian Church going to bring the life of Christ to these souls in the dark, undone, that seek Him? We have for girls the kindergarten, the day school, the intermediate school, the college. In villages are classes of women studying the Bible under the care of Bible women. There are training schools for the Bible women, industrial homes, and places for the care of the widow, the fatherless, and the orphan. Our plans are adequate. But plans will not save souls. It may interest you to know how these plans are being carried out. The section which I represent may serve as a type for many another field in the great Middle Kingdom. At Foochow, we have a girls' college and intermediate school with one foreign worker in charge of both, doing the work of two missionaries. There is no evangelist to go into the homes represented by the pupils, no one to carry the leaven into the houses of the Chinese city crowding to the compound gates. A woman's hospital is there, but no foreign doctor or trained nurse, a woman's training school, but no teacher to take charge of it.

In the country, fifteen miles from Foochow and six miles from any other foreign home, is the Abbie B. Child Memorial School. It is a prosperous, growing school with needs sufficiently numerous and varied to claim the entire time of the one young American woman in charge. But the school is in the center of a large district whose boundaries lie about two days' journey in any direction, and in which are fifteen Bible women and fifteen reading classes for women. The young woman at this school has charge of all these and of all the day schools for children in the district. What is *one* among so many?

How many people live in this district? Two and one-half times as many people as in the great city of Rochester, and not a foreign physician or trained Chinese physician in all that region! Five hundred thousand souls, and not one physician!

What then, is the challenge of China to the Student Volunteer Movement of America? Is it not a challenge to greater earnestness in intelligent, believing prayer? Do you realize the position of responsibility in which we stand—we, the young life of the Church, consecrated to His service? One is our Father, and these are our brothers and sisters, and we stand between Him, the Fountain head, and their awful need. How does that need appeal to you? Is it a burden on your heart? Do you feel that at any cost they *must* find Christ? Are you willing to give yourself to persistent prayer that they may find Him? It was from this source that the power was generated that transformed the disciples in the upper room into such a missionary force that thousands were converted in a day. Every revival in this and in every land had its start in prayer. It is said that to the prayer of one man more than to any other human agency is due the great Indian revival. Pray for missions and God will make it easy for you to give of your earthly store that the work may be advanced. Pray for missions and God will lead you to give even your life in glad and loyal surrender for service to others in His name.

Coming home through India we stopped at Mukti to see Pundita Ramabai and her work. We said at parting, "For what shall we ask the people of America if we are speaking to them about you and your work?" And she said, "Prayer." "But with 1,600 women and girls depending on you for daily needs?" "Give me prayer and I'll have all," she responded. Let the message come to us. Pray that the missionary in the field may be more wholly consecrated to Christ. Pray, that God may deepen the life of the Church, for with the Chinese Church filled with the Spirit, China would soon be taken for Christ. Pray that your own heart may be made alive and sensitive to His voice, that you may be obedient to the vision and have a share in making the old land of China the new Kingdom of our Lord and of His Christ.

MEDICAL MISSIONS IN CHINA

FREDERICK J. TOOKER, M.D., HUNAN

"O Rock, when wilt thou open?" were the words of Francis Xavier, in 1552; he died at the gate of China, but never saw it open. Today China is open so wide that the commerce of Western lands pours in through every door. Travelers may go where they will. Western learning comes in directly and indirectly—in 1905, 15,000 Chinese students went to Japan to school. But the way to the heart of China is not yet open. The people of that Empire still distrust the foreigner, and the only way we can open their hearts to Christianity is by doing works of kindness and love, as well as by preaching the Gospel of love.

There are many points in which the achievements of China compare favorably with those of the West. There are characteristics of her civilization in which we might also say she has excelled the West. Consider that great wall, 1,500 miles in length, which would extend from New York as far as Chicago, and again from Chicago half way to Denver, which passes over mountain ranges three to four thousand feet high, and down ravines. It would be to the credit of any Western engineer if he could construct a wall in a similar manner. But there are some points wherein China is away behind our Western world, and especially is that so in her knowledge of medical science.

In the first place, there are no native hospitals in China. This is not to be wondered at, because hospitals are the result of our Christian civilization. When I came through Japan, that progressive country, I learned in Tokyo, which has a population of two millions and a quarter, that their one hospital was sufficient for only 600 patients. So it is not surprising that a nation like China has never had any hospitals. And even if she had hospitals she would have no medical men that would give free attendance; because every Chinese native doctor looks out for his fees, and very often wants his fees before he will see the patients.

Over in China thousands of children are needlessly condemned to go blind through life, because their eyes were not properly treated at birth. I know one hospital where the native doctor, who had been at one of our schools, operated on more than 140 cases, in every one of which the result would have been blindness except for that treatment.

There are no insane asylums in China. I remember one evening

sitting in my home when I heard a heavy object strike against the window. I went out to see what was the trouble, and there in the street was a man crouching on the ground with a number of clods of earth in front of him. He knew nothing whatever, he said, of the dirt that had been thrown against our window. My neighbors informed me that he was an insane man who lived a quarter of a mile away. He had left his home, where no care was taken of him. About a year ago I was called to see the son of a Tao-tai of Feng Yang-fu, another case of insanity. His father being wealthy, everything was done for the son. He had servants always at his beck and call; when he wished to go out, he simply called for the chair and four chair-bearers were at hand to carry him along the street. He would not dress decently; he did not eat proper foods; I have seen him before a table about six feet long, covered with water melon. I do not doubt at all that he has succumbed to exposure during the winter. There was no institution to which his family could send him.

In the third place, there are no quarantine regulations in China. When an epidemic or plague breaks out, it spreads over the country wherever the diseased men and women happen to go, the Chinese authorities making no attempt to control or to limit the plague. When the cholera came into our city last year, in one suburb the natives were dying at the rate of ten a day, and the Chinese attempted no control. When a case of smallpox appears, the patient is not isolated, but passes about among the other Chinese as any citizen would. We frequently find patients coming into our dispensaries just in the stage best fitted to communicate disease.

There is no knowledge of hygiene in China. Even in this country we have only recently commenced our crusade against tuberculosis. In China there is no attention paid to preventing the spread of this disease, no effort made to give the patient the light and air which are necessary for his cure. I know of a lady who was called out to see a patient in a small country village where diphtheria was prevalent. In the house, she met many of the villagers with the white band of mourning about the forehead, indicating that they had lost members of their family recently. It was evident that the sick woman had diphtheria; nevertheless, the natives of the village crowded around the doctor so that it was almost impossible for her to get a view of the patient.

There is no knowledge of dentistry in China. If a native has a toothache, generally he endures it until it has cured itself. If methods are applied for the removal of the tooth, they are very apt to do more harm than good, the jaw being sometimes broken. No attempts are made to preserve the teeth by filling.

The knowledge of medicine in China is entirely inadequate to modern needs. The Chinese have some drugs—we get from them our camphor, ginger, and opium—and they use some of these drugs successfully; but in a great majority of cases the treatment is either

ineffectual or harmful. Such remedies as powdered dog's teeth or the horn of a deer ground into fine powder are still used. I remember meeting some men who had just procured two long, yellow, green worms from a tree. They were on their way to the drug store where they were to receive a high price for the worms. It is a common thing to see boys looking along the rocks for centipedes to sell for medicine.

There is no knowledge of surgery in China, and this is probably because of the fact that the Chinese do not know how to control hemorrhage when it occurs. They are afraid to use the knife because the patient may bleed to death. A friend of mine was called in by a native doctor who had attempted to open a boil on a man's leg. The patient was bleeding to death. The missionary doctor, after having stopped the flow, had to intercede for the poor native doctor and save his life, as well as that of the patient. Another native doctor attempted an operation on a woman, and when the patient died afterwards, the feeling was so strong in the city that all the missionaries were requested by the officials not to leave their houses for four or five days and the guard of soldiers was increased daily.

Unless the medical missionary relieves the present untold suffering among the 430,000,000 in China, there is no other power that can or will relieve that suffering. Unless we begin now—*today*—in this period of great educational advance, to train Christian leaders for the medical profession in China, that profession which should above all other professions be Christian in all human probability will be agnostic in its faith, in its corresponding personal morals, and in its ethical ideals.

When relief was brought to that suffering people in the famine of 1902, the question was not so much how the relief was to be brought. It was a question of motive and of direction. Were our motives sincere? And where was the greatest need? So the question is with us now: Are we facing in the direction of the world's greatest need? At the time of that famine a general conference of missionaries was in session in Shanghai. The call came to that conference, asking if there was any one there who would go back into the famine region and help distribute supplies. Not a few volunteered at that time. I think of two men I know who used to distribute relief there until nine and ten o'clock, night after night, never going home to their supper. It is things like this that will appeal to the heart of China and break that "rock."

Once in Shanghai I heard Sven Hedin, the greatest explorer of Central Asia, tell how he crossed the desert. The Oriental guides assured him that they knew the way perfectly and that he would need only to carry supplies for about four days. After they had gone on for ten or twelve days, the supplies were exhausted and the guides admitted that they did not know the way. The doctor told every man to save himself as best he could, and he went on with two of his

servants. They walked as far as they were able but the time came when their strength gave out and they could walk no further. They could not travel by day because the sun was so hot. When morning came they dug a little furrow in the shady side of a hillock and hung their clothes over some articles they had, for further protection from the sun. There they remained all day. In the evening they started on. At last when they were so exhausted they could advance only by crawling, they saw on the horizon a dark spot, which they knew to be a grove of trees, and that meant water. But the sun had risen and they had to wait until the next night. One of the servants died and the other one went mad from thirst. Dr. Hedin himself crawled to that dark ridge on the horizon, and looked upon the river bottom. It was dry! The doctor managed to get across, and guided by the hand of God, came to a pool of water. He might have gone a few feet on either side and missed it. He drank of that water and his life was saved. After resting for an hour or two he took his shoes, and filled them from the pool and turned back into the desert again. Miles back into that desert he went and hunted up his servant who was crazed by thirst. He found him and brought him back to civilization.

We have not done anything like that, but that is what Jesus Christ has done for us, and in this enterprise we have an opportunity to return to Him in some measure what He has done for us; for He said, "I was sick, and ye visited me." Jesus Christ puts himself in the place of the suffering masses, and wherever we relieve any suffering, we are in some measure repaying Him.

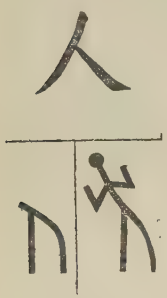
CHINA AS A FIELD FOR LIFE SERVICE

PROFESSOR HARLAN P. BEACH, M.A., F.R.G.S., NEW HAVEN

GREAT OPPORTUNITIES for a profitable life investment! Surely that is a self-evident proposition, in the light of our present knowledge of the situation in China. How can I make it any more vivid and impressive than it already appears? I saw, a few weeks since, a remarkable series of moving pictures and other wonderfully interesting colored slides of life in China. Another series, representing the missionary at work, you have already had in the way of word pictures by master-workmen. I shall try to make clear, by still another sort of picture, the character of your possible investment, through five Chinese ideographs representing what seems to me most likely to be rewarding.

You know that the Chinese language is without an alphabet. Each word is represented by a distinct character and many of these

in the dim past, when the language was first reduced to writing, were pictographic. Today those picture-ideas have become conventionalized and the original form is thus obscured. The accompanying illustrations show not only the modern form of the character—the conventionalized form—but also, under the modern form, the earlier pictographs, which reveal the idea that the ancient makers of the ideograph wished to express. I must add, however, the statement that the study of the ancient forms has not reached the stage of scientific exactitude, and you will find in the Chinese works devoted to the subject much difference of opinion as to original meanings. I am like the minister who expounds his Sunday's text with several commentaries at his elbow which he uses in a composite way and then adds views of his own. My Chinese missionary friends will have seen explanations of these characters which differ from those given here.



MAN-JEN
Present form above; earlier and primitive form below.

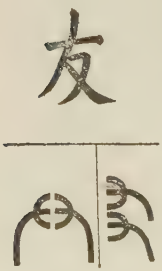
Let me say, in the first place, that China is an excellent land in which to invest your full manhood. The accompanying design contains the Chinese ideograph for man. On the upper half is the present form of the character, which is simply his legs, as if man were the typical biped. But if you were to examine one of China's most famous dictionaries, the Shuo Wên, published in 121 of the Christian Era, you would see the original form from which the present abbreviated character comes. It is here on the left side below the line. This represents the legs plus the lower part of the backbone of a man. The ancient inscriptions of China show the fuller form from which that in turn was derived. One of those earliest pictures is reproduced on the right. There you have China's primitive view of man. He has plenty of backbone, a good head, and he certainly is strenuous. See his arms and his bent body. Well, a man or a woman who will invest the whole life—head, arms, feet—bending the body to a strenuous career, will draw far greater dividends from the investment than does the missionary who listlessly performs his task. Does not this idea appeal to you? A full opportunity to invest your entire self, your mental capacity, your bodily gifts and powers, your social attractions, your patience—if the language were your only task, you would need every bit of patience that you could muster—and your spiritual endowments and acquisitions?

But you have something else to invest, if you are to be a missionary of the Pauline type and can say with him, "I am ambitious." You ought to desire to be great. This second illustration shows above the line the present form of the character and below it one of its ancient forms. You have already learned enough Chinese to

tell me what greatness is in the Chinese conception as here pictured. It is to be two men high, or perhaps to be two men. And the successful missionary in China, or in any other mission land, should be two men. We are human and deal with very human men and women. If they see that we are of like passions with them, that we are interested in the homely affairs of their every-day life, in their marriages and funerals, in the price of rice and cotton, in the latest official who has come to town with high reputation as a scholar, in the newest edition of the Classics—yes, if we have a keen sense of humor, and can be at once dignified and capable of a hearty laugh, we "find them"—to use Coleridge's phrase—on one side of their natures. But as Mr. Goforth shows elsewhere, there must be another man in us, a vastly more important one. China is spiritually needy; and greatly as you can aid her in material and intellectual ways, her compelling claim upon the Christian is her need of a higher light, a holy and spotless and communicating life. That life we can minister unto her millions best through the object-lesson of our own godly living. Be great, young men and women, wherever your lot is cast in life; but remember that no nation is so dominated by imitation as this land where Confucius, the Throneless King, after nearly two and a half millenniums, is still imitated, even to the awkward gait of the toeing-out scholar. How privileged are the feet that bring good tidings to Sinim; how great the life of the missionary who is so human that he attracts the multitudes to himself, and then by the ladder of his own spirituality raises them and presents them before Jesus, the Man Divine.

GREAT-TA
Present form above; earlier form below.

In the third place, this Empire is the best sort of bank in which to invest any talent for friendship which you may possess. Look at this character *yu,* one of the common words for friendship. That modern form above the line does not in the least suggest the thought; but look down below on the left hand side. In this ancient form of the character, you have two hands, or at least three fingers of two hands. Today in China, you rarely see even friends walking along holding one another's hand. I recall only very little children and students who are the dearest friends, as doing that. But it is a significant ideograph. The right hand is the symbol of power; the left hand suggests weakness. And Chinese students, like those in America, are too apt to exercise that sort of affection. Strength and weakness are conjoined, and too often weakness pulls down the strength of life. In China, this is apt to be characteristic of actual friendships. Chris-



FRIEND-YU
Present form above; two earlier forms below.

tianity is needed to show men and women that friendship, when ideal, will lay hold of weakness with its strong right hand and draw it upward. But you will note a third character here in the lower right hand corner of the illustration. It is an older form of the character for friend, and you are advanced enough in your Chinese studies to tell me that two right hands are here pictured. How vastly better than the former ideas. True friends of the Christian type will give, each to the other, the very best of themselves. I invite you to China with that conception of friendship in mind. It is easy for any one of a more highly developed and privileged race to go to one less highly favored and set himself to the task of searching out weaknesses and attacking them. The Chinese are very human and have more sins than the average American. They are as nearly atheistic as any great nation. Opium smoking, gambling, lust, untruthfulness, foulness of speech, are so common that on the one hand the missionary loses heart, while on the other he gives himself to the Sisyphæan labor of rolling these obstacles from hopeless lives. In other words, the right hand is stretched out to the weak left hand of our Chinese brothers and sisters. I wish you would try, as a few are doing with success, to find and seize the right hand of the Chinese—for they have a better side and higher ambitions. Instead of ridiculing their religions and sharply condemning their sins, why not lay hold on those elements of strength in the Chinese character, and make the poor lame hand of their faith take hold of the perfect faith. But whatever be your theory of friendship, no nation is so susceptible to the outgoings of true friendship as the Chinese. Happy the man, thrice happy the woman, before whom stretch years of usefulness in that land, laying hold of both the left hand and the right of those who will love you, and as the Boxer Year demonstrated—will die for missionaries who have been their friends.

BLOOD-HSÜEH
Present form above; early form below.

This fourth design contains the word for blood. Its upper half reminds you of nothing, but you say at a glance as you look below the line, "Why that is only a goblet, with a line in it, and two lines beside its stem. Why should that be used to symbolize blood?" Dr. Williams' answer to your question is this: "It is a dish with something flowing into it, as the spurting blood of a victim held over it, to which the hissing sound of the character may further allude." It is pronounced *hsüeh*. But China's ancient lexicographer, Hsü Shên, said eighteen centuries ago that it was "sacrificial blood in a dish." The two lines beside the stem mean to cut, as in sacrifice, for instance. That is to say, when the ancient pictographer thought of the ideal blood, that which was offered in sacrifice was pictured. And after all, the missionary who so regards his blood—his life—is the person who will

invest it to best purpose. That picture is so perfect a representation of a chalice, that I rarely see the cup at the Lord's Supper without thinking of that fine Chinese conception. The life and blood of Jesus were surely sacrificial from beginning to end; to be true to Him and to make Him best known in China, your life and your blood should be only sacrificial.

But you will be saying: "To be a missionary in China is not very inviting. I must be a strenuous man or woman. If I am to be a missionary that is worth while, I must be lavishing on all a twofold life, giving the Chinese my humanity and that in me which is most sacred and nearest divine. My friendship can never be given indiscriminately to all—least of all to the many who are so vile and forbidding. And now this sacrificial life—that is too full a cup for me. Is it worth while? I would better live my life here in North America, where I shall be appreciated at least." Wait a moment. Look at this last character and see what your position involves. It is the word meaning *bright,* and the conventionalized character above the line becomes perfectly clear if you look at the original form in the lower left hand corner. It is simply our modern astronomical sign for the sun with the moon at its right. What better combination could be devised for representing brightness—the sun and moon side by side? But is it altogether suitable to have them both in sight at once? What amount of light does the moon impart when in full day the sun is shining? Yet it is this kind of light which you are now proposing to shed on the world. We are living here in a land of Gospel light. Look at the United States' "Bulletin 103, Religious Bodies, 1906." Protestants number 20,287,742, or 61.6 per cent of our entire church-going population. Roman Catholics are 12,079,142, or 36.7 per cent. This means that in the Catholic and Protestant churches there are today 98.3 per cent of our population who are reported as being religionists. The entire estimated population of Continental United States in 1906 was 84,246,252, so that Protestant churches contained as communicants one out of every four people residing within our borders. In that year 178,850 Protestant church edifices were lighthouses to spread abroad the brightness of the Gospel. Think of China in contrast. Here in America you will only be a dimly appearing moon in the midst of the blaze of sunlight; you may see what you will be in China on the lower right hand side of this last design. It is another—perhaps older—form of the same word for bright. You see there the window of a Chinese home. It is night and within there is no light. Its inmates have drawn aside the curtain, so that except at the smallest corners this great benevolent moon may shine in with all its blessed light. That

BRIGHT-MING
Present form above; two very early forms below.

home needs it, because darkness is over all the land, just as the darkened souls of China are unconsciously longing for "the true light that lighteth every man." And in a sense every Chinese missionary is brightness of this sort. Your ministry there is to men and women and children who really need you. There you have no competitor, no superfluous pulpit to allure away, by eloquence or by various wiles that do not savor of godliness, an audience which you have gathered in weariness. The average parish of each male missionary in China is 238,858 souls; and if we add to the 1,705 men missionaries who were there at the end of 1908 the 2,432 women, the average number of Chinese dependent upon each of these was 98,441. Is not the light needed there vastly more than it is here?

In these five ideographs may be found written the possibilities of your life, if it is spent in China. You can invest the full man, with no ability or acquirement liable to go to waste. You are there to attain the greatness of a winsomely human and inspiringly divine life. Friendship will be appreciated to the full, whether it takes hold of the weakness of Chinese humanity, or the strength of that age-old Empire. The sacrificial strain which ennobles and allures men to days of hardness and nights of prayerful wrestling puts iron into the blood and makes "the cup of blessing which we bless" sweet as divinest nectar. And, best of all, the darkened Chinese homes have opened their windows to the blessed light of a life which is hid with Christ in God—the moonlight which is a human reflection of the Sun of Righteousness.

"Choose Ye this Day!"

INDIA

What Lessons Does the History of Protestant Missions in India Teach the Present Generation?

Evidences of the Present-Day Work of the Holy Spirit in the Evangelization of India.

Some Reasons for an Adequate, Prompt and Aggressive Effort for the Evangelization of India

Opportunities and Importance of Reaching Students, Influential Classes and Masses

WHAT LESSONS DOES THE HISTORY OF PROTESTANT MISSIONS IN INDIA TEACH THE PRESENT GENERATION?

PASTOR DR. JULIUS RICHTER, SCHWANEBECK, GERMANY

IT WOULD BE EASIER to write a book, or a series of volumes, on this subject than to deal with it in a short address. The international committee charged with the work of preparing for the Edinburgh World Missionary Conference has appointed eight commissions of experts, dealing respectively with missionary methods, missionary results, and missionary apologetics, whose one chief duty it is to study the lessons taught by the past history of Protestant missions, in view of future work. Their results are to be embodied in nine volumes of three hundred pages each. We shall have in these comprehensive commission reports a fairly exhaustive reply to the question before us. At present I shall try only to set forth, in broad outlines, some of the great lessons of mission history in India and to state briefly what India needs.

Let me begin by suggesting a comparison. American historians usually divide the history of this continent into two chief periods, the turning point being the year 1783, when the thirteen New England colonies acquired their independence. In the first period what was great and promising in American history was for the most part limited to the narrow, and not very rich or fertile, strip of coast land between the Atlantic and the Alleghanies. In this comparatively small territory there arose, struggling with the elements, a nation full of youthful vigor, which—drawn as it was from a great variety of European races—was destined to develop its own peculiar national characteristics. Thus in the limited space between the rolling ocean on the East and the virgin mountain forests on the West, the foundation was laid on which have been built up an independent political group of States, exemplary municipalities, and Churches distinguished by self-sacrificing piety.

The separation from English rule marked, as it were, the coming of age of a new political power. It was the time when America first got an impression of its own vast and boundless possibilities. And yet, in spite of its far-reaching visions, the young nation did not lose the sense of firm ground beneath its feet—that strong con-

viction of national principles and responsibilities that is so evident in the stern countenances of your great men. Almost from that very year, 1783, there originated an unforeseen development. It was as if the confining walls around the New England States had been broken down; in long wagon-trains the emigrants streamed Westward through the mountains. The endless expanse of the wide Mississippi Valley, with the inexhaustible riches of its virgin soil, and the incalculable treasures of mountain and forest revealed to the youthful nation unlimited possibilities. There seemed to be no conceivable limit to its further expansion and growth. The thirteen small New England States with only three million inhabitants, grew within one short century to be one of the greatest and mightiest nations of the earth, a nation which not only occupies a commanding position upon the continent of North America, with a sphere of interest extending North to Alaska and South to Panama, but which also to a great extent controls the Pacific and has a decisive word to say in all international affairs.

It seems to me that the history of Protestant missions is in some respects similar to that of the United States. Beginning with the revival movements of the eighteenth and nineteenth centuries the mission world gradually formed an array of about 185 societies, each one carrying forward the work on a greater or smaller scale and occupying in quick succession many parts of the non-Christian world. Almost all of these societies had difficult years of pioneering before definite lines were laid out and the methods became sufficiently defined and established; but later sure principles were agreed to, having undisputed sway at least within the borders of a single society; and thereby the work was consolidated and concentrated. In connection with these societies and as a fruit of their labor, native churches came into existence, and these, too, learned something about the laws of their growth and progress and came to be directed on sound principles. But looked at as a whole, it has been up to the present time a period of beginnings rather than of imposing achievements. We might compare the state of things as represented by the Protestant missions at the dawn of the twentieth century with a busy scene of building operations on an extensive municipal site, where hundreds of smaller or greater houses are erected at the individual will of their builders, almost without regard to each other, or to a final plan. Each of the hundreds of missions was building on its own spot, in its own peculiar style, and each was endeavoring to adorn its new edifice as much as possible with its own ecclesiastical peculiarities—just as at the dawn of American history each State built up its organization and polity according to the experiences and wishes of the constituents. Although at a superficial glance over the missionary map, it might seem as if the whole globe had been taken possession of, close study soon reveals the startling fact that only comparatively small sections are actually occupied, while even on such

old and well established fields as Africa and India, not to speak of newer fields like Korea or the Mohammedan Levant, only strategical points and districts have been adequately manned and the millions of regions beyond are just beginning to be reclaimed. They are the sphere of future activities.

And now the turning point is come. The conviction prevails pretty generally that we are on the eve of a great evolution. A mighty wave of unrest is coming over the whole East. The barriers of age-long isolation and seclusion are rapidly breaking down among the great peoples of an ancient culture, as well as among the wild savages of Equatorial Africa. A new national consciousness and new aspirations are animating the peoples. Geographical exploration and scientific investigation are opening up new and large visions of the inner life as it has been in past centuries and as it may develop in the future. The missions are emerging from their comparative isolation. They are combining through common endeavors and are deliberating in earnest conferences how to use the world-wide opportunities, how to enlarge wisely and effectively their operations, so as to become equal to the great demands of the present time. All Protestant missionary societies are realizing as never before that the evangelization of the world is not the work of a single Church or nation, but that only a great concentrated movement of the whole Christian Church can grapple with the situation and with the greatness of the task. It is just as when, after the War of Independence the limitations fell down which up to that date had confined the colonies along the East shore of the Atlantic and the boundless West, with all its wonderful opportunities and enormous tasks emerged before the surprised and fascinated eyes of the valiant colonizers.

Just at such a critical point it is wise to look back on the past and to see what lessons the history of Protestant missions teaches the present generation. We confine our attention to that great land, India. Four general observations may be drawn from a survey of the Indian Mission fields:

First, almost all the great congregations and the growing, prosperous churches have been gathered from the lower strata of the population, from those hill and forest tribes and clans which, while preserving more or less their national independence and their inherited customs and religions had been driven by the conquering Aryan or Hindu peoples into the pathless jungles and the malarious valleys of the vast mountain regions far out of the ways of civilization; or they have been won from low caste and outcast tribes or clans which had indeed become merged into the abyss of the Hindu caste system, but had paid for this acquisition with incalculable loss, being degraded, downtrodden, enslaved, and yet vigorously excluded from the privileges of the higher Hindu civilization. From the days when in Southern Tinnevelli and in adjoining Travancore across the West Ghats the hearts of the Indian missionaries had for the first time

been gladdened by the great and prosperous Shanar movement, such mass movements have become one of the most prominent features of Indian missionary life. To the poor the Gospel is preached—and they accept it with joy. And as our knowledge of the moving powers of the inner life in India has become more intimate we have learned that here among the low caste and outcast people, the hill and forest tribes there is a great open door for Christian missions. It is probable that fifty or sixty millions of these poor, yet hopeful, people could be gathered into the Christian Church and built up into great and influential Christian communions if the energy and zeal and wisdom of the missionary societies should be concentrated on this large and promising field to a greater extent than heretofore.

Secondly, the slow but sure consequence of the close relation of the Indian East with the British West, based on the firmly established British colonial government, drawn closer by those innumerable connecting links which political administration, military occupation, economic development, and personal interecourse forge between the two widely different nations—I say the natural outcome of this close relation is the formation of a new layer of Indian society, that growing company of 850,000 people, who, by means of the Anglo-Indian educational system, by the study of English literature, perhaps even by a prolonged sojourn in England or Scotland, have become more or less permeated with the spirit of the Western civilization. They speak English, and they think more or less in English ways. They are indispensable to the British government as the mediators between the foreign rulers and the teeming indigenous population. They are very influential by this position and are more or less the political, as well as the spiritual, leaders of the country. By their close contact with the West they are peculiarly receptive to all the great new ideas and ideals of modern times, and in connection with their education they have imbibed many Christian principles. They are, from a missionary point of view, the upper end of the social scale of Hindu society, the lower end being the low caste and outcast class. It is on them too that since the days of Carey and Duff the energies of Protestant missions have been concentrated and the more rapid the infusion of Western or English civilization into the Hindu world, the more necessary are all endeavors to get a strong influence on this leading portion of the population. Their numbers may yet seem comparatively small, but their influence on the future shaping of the national life of India is beyond all conception. Therefore, the special activities directed toward this class, the great educational institutions, the hostels and bursaries, the Young Men's and Young Women's Christian Associations, are of prime importance. The Student Volunteer Movement sounds a great challenge to the Christian world to send its best and ablest men to India, the men who have imbibed the whole of Western culture, that they may help by their influence to establish a new Christian order in Indian society.

Thirdly, the gravest of all questions is how to raise the Indian family out of the abyss of its degradation. In spite of all other efforts, mass movements and the work among the student class, the regeneration of India seems to be a hopeless task unless Indian womanhood be raised to a higher level. Indian home life is so closely connected with heathen superstition of the grossest kind that it naturally becomes the greatest hindrance in the way of national progress, and in thousands of cases it is the stumbling block of real conversion or of adequate progress of the converts in the Christian life. All gross excrescences of Hindu superstition, the Satti or burning of widows, infanticide, child marriage, the disabilities of widowhood, polygamy, in some districts even degraded forms of polyandry, are the outcome of a family life corrupted to the core by the domineering influence of the Hindu religion. It was a long time before the home Church realized to the full extent what all this meant against the progress of the Christian religion in India. Yet as soon as it became conscious of the real state of affairs it began to concentrate its efforts on this stronghold of Hinduism, family life, and women's missions became more and more a prominent part of the general missionary campaign. We may fitly divide the efforts of female missions into two spheres, in which the methods followed differ. First, it is an important task that the families of the Christian converts, poor and degraded as most of them are, be lifted up by Christian influences out of the depths of ignorance. Hundreds of boarding schools and institutions of many grades, and the patient and hopeful work of a brave company of self-denying women visiting the native Christians in their wretched homes, gathering them in Christian meetings and influencing them in the ways of cleanliness and righteousness are a hopeful beginning in this direction. Perhaps more important and more difficult is the task of bringing the first rays of Christian light into the dull homes and dumb lives of Indian women secluded in the zenana. Here is an almost boundless field to be taken possession of. And perhaps not even the methods of this most arduous of all Indian missions are sufficiently developed to ensure steady progress. This work requires a great amount of faith, and yet what a charm there is in the idea—to bring from all the riches of our Christian homes at least some rays of love into these dark homes.

Lastly, one of the signs which fill the heart of the attentive and inquisitive spectator with great expectation is the evident fact that the leaven of the Gospel is beginning to work in the intellectual life of the Hindu world, even more or less detached from immediate contact with missions. The first evidence of this evolution that cheered the hearts of the missionaries was the Brahmo Somaj Movement in the middle of the last century. A number of similar movements have sprung up during the two last decades, some of them apparently hostile to the Christian religion, like the Arya Somaj or the modern

theosophy of the type of Mrs. Besant, others rather ascetic, like the Prathana Somaj in the Bombay Presidency, or curious mixtures of Christian, Mohammedan, and Hindu ideas and customs like the Mirza Ghulam movement or the Chet Ramis in the Punjab. It would be easy to enumerate a long series of smaller movements of the same type, but I shall not burden your memory with an array of curious names which some of you have hardly heard before. What I wish to emphasize is that all such movements are evidences that Christian ideas have become a mighty power within the life of India, sometimes shaking its fabric down to the foundation and proving that processes are quietly at work which will in the long run prepare the way for the entrance of the Gospel from within.

Let me make a comparison. In one of the great commercial centers submarine rocks endangered the entrance of ships into the harbor. They must be removed. For weeks and months a slow and difficult work went on—the laying of dynamite mines below the rocks. Few passers-by noticed what was being done. Even the men in charge of the work became almost impatient when month after month went on. At last everything was ready. Then the President took his little girl of seven years in his arms and told her to touch with her tiny fingers the electric connection. Instantly the mines exploded, the rocks were broken down and disappeared in the deep bottom of the sea. I remembered this incident when I read the history of these movements in the religious life of India. There too mines are laid deeply and slowly to remove spiritual submarine rocks which are among the greatest hindrances to the entrance of the Gospel. There also we look forward to the time when, the rocks having been thoroughly penetrated by the patient perseverance of former mission work, these mines will explode perhaps at a slight touch.

We conclude with a general outlook, going back to our first remarks. It is a great hour when a world-wide movement like foreign missions is forced to face new openings, new situations, new tasks. It is like the coming of age of an intelligent youth carefully nurtured and thoroughly educated for a great work in life, now emerging from the quietness of home and school life and entering on a splendid career. Christian missions have for more than a century lived in the comparative isolation and retirement of widely scattered fields. Yet they have been divinely prepared for a world-wide work which shall be for the regeneration of mankind. After a long period of preparation, God has drawn them into the work which He has for them to do.

Is not that a situation appealing in very strong terms to you, young men and women? India coming to maturity appealing to Young America coming to maturity that they do together a great work, one helping the other. May your future and theirs be linked together and, by God's providence, may many of you be used to begin a new era of Protestant missions in India.

EVIDENCES OF PRESENT-DAY WORK OF THE HOLY SPIRIT IN THE EVANGELIZATION OF INDIA

THE REVEREND JOHN P. JONES, D.D., MADURA, INDIA

INDIA FURNISHES today, to the missionary of the Cross, one of the most encouraging fields for Christian service. In all its history that land never was more responsive to the Christian appeal.

It is true that the present unrest in India has resulted, among the educated classes, in a reactionary spirit against Christianity. But the more one studies the real situation, that frame of mind among the upper classes is itself a source of encouragement. For, at the bottom of this unrest there lies a new ambition and an awakening to a vision of better things. Christianity is indeed recognized by these men as the greatest enemy of Hinduism, their ancestral faith. Their present hostility to Christianity arises from their new patriotism and growing national consciousness whereby they wish to defend all that is Oriental against the West. This new patriotism and national consciousness are themselves splendid products of Christian effort for the enlightenment and the uplifting of the people. Their unrest is the unrest of those who have been taught, not by their own faith or civilization, but by those of the West, to aspire unto better things and to seek after ideals and ambitions which are distinctly Christian.

To us who have lived long in that country there are constantly new manifestations of the power of God's Spirit working there.

1. We are permitted to see, in the first place, ingatherings of the masses of that land into the Kingdom of our God. A century ago that great man of God, Henry Martyn, with a soul burdened to a wonderful degree with a longing for the conversion of India, one day exclaimed that if he could see but one soul really converted to Christ he would regard it as a miracle second only to the resurrection of a man from the dead! How eagerly he, with that wonderful trio in Serampore, were wont to pray in those years of darkness that God's Spirit might descend in power upon that great people! If Henry Martyn and William Carey were permitted to return to India today how their souls would be refreshed by the wonderful answers which God has given to their prayers of a century ago! During these last hundred years souls have come into the Kingdom in ever-increasing numbers. During the last decade, while the general population of India hardly increased at all, the Protestant

Christian community advanced at the rate of sixty per cent. The marvelous growth of this century is specially noticeable in the Telegu field in South India. A year ago it was my pleasure to join in the Christian Endeavor Provincial Union of South India at its biennial Convention at Ongole, the center of our great American Baptist Mission. The closing meeting of that Convention was held on the top of what is called the "Prayer Meeting Hill." It was an inspiring meeting, and the memory of that hill brought confidence and joy to the one thousand Christian souls gathered there on that occasion. Forty years ago, Dr. and Mrs. Jewett, with three Indian Christian brethren, gathered at four o'clock one morning, upon that hill for a prayer-meeting. How eagerly they prayed in that barren field that God might bring to them the souls of those whose villages they could see on the plains below. They also prayed that He would give them a habitation at the foot of that hill. Last year we were permitted to gaze upon those same villages in the distance where more than twenty-five thousand Christians are now living! At the foot of the hill itself there is a mission center with all its splendid equipment. This includes a Christian college, two boarding-schools, four missionary homes, an hospital, an industrial establishment, a church, which accommodates one thousand people, and a new one now rising at its side to accommodate fifteen hundred. What hath the Lord wrought in these brief forty years in that one place! In half a century that one mission has gathered unto itself two hundred thousand souls as an evidence of the power of the prayer of God's people. In North India our American Methodist brethren have had wonderful ingatherings from among the outcaste people of that region. More than one hundred thousand souls have, during the last few years, been thus brought out of heathenism into the light. One Presbyterian missionary in North India, who had only twenty-five Christian souls within his district a decade ago, now boasts of more than four thousand, and the movement is still going on. Turn where we will, the Spirit of God is bringing in the people and their hearts are opened to receive our message, and their prayer is that Christ may rule in their hearts and lives.

No less do we find the work of God's Spirit in the transformed lives and character of these people than we do in their number. See their gratitude and their large offerings for Madura missions. The marvelous changes in the life of these Christian people, nine-tenths of whom have come from the outcaste community, who are the lowest dregs of Hindu society, is in itself a very striking manifestation of the work of God's Spirit in that country. For these outcastes who were in deepest superstition and in grossest ignorance and filth, are now dressed and in their right mind, eagerly seeking after knowledge and imbibing all our Christian principles and adorned with Christian character. They who came from the lowest are now formed into a Christian community which is recognized as

the highest in India in intelligence, loyalty, character and piety. This transformation of the lowest people of the land is the surest sign of the power of the Spirit. Some think that Christianity should start from above and work downward in society. On the contrary, it has been His method to begin below and burn as a fire upward from the outcastes to the classes.

2. Revival movements which have taken place during the last few years in many sections of that land attest the presence and the power of God's Spirit among the Christians. This revival influence has been experienced in all parts of the country. In the mountains of Assam it has been felt perhaps more strongly than in any other part. Thousands of those mountain tribes were brought, in a marvelous way, into the Kingdom; and the Christians throughout that whole district received a remarkable baptism of blessing and of power. In South India we had, at many centers, most convincing evidence of His quickening work in our churches and congregations. At my own home at Pasummalai our church and congregation and the students in our institution were touched with the new life in a remarkable way. Meetings were held for hours at a time where the Christians wept under deep conviction of sin, and where blessings untold were enjoyed by those who entered into the fullness of the Christian life. In our theological seminary there was hardly a student who was not quickened, and several received a blessing which will multiply a hundred-fold in the lives of congregations to which they went forth and ministered. In North India it brought, in a special way, a mighty inflow of joy and power unto the missionaries themselves, many of whom were transformed into men and women of ten-fold power beyond that of their past. On the West coast of India, wonderful scenes were witnessed and extraordinary confessions of sin were heard among many of the congregations.

Formerly we were accustomed to say that the antecedents of Indians were such that we never could expect them to experience deep conviction of sin. But this revival wave opened our eyes to our error in this matter; for never before, perhaps, were wilder scenes of agony and of despair under this deep conviction witnessed among any people than were seen during these revival seasons in India. The only difference was that this conviction so enveloped the soul and so appealed in its various forms to the Oriental mind and type of life that the doctrine of demoniacal possession received a new impetus and a new form in the minds of our Indian Christians who witnessed those experiences among their friends.

3. The new outgoing life of the Christians also revealed the presence and the work of God's Spirit. During the last few years there has been a wonderful change in the outlook and self-denying ambitions of the people of India. Formerly, their horizon was extremely narrow, they thought only of themselves; and their sym-

pathy hardly reached beyond their own hamlet or town. At the present time, however, while the new patriotism and nationalism has taken possession of the people of that land, it has also captivated the imagination and given a new purpose in life to the infant Christian community. While Hindus are seeking the opportunity to rule their own land, our Indian Christians have a new and a burning desire to make their whole native country the field of their responsibility and opportunity. They cry today, as never before—"India for Christ by Indians." They have established a "National Missionary Society," whose purpose is to plant missions at various centers throughout the country and thence carry to their fellow-countrymen of many tongues and races the message of God and Christ Jesus reconciling the world to Himself. Though this society is only four years old, it has already established three centers, each one directed by a university graduate and pushing forward its work of redeeming love into the Punjab in the North, in Central India and in South India. Christians in all parts of the country are generously supporting this society, are offering their hearty prayers for its success; and its affairs are entirely conducted by Indians. There is hardly a well-organized mission in South India which does not have its own missionary society. Though the missionary organization of the Church Missionary Society mission in Tinnevelli was established only four years ago, it has now, in a tongue foreign to its members and five hundred miles from its own home, a well-organized mission entirely supported by it with several men already working in it and two thousand souls already brought out of heathenism through its activity. In my own Madura mission we have a Home Missionary Society which has taken three hundred square miles of our own field as its special territory for work, and it has about eighteen workers at present giving themselves to the service of the Master in that mission. And souls are already being brought out of heathenism into the joy of the Christian life. It is also an interesting and an encouraging fact that the Indian Church has already missionaries at work in South Africa and in other countries where Indian coolies are found. In those foreign countries they are bringing not a few of their own people to Jesus.

In harmony with this work, Indian Christians have heartily taken up such movements as the Christian Endeavor Society. In India and Burma there are more than eight hundred societies, with a membership of more than thirty-two thousand souls. And I am glad to say that there are no more loyal or self-denying and outgoing Endeavorers in any part of the world than those of our societies in India.

4. The growing spirit of union among the Christians of India is also a striking evidence of the work of God's Spirit in that land. The Holy Spirit is pre-eminently a Spirit of communion and fellowship. It is His distinct prerogative to bring souls together, and

to spread abroad in their hearts the tender joys of Christian amity and of true brotherhood. One of the most discouraging things connected with the history of Christianity in India in earlier years was the mutual distrust, suspicion, and jealousy which everywhere prevailed among the many Christian denominations which occupied adjacent sections in that field. Thanks be unto God, that spirit is rapidly yielding to Christian love and sympathy and appreciation. Even if denominationalism has a right to exist in any part of the world, and probably it has, that certainly cannot be in the East, where the people know nothing of the history, antecedents or significance of such divisions in the Christian Church. These divisions of the West, with all their petty bickerings and narrow meannesses, have been the bane of our cause in India as in other Eastern lands; but God has brought us into the beginning of this new era of fraternal sympathy and fellowship. In China the new watchword is, "Federation." They do not quite aspire to organic union thus far; but they are federating their activities and uniting various forms of Christian effort. In India, on the other hand, our aim is more distinctively toward organic union. We see no reason why the many sects of India should not be brought into one body. And I am glad to say that the movement there toward organic union is full of hope and of inspiration to all Christian workers. Among the many nations represented in missionary work in India fully twenty different Presbyterian divisions were actively pursuing each its own way. Today all these Presbyterian bodies have come together into one great Pan-Presbyterian General Assembly. There is also a strong movement among all the denominations of the Lutheran persuasion toward a Pan-Lutheranism for all that land.

Perhaps the most encouraging and significant union in that land is that which was consummated last year in South India by missions connected with the United Free Church of Scotland, the Dutch Reformed Church of America, the Congregationalists of America, and the Independents of Great Britain. These four denominations have brought together their six missions in South India and Ceylon, with their one hundred and forty thousand Christians, have laid aside their sectarian prejudices and differences, and have organized a new church called the "United Church of South India." This does not partake fully of the characteristics of any of the denominations that have entered into it. It is as far as possible built up on Oriental lines, with the supreme ambition to meet the growing need of the united Christian Church of South India. I believe that the day is not far hence when not a few others of our denominations will abandon their isolation and will join us in this great work of unifying all the forces of the Church of God in that part of the country. Thus, soon our denominational idiosyncrasies will give way entirely to a larger spirit of union and to a growing purpose to present one mighty front to that great enemy which confronts

us in all parts of India. And thus also are we to show the way to our brethren in Western lands the way to union and fellowship. Near my home in South India there is an extended stretch of plains which is covered by numberless rice fields, each one surrounded by its own embankments, which are necessary to keep in the water under which the rice is planted. Shortly after the grain has been planted there the beautiful green appears; but the embankments are conspicuous and mark the divided property of the many owners. But when the grain ripens and approaches the harvest season there is seen nothing but one great stretch of waving green; the growing crops have hidden all the embankments. Thus also is the harvest of Christian love in India beginning to ripen, when denominational embankments are gradually disappearing and naught is seen but one beautiful expanse of Christian love and fellowship among all the Christians and the workers of that land.

5. The coming of the Kingdom of God in India is a wonderful evidence of the presence and the deep working of the Holy Spirit. I believe in the present necessity for giving a growing emphasis to God's Kingdom as distinct from the Church. We have had our eyes too exclusively directed toward the Church and have felt as if the success of God in the world is commensurate only with the success of the Church. God's Kingdom is wider and deeper than the Church of Christ. The Church is only one, though the most important, organ of the Kingdom; but we must not forget that Christ works, and works in a mighty way, outside the limits of this great ecclesiastical body which bears his name. Nor should we forget that, at the present time, many of the most efficient and aggressive organized forms of Christian activity are outside of the Church.

In India, the Holy Spirit of God is manifestly working in a thousand channels which flow outside of the Church. These movements indicate the leaven of God's Kingdom as distinct from the mustard tree which represents the growth of His Church. I often find more encouragement in these extra-ecclesiastical movements and forces for righteousness and for the up-building of that Kingdom than I do in the progress made by the Church itself.

Witness, for instance, the mighty ongoing of the Christ ideal of life among the non-Christian people of that land. Do you know that the ideal of life represented by Christ is today possessing the minds and captivating the imagination of most of the leading men of India, men who have not dreamed of uniting with the Church of God? The institutions of that land are more and more being permeated with Christian thought and ideas and methods. It is wonderful to me how the greatest activities of India today are moving not so much on Hindu lines as they do on Christian; they are impelled more and directed more by what Christ taught than by anything which Hindu teachings enunciate.

Moreover, there are definite religious movements in India to-

day which breathe largely, not a Hindu, but a Christian spirit. Think of the Brahmo Somaj movement. Three-fourths of that movement, in its guiding spirit and ambition, is Christian to the core. Chunder Sen, the most distinguished leader of that movement, was a man passionately imbued with the Spirit of Christ. He was convinced that Christ was the all-controlling power in India. Once, in a lecture, he exclaimed, "It is not the British Empire, it is not the Queen-Empress of India, who rules this land. None but Jesus is worthy to wear this diadem in India, and He shall have it. Oh, my Christ! my sweet Christ, the most lustrous Jewel of my heart, the bridal Adornment of my soul. For twenty long years have I loved Him in my miserable heart. . . . I have ever found sweetness and joy unspeakable in my Master Jesus. He, the Bridegroom, cometh among you. May India adorn herself as a bride, in her glittering apparel, that she may be ready to meet Him." Other such movements as the Prathana Somaj and the Arya Somaj have come into existence recently through the new Spirit of Christ which has brought Hinduism into contempt among its own people.

Besides these, there are not a few inchoate movements in India which represent the workings of God's Spirit among men who are unknown to Christian workers and have not been touched by the message of the preacher of the Gospel. Such communities as the Chet Ramis in Northwestern India and the Satnâmis in Eastern India and a few like them are a wonderful illustration of the working of that same Spirit of God, using the simple message of a Gospel translation in one case and a Christian tract in another for the conversion of Mohammedan and Hindu alike, and leading those people in strange ways to a unique confession of Christ and to an abandonment of much of their idolatry and heathenish superstitions. There are thus thousands of men and women banded together in many parts of India to a crude acceptance of Jesus as Saviour, even though that confession is joined to superstitious ignorance and un-Christian observances. They seem to be waiting for the fuller revelation of Him through the messengers who are still seeking and soon to find and enrich the faith and life of these poor ones. In like manner do we see a strange uneasiness among the leaders of the Hindu religion. Under the influence of our faith and life they are beginning to cleanse the Augean stables of their religion. Hinduism is putting away some of its most hideous customs and ceremonies and is cleansing itself from the worst defilements of the past. The Hinduism of today is not even that of thirty-one years ago, when I first went to that land. It was only a few months ago that the Hindu State of Mysore enacted a law which abolished the abominable Dancing Girl system from its territory. This is a disgraceful part of that religion which has obtained from time immemorial and has been a dark blot upon it. But today it is being outlawed and put under the ban, even by Hindus themselves.

Thus in a thousand ways God's Spirit is working mightily throughout that great land, both inside and outside the Christian Church. It is "lo! here and lo! there"; on all sides there are abundant evidences that God is taking possession of that people; and the day is not far off when India will be Immanuel's land and when, under the influence of God's Spirit, Christ shall be glorified throughout that great Peninsula.

SOME REASONS FOR AN ADEQUATE, PROMPT AND AGGRESSIVE EFFORT FOR THE EVANGELIZATION OF INDIA

BISHOP J. E. ROBINSON, D.D., BOMBAY

It is well to remind ourselves at the outset that Christianity has won for itself a well-assured place in the religious life of India. Notwithstanding confessed weaknesses and defects, it stands forth before the peoples of that great Empire as a vital and progressive religious force, strong in its altruistic spirit, moral influence and transforming power, compelling thoughtful and fair-minded persons to recognize it as superior in regard to the ideals it sets forth, the principles for which it stands, the benevolent character of its operations, and its unique capacity to produce moral character—a force which must be reckoned with, and is surely destined to play a very important part in the future of India. Somebody has said—and I have no hesitation in accepting the statement—that were every foreign missionary to leave India tomorrow, there is vitality enough in the native Church to perpetuate the Christian faith on evangelical lines and to carry it forward to ultimate glorious victory. Numerically, Christianity is not great in comparison with the non-Christian masses—only three million among three hundred million—but the number is nevertheless encouragingly large in view of all the circumstances; and the influence it exerts is far wider and more potent than can be tabulated.

But while gratefully acknowledging what God has wrought and thanking Him for the position Christianity has gained in India, the missionary force laboring in that land has reached the universal conviction that the time has come for the adoption of a broad, generous, comprehensive policy of evangelization for all classes of the population, to be prosecuted far more vigorously than evangelistic work is now being pursued. The present missionary equipment, it is felt, is utterly inadequate to the needs of the time, out of all proper proportion to the magnitude of the task undertaken. The

Church of God must make ampler provision for carrying forward the work it has begun—a provision that shall be in some degree commensurate with the very much land that yet remains to be possessed.

In the natural working out of things it appears certain that India will look to North America more and more eagerly for the spiritual light and social inspiration which she needs rather than to Europe, which, in her thought, must inevitably remain associated with unpalatable reminders of foreign domination. America has no political interest whatever in India, and her commercial interests are meager; she is therefore all the better circumstanced to be the spiritual guide of that ancient people of the East in the advance towards the goal to which they aspire. And in view of the fact that European missionary boards are finding the financial burdens more exacting as the years go by, it is increasingly evident that upon the Protestant Churches of the North American continent more reliance than formerly must be placed for the agents and agencies and resources which are needed to carry to completion the evangelization of India and the preparation of its capable people for the place among the nations which she is surely destined to fill.

Let me now present a few reasons for an *immediate advance in force for the evangelization of India*—reasons why the Church of God should hasten to put in operation the needed agencies and to employ really adequate means for the accomplishment of this important task.

1. The awakening of the new national spirit in India makes the time particularly opportune for a bold, widespread and aggressive advance. It is generally known that the people of India are just entering upon a distinctively new political era. Changes of far-reaching importance in the administration of government have been introduced, by which the people enter into possession of rights and privileges hitherto inaccessible to them. They are unquestionably reaching out after a fuller, richer and more symmetrical life. It is most reasonable, therefore, to believe that they are in a mood which peculiarly invites that appeal to the best that is in man which Christianity is so well-fitted to make.

Especially is this conclusion valid in view of the deeply-felt need of moral culture on the part of the educated classes. It is freely acknowledged from one end of the country to the other by men of light and leading that the best moral development is not being secured, and, indeed, cannot be secured, under existing conditions in India. One frequently meets with the impressive and pathetic appeal in one form or another, for some provision by which this imperative need of young India may be supplied. Thoughtful men appear to be sobered by the new and extensive political responsibilities thrown upon them. They feel that they themselves, and those who are to succeed them, should have the best possible training for

the positions of trust and responsibility which have been opened to them. While it is true that through racial pride, religious prejudice, or both, many are unwilling to admit that their need can be met only by Christianity, there are undoubtedly those who are broad and generous enough to acknowledge that from Christian sources alone can they expect fully to obtain the moral reinforcement they need. So we are at the parting of the ways so far as this national development is concerned, and it behooves us as Christian people to step out beside these people and say to them, "We are in deepest sympathy with your aspirations for a broader administration of the affairs of your country. You need the best possible moral training to fill the positions of trust and responsibility that are open to you. We are here in the name of our Lord and Saviour to extend that sympathy and to give you that instruction in this crisis of your political history."

We may, of course, expect that a time of transition like the present will be attended by sundry perils and embarrassments; but it is also certain to present opportunities of which full advantage should be taken. The loosening of age-long ties, the throwing aside of prejudices and superstitions, the entrance upon a broader arena of political activity, the consciousness of possessing a larger share in the national inheritance—all unite with various other considerations to constitute a challenge to evangelical Christendom such as has been rarely equalled in the Christian centuries. Utilized in a statesmanlike way, and on a scale really worthy of the issues involved, the new political era on which India has entered may easily be made the occasion of a momentous new departure in its religious history. The writer's personal conviction is that the inauguration of a widespread evangelistic campaign among the educated classes on suitable lines, at the present time, would secure a favorable response and yield abundant fruit.

2. Remarkable movements of large numbers of certain widely separated communities toward Christianity constitute a most urgent reason for a greatly enlarged evangelistic effort. In recent years literally tens upon tens of thousands of village people of the lower classes, belonging to several provinces, representing various communities, speaking different languages, have entered the Christian fold. These movements have taken place in connection with the work of various missions, American and European, Anglican and Nonconformist, in the South and in the North, as well as in the West. They are certain to continue and are likely to gather momentum. It is the belief of experienced missionaries, fully informed as to what is going on, that were the needed missionaries, workers and financial resources available, hundreds of thousands, yea, millions of people who are at this hour fast bound in the slavish chains of hideous idolatry and cruel superstitions, might be transformed in a comparatively short period into loyal, obedient and worthy disciples

of our Lord and Saviour Jesus Christ. What a challenge to our heroism, to our faith, to our enthusiasm! These movements, it is superfluous to say, need to be carefully handled if the best results are to be secured. Much toil and strength must be expended in instructing and training the new converts. The present force of missionaries is lamentably insufficient for this important service. We must believe that this is the material out of which God purposes building up His Church in India, else He would not place it in our hands. It is our privilege, no less than a tremendous responsibility, to mould and fashion it for Him. Not a whit less should be done for the education of the classes, but vastly more should be done for the masses, who are so rapidly becoming Christians, than is now being done. The existing missionary force should be at least doubled without delay, if anything like justice is to be done to this truly gigantic task now laid upon the missionaries in the providence of God.

Special attention must be called to the many millions of aboriginal animists whose religious future is hanging in the balance at the present hour. What shall be their fate? Think of the possibility for capturing these sturdy forest and hill people for our Divine Lord! That possibility can be transmuted into actuality if the Church determines it shall be done. Hinduism is certain to absorb multitudes of them, and Islam will surely capture numbers of them, unless Christianity takes hold and says, "These sturdy sons of the soil, who may be expected to yield a virile type of Christian discipleship, ought to be, must be, and by the Spirit's grace and power *shall* be, won for Christ!" There is a really unrivaled opportunity of bringing all these millions of aborigines into the Christian fold in a comparatively short period, if a worthy effort is made to this end. Here truly the fields are white unto the harvest. It is a crime against the Kingdom of God to allow this great opportunity to remain unimproved.

3. Educational conditions in India call for increased evangelistic effort. Radical changes and much desired improvements have recently been made in university administration, in the status of colleges and high schools, etc. The government, moreover, is feeling its way towards a system of universal primary education, in favor of which it has definitely pronounced, though some time must elapse before the necessary machinery is provided owing to the lack of the necessary funds.

First, college students demand our immediate and special consideration. Those splendid young fellows, capable of the highest things intellectually and spiritually, ought to be captured for the Lord Christ at any cost. They are accessible, the personality and teachings of the Master appeal powerfully to them, they inherit a deeply religious nature. Multitudes are now drifting away from all religious restraint, and are rapidly becoming agnostics. It is a solemnizing thought that such large numbers of those who are to be

the political leaders, the social directors, the influential professional and commercial factors in the development of the national life, should be exposed to the deadly miasma of skepticism. Thank God for the agencies already at work among them, and for all of success which has attended efforts to win these young men for our Lord; but those agencies ought to be largely multiplied at once if India is to be saved from a flood of ghastly unbelief, from which it will be tremendously difficult to emancipate her. "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." We positively must do much more than we are now doing to reach the young college students of India and give them to know their redemption rights and privileges under the Gospel of Jesus Christ! The tide of unbelief that threatens to engulf them must be beaten back in the name of the Lord! It would pay the Church of Jesus Christ to throw into India every possible item of force it can summon at this time in order to capture that element which is so accessible, and which is so familiar with Christian ideas and teachings. In every missionary school and college, every day in the year, these young men are studying our Holy Scriptures; and you would be astonished to know the accuracy of their knowledge. When I think of the possibilities which surround these young men in their professional, commercial and industrial development, I feel it would be worth everything for the Church of Jesus Christ to lay its beneficent hand upon that class, to do its very best to win them before the years go by—years that would otherwise be fraught, perhaps, with irreparable mischief and hurt.

I am reminded of a conversation I had with a young Indian barrister in a railway carriage. He was reluctant at first to define his position religiously, but finally he acknowledged himself an agnostic in words like these: "I used to believe in a spiritual being, an Almighty Ruler that possessed all power; but the terrible indifference of this God to human prayers and suffering have compelled me to disbelief in His existence, and now I can go no farther than to say, I don't know." In the little period we were together after that, I tried to show him that it was not inconsistent with God's existence and with His love that there should be human suffering. But I went away from him with the consciousness that we ought to be doing more than we are doing for these young men who are drifting aimlessly on this stormy and troubled sea of skepticism. It lies before us as a duty we owe our Lord to make it possible for these young men to have their minds dispossessed of the distorted and erroneous misconceptions of God, and to bring them in contact with religious teaching that will satisfy their hearts and save them from sin. But how shall they hear without a teacher? We must go to them with this Holy Religion of ours and open to them its treasures of goodwill and peace and joy in believing upon the Son of God through the Holy Spirit.

Then is not this the hour for a very large extension of evangelistic effort in behalf of the young people of the country? They are now peculiarly accessible to us through the work of day schools and Sunday-schools. In a few years, millions of the boys and girls of India will receive their education apart from all religious influence. The principle of strictest religious neutrality on the part of government applies to the educational as well as all other departments. By the increase of our missionary force and the multiplication in large numbers of humble evangelistic schools throughout the land, much really valuable work can be accomplished in the next ten years in giving a Christian bent to the thought and life of India. Five thousand village schools, maintained at a cost of say $100 each per annum, would be a positively influential factor in determining the religious future of India. There is practically unlimited scope for this useful evangelistic-educational work in connection with the mass movements referred to in a previous paragraph and with the vigorous prosecution of widespread evangelistic work among the humble village people of the land, as well as among the jungle and hill tribes which offer a remarkable line of "least resistance" in various parts of the country.

4. The condition and environment of the women of India constitute a powerful claim upon the attention and practical sympathy of the Christian world. Here and now, with the utmost deliberation, I place myself on record as holding the opinion that a great extension of the work of Christian women in behalf of the Christian and non-Christian women of India is one of the most vital and urgent needs of the hour. I do not hesitate to say that an immediate tenfold increase in the number of foreign missionary women and of Indian women workers would be none too large, in view of the tremendous work to be done in undertaking to evangelize 150,000,000 of the weaker sex. Indian women may be despised and worthless, in the estimation of the men; but their influence, nevertheless, is simply incalculable. Remember they are the trainers of the children, and unless they are competent for this weighty task, the civilization to be developed must of necessity be very defective. If we are to see a strong, stable, progressive Christian society displace the existing chaotic state of things, we must make better provision for dealing with the larger numbers of women who will soon be entering the Christian fold. Indeed, this is one of the embarrassing and disquieting problems connected with the mass movements. We have not a sufficient force of female missionaries and workers to instruct and train the women and girls of the newly-developed Christian community. I would fain lay this burden of responsibility upon the favored women of America. It is a real and urgent one, and my appeal on behalf of India's women is based on the careful and wide observation of many years.

5. In my judgment the 63,000,000 of Mohammedans in India

constitute a powerful appeal for special consideration, and I urge a systematic and general prosecution of aggressive work amongst them. The testimony that comes from the field is that there has been of late a marked diminution of the bigotry and bitterness formerly displayed by Moslems in India, and a greater willingness on their part to have the principles of the Christian faith expounded to them. A bold propaganda amongst them would yield gratifying results. I have thought in recent years that the city of Bombay affords one of the most eligible points of departure on the globe for widespread invasion of the Moslem world. A well-equipped institution at that great seaport, one of the most important commercial and intellectual centers in the world, for the training of missionaries and workers for the evangelization of Mohammedans, not only in India but in other countries, would be a notable factor in the solution of this formidable problem—the most formidable, from one point of view, with which Christianity is called to do battle.

6. Summarizing some minor reasons in a single paragraph, I would point out (a) the rapid spread of the English language in India, affording a medium through which a large force of missionaries may immediately on arrival effectively reach certain classes of the population. The thousands of college students, of professional men of every kind, of railway station masters, postmasters, telegraph operators, government and commercial clerks, *et al.*, all are acquainted with the English language. Through this medium, also, may be distributed any amount of helpful Christian literature among those who are able and, in most cases, willing to read it.

(b) The fact that India is blessed with a stable and sympathetic government practically guarantees the uninterrupted development of all missionary enterprises and the conservation of all that may be achieved. An extensive railway system, and excellent postal and telegraph facilities, lend their aid to the missionary propaganda in every direction. Hence the incentive to large increase of the evangelistic force with the certainty of permanent results. Every day's delay in the presence of a rapidly developing social crisis will only serve to make the work of that later conquest more difficult.

(c) Nor should the fact be overlooked of the widespread familiarity with the Holy Scriptures which is found among educated Indians. This was a great help to the speedy evangelization of the Hellenistic Jews on and after Pentecost. And so may it be in India, if the work be prosecuted vigorously on right lines. Numbers of Indian men are well acquainted with the main principles of Christianity taught in the Bible, and with the ideals that form the basis of all that is worth preserving in modern civilization. The native press furnishes constant proofs of its acquaintance with the history and teachings of Christianity. Hardly a public gathering is held which is not certain to furnish some positive and significant proof that the leaven of Christian truth is working powerfully in the minds of in-

fluential Indians. The spectacle is presented to us of large numbers in the outer court of Christianity, as it were, needing but the touch of the Divine Spirit through the living messenger of Christ to constrain them to enter into the holy place of reconciliation and fellowship with God through His dear Son.

In the presence of this goodly company of the disciples of my Lord, I am bold to affirm that I have no knowledge of any land on the face of the whole earth in which the conditions are more favorable for rapid, widespread and influential conquest in Christ's name, than are present at this hour in India! Let the required force of workers be separated for the work, let the adequate material equipment be provided, let the Church take hold of its heaven-appointed task with becoming zeal and enthusiasm, let the Spirit be poured forth from on high in answer to the intercession of the Saints—and great and mighty things will be shown us in India at no distant day!

"Lead on, O King Eternal,
The day of march has come:
Henceforth in fields of conquest
Thy tents shall be our home.
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song."

I had a letter from my colleague, Bishop Warren, declaring that he is in touch with 152,000 persons that are ready to become Christians if the helpers and funds and teachers were available to go up and take possession of them and give them the training they need. There is not a missionary in India but can tell you of communities in which there are large numbers of people who are very anxious, indeed, to know more about the Christian faith.

A missionary friend of mine who has introduced Christianity into 180 villages found that the people themselves, so eager were they to burn all the bridges behind them, actually tore down more than 200 idol shrines where they were accustomed to worship for generations past, and out of these stones where the idols were overthrown, they are building schoolhouses and chapels where Christianity is being preached.

Two weeks ago I stood by the bedside of a dying missionary; he was the man who baptized the first convert of the Methodist Episcopal Church in India, and he has lived to see that church develop in such power and strength during his own lifetime, that there are now 175,000 in connection with those schools and colleges; he has seen that develop and the work spread out into the islands of the sea to the South, Borneo, Java and the Malay country, and even to the Philippine Islands.

As we see what Christianity can do in helping them and constituting them well ordered societies, our hearts are full of hope that the Christian Church may get a view of the possibilities; that they

may come to the help of and take possession of that far and ancient land which is so spiritual in its aspirations; that they might be with us in the fellowship of the Saints.

OPPORTUNITIES AND IMPORTANCE OF REACHING STUDENTS, INFLUENTIAL CLASSES AND MASSES

MR. GEORGE SHERWOOD EDDY, M.A., MADRAS, INDIA

LET US LOOK at the map of India for a moment and see what confronts us as we face the problems of the evangelization of the Indian Empire. Think of 300,000,000 people, equal to all Europe save Russia, or twice the population of the great Russian Empire; or twice that of North and South America combined. In the province of Bengal, there are 80,000,000, a number nearly equal to the population of the United States. The United Provinces with forty-eight millions would hold the population of Japan. The twenty-four millions of the Punjab exceed the populations of Spain and Portugal combined; the twenty-five millions of the Bombay Presidency would equal Austria; the forty-two millions of the Madras Presidency in the South would equal Great Britain and Ireland; the eleven millions of Hyderabad would equal Korea, and the ten millions of Burma are greater than Norway and Sweden combined.

In the five principal provinces are India's five universities, which are really examining bodies like the University of London. With about 145 colleges and over 20,000 college students; with 165,000 schools, there are today in India by the latest statistics 5,708,000 students. Roughly about one-tenth of these would be in missionary schools; though our proportion in female education is much higher, while of the college students one in four is a graduate from a Christian college.

Educated men are wonderfully accessible wherever you go. In almost every town you can get an audience in English to listen to a straight presentation of the Gospel, if you call it a lecture. In many cities we have audiences of large numbers of men, and in some places as many as a thousand coming out every night listening to the preaching of the Gospel. They are the most tolerant, open-minded, responsive, courteous and lovable people I have ever seen. And they are profoundly religious. I believe they are more deeply religious today than any people in the world, the Jews not excepted. While we excel them on the material plane, after they have had their innings, and when they have been uplifted as we have been by Christianity, I believe they will far excel us on the spiritual plane.

All the time and strength I can give goes into the work of the Young Men's Christian Association, into traveling through the colleges of India, both working for Christian students and having lectures and interviews for non-Christian students. Recently in Calcutta, we had seven hundred students out every night to a Gospel meeting lasting two or three hours. During that week I never once mentioned the word "Christianity" nor "Hinduism." The moment you attack their religion, they are thrown on the defensive, and you may argue and win your argument, but you have lost your man. Our mode of procedure is to aim at the conscience, bringing them to a conception of their need, and then present Jesus Christ as Saviour, as perfect man, and as the Son of God. Large numbers of them are prejudiced against Christianity and their Western rulers. Americans, by the way, have often an advantage over others in reaching the people of India; we are supposedly more disinterested. Educated Indians are at present prejudiced against Christianity as the religion of their Western rulers, but they are instinctively and powerfully drawn to Christ when He is presented not in Western dress but as the Oriental Christ. All through the colleges, I meet thousands of Hindus who regard him as the most perfect man, and often as the Son of God. Though many of them do not regard Him as the only incarnation of God, large numbers admit that He is divine. The political leader of the Madras Presidency said to me, though himself an orthodox Brahman, "The highest manifestation of God I know, is Christ on the cross."

Yet such men find it a terrible struggle to come out for Christianity. One of my fellow workers who left all to follow Christ will illustrate their attitude. His father was a bitter opponent of Christianity in South India. This boy so hated Christ and Christianity that he had made in his house an effigy of Christ on the cross that he could kick it every day of his life, and he did so for several months. He wanted to get the best education, and the best education was to be had in our Christian College. He read the story of Joseph and he was convicted of sin; he read the story of Jesus and his heart went out after Christ. In one meeting he took a stand for Christ. His father threatened him. Christmas Eve came and his father said, "Tomorrow you must perform the worship for your mother before that idol." He said, "I can't do it." The father said, "No son of mine can stay in this house who does not worship the gods." That night he went away from his father's house, went out to be disinherited, never to go back, and today he is a faithful witness of the Gospel in South India.

This work among educated men is most attractive and important. Yet there is no halo or romance about student work; there is scarcely a man working exclusively among those students who is averaging one baptized convert a year from Brahman students. The present mass movement in India is with the lower castes first;

and yet this educational work is a mighty factor in India. For instance, there is Dr. Miller of Madras, whose Christian boys have gone as leaders all over South India. Even he had never baptized a convert; he has done a mighty work for God in leavening the whole life of the people. His graduates have led in a score of social and religious reforms. And yet I would plead also for work among the masses. I believe our present work should include strong, united colleges for winning the educated men; yet I believe we should place the chief emphasis on evangelizing the masses, and meeting these mass movements already at our doors, where in many places they are actually turning men back for lack of men and money and native workers to receive them. This we should do and not leave the other undone.

As to the work among the masses, we need numbers of evangelistic, station missionaries, both men and women. In my own station in the South of India, with a fellow-missionary I return to a circle that will contain fifty schools, more than ninety native workers; more than 100 congregations; about 5,000 Christians and nearly 500,000 Hindus. We can reach the people best through these native workers. Splendid men they are many of them. I remember one simple man; I don't suppose he ever had over twenty-five boys in school; not highly educated; he went on and worked faithfully. In the course of his life he won perhaps a dozen boys of the higher castes, and that school become the nucleus of a church, and a flourishing congregation is growing up as the result of his work.

Ten or fifteen dollars will build a school in my part of India, and twenty dollars quite a respectable little church with mud walls. I call the elders to talk over their problems. Sometimes I have to investigate cases of discipline. They are not all angels. We are not much to boast of, after centuries of Christianity; and these people do not become full-fledged saints at once. One of my little churches last year, with all their faults and sins and quarrels and difficulties, gave a full tenth of all their income, in addition to their Sunday collections. Some of them were so poor that they were reduced to two meals a day, and some to one meal a day before the next harvest came round, still they paid their full tenth. Then there are your native workers to train. You meet them once a month at your monthly meetings. You have to impress these men and give them some spiritual uplift before they go back to their distant homes, to be almost buried in the heart of heathenism. You must inspire them with love for Bible study, and must teach them some system and method. You sit with them all day, hearing the reports of their work and interview them personally. You try to instruct them in some course or text-book that will keep them growing intellectually; then give them a message, and send them back for another month of work. Perhaps your greatest work is to work through twelve or more men and then let them reach the people. Then you have once

a month to go out in tents with your workers through the towns and villages preaching.

When Dr. Jones was on furlough one year, I had his theological seminary. Every day we would go out in the morning to the villages about four miles distant; and in the evening to those cities one or two miles. In the afternoon we held a Bible training class. At night we used our magic lantern in some town, where we would have five hundred people listening to the life of Christ for one or two hours. That year we reached about twenty villages a day; averaging about one thousand hearers. In all we preached that year to 150,000 hearers; treated through our native doctor some 6,000 patients, and carried the Gospel into hundreds of villages.

Every month you can go out in your district, preaching and reaching distant villages. You can draw a crowd in any village; three or four of your workers preach ten minutes each, and afterwards the crowd dwindles away. Perhaps one man remains; you get hold of that man and start a school there, and after a few years there may be a growing church. Just before I left India, in one village a man started a school on his own account and sent for us. For a time the village opposed and we couldn't get land; but the schoolhouse this month is being built. Five men from five different castes have promised to come out for Christ; and there is the beginning of a new church.

One boy came in and said, "My father is dying; he asks to be baptized; will you go and see him?" We went to see him. As a boy he had studied in our schools, and although he believed in his heart, he did not dare confess it. He became the priest of the idol temple; it was his livelihood; but as an old man he came back to Christ and said, "Could you baptize me?" We saw his true faith and baptized him and his family. Then the villagers began to persecute them. The villagers said, "You can't draw water from that well; you can't grind at the village stone; we will not give our sons and daughters in marriage to your family." One night his whole crop was taken out of his field and transplanted into a Hindu's field a mile away. He stood firm, however. I went out one Sunday morning on my bicycle; he was not in the house, and when I heard he was in the field, I was afraid he was working on Sunday, but there he was by the well, his Bible open, poring over the Word of God. Now, he wants to preach Christ. In a year, the persecution had died down, and some day we shall have a church in that village.

How attractive the work is there! You have your schools, your little churches, your evangelistic work; there in the heart of heathenism is an opportunity to win the unreached masses.

Come and help us; we need workers. In one regiment out there in the firing line, there are fifty vacant places. Who will "come over and help us" in India?

JAPAN

The Present Missionary Situation in Japan

Evidences of the Present-day Work of the Holy Spirit in Japan

Special Opportunity and Means of Reaching Students and Other Influential Classes

Special Opportunities in Japan for Service Among Women

The Urgency of the Present Situation

THE PRESENT MISSIONARY SITUATION IN JAPAN

THE REVEREND J. L. DEARING, D.D., OSAKA

I SHALL SPEAK of conditions in Japan, as they were to be found in the year 1909. These conditions differ very much from those which obtained a few years earlier. Japan is a country of changing conditions.

For certain very important reasons there is an immediacy of need in Japan today which distinguishes it from other fields. I do not mean that there is a demand for large help or increase of working force, as in China, but a very considerable addition to the present working force in Japan is very greatly needed immediately.

During the past fifty years we have been giving to Japan of our Western civilization and thought in a very large way. Probably no Eastern nation has so come under the influence of Western life and thought as has Japan. The old Oriental life has, to a very large extent, given way to the new thought. Old civilization, old philosophies, and old religions, have been displaced. The result of this has been to very greatly unsettle the thought of young Japan. The transfer of the seat of authority from Confucius to the individual conscience has been sudden. The shock of this change has almost killed, morally, many of our students. Western ideas have come upon the thoughtful young men of Japan with the rush of a whirlpool. The seriousness of this situation may be suggested when I say that one of the daily papers, the "Asahi Shimbun," being alarmed at the moral condition and desiring in some way to assist in stemming the tide, has recently opened a bureau of consultation for those intending suicide. They sometimes receive as many as fifty letters a day from such persons, many of whom are students. It is hard for us to appreciate such mental conditions. It may be, however, that some of us Christians have at some time during our period of study felt our feet slipping from the paths of faith and religious belief in which we have been reared. Possibly there have come times of doubt as to the existence of God and the truth of His revelations. Were they not sad days? Unutterably sad and dark have been these experiences to some of us, but, thank God, our faith has been steadied, both by the many helpful influences about us and the clearer views which we have gained of truth. Think now of these

Oriental youths as they are brought to realize the inadequacy of the faith of their fathers; the old national religions are felt to be insufficient; they are bewildered by the new thought and the foreign religion. The weight of individual responsibility becomes oppressive and they know not which way to turn. Shall it be agnosticism or Christianity? The immediacy of the need must be apparent to us all. Scores of students have been consulted concerning their early training and have testified that they have known nothing of any moral influence nor can they remember any moral training in their home life. They have grown up without any influence that can be compared to family prayers in our American life ever touching them in any way.

We find today in Japan a remarkable condition of openness to the truth. Whatever spirit of nationalism or opposition to foreign thought may have existed years ago, there is today no feeling of prejudice against any helpful influence. The Japanese youth have an especially strong desire for contact with inspiring personalities. The opportunity is peculiarly large for any man of warm sympathetic nature to get close to the young men of Japan today and to lead them to higher and nobler things. At the summer school of the Y. M. C. A., held at Numadzu last summer, the young men gathered there were asked to express by vote their preference as to the noblest character in history, and the one that they most admired and would like to imitate. The largest number of votes was cast for Abraham Lincoln. This indicates their readiness to admire a noble character, whatever may be his nationality. Last January, when I was in Tokyo, Japan, I attended, one Sunday morning, a Bible class conducted by a missionary who had not been in Japan long enough to have learned the language and who was therefore conducting it in English. Fifty young men from the Imperial University and other high institutions of learning were listening with the deepest attention to the explanation and asking questions that would almost stagger a theological professor in America. The opportunities for reaching the Japanese youth today are very large.

Again, the present opportunity in Japan is emphasized by the fact that there is such a strong native force of Christian workers with whom we may co-operate. Perhaps in no mission field is there a stronger or more consecrated force of native workers than is to be found in Japan today. Many of these have been educated in foreign lands, and if the foreign workers in Japan are ready to co-operate with them in a brotherly and sympathetic manner, the possible results cannot be estimated. This condition has not always existed. But a few years since and many of the native workers felt confident that they were able to accomplish the task of evangelizing their own country. They have come to realize more keenly the magnitude of the task before them and they are today asking as never before for our co-operation and assistance. This great change is suggested in

the recent action of one of the leading preachers of Japan, who a few years since was not particularly cordial to the thought of increased missionary forces, but who recently appeared before the mission board, with which he was indirectly connected, and made request that they should appeal to America for at least twenty new missionaries who should immediately be sent out.

In the recent missionary celebration in Tokyo another well-known Japanese worker revealed his change of attitude in the matter of the need of missionaries in Japan by saying, "There is plenty to do and we want to humbly repent for any failings in the past and buckle down to hard work in the future. We want to talk and think together, with no idea of rivalry or competition in work. The churches and the missions can work separately and yet together."

I find that many have been misled as to the strength of Christianity in Japan. For the most part, the Christians who have been gathered in our churches are from the higher classes in society, and in consequence exert a far wider influence in comparison with their numerical strength than would be supposed. Hence the idea has gone abroad that Japan was practically Christianized and that there is little more for the missionary societies to do. It must, however, not be forgotten that of the fifty million people in Japan, at least thirty-five millions are today practically ignorant of Jesus Christ and His Gospel. While Christianity has reached the higher classes, yet the great rural populations, the countless farming villages, the fishermen along the coast, and great populations of the common people in the large cities, are as yet practically untouched, and the Japanese Church, which is today awakening to the fact that it is unable alone to reach all these peoples, is calling as never before for our help and co-operation.

Work for Japan does not mean work for Japan alone. A Christian Japan means the mightiest force in the Christianization of China. Japan is in a very real sense leading the Orient. A Christian Japan will exert such a power in the transformation of China as could be brought to bear in no other way. The attitude of China toward Japan is suggested in the eight thousand Chinese students which we find in Tokyo, while but 500 are in the United States. Japan has conquered a Western nation and is the first Eastern nation to accomplish such a task. This gives her a peculiar position of leadership and superiority. Some of these Chinese students do appreciate the force of Christianity as they see it working in Japan, but, alas, Japan is not yet sufficiently Christian to enable her to exert the influence which she ought to exercise over these students. Let us help to make the leading nation of the Orient a strong Christian power and her influence will extend not only to China but to India and throughout all the East and she will lead the Orient Christward. We shall be thus contributing, through the Christianization of Japan, the greatest Christian force that can possibly be brought to bear

upon the Eastern world. As Student Volunteers, the immediacy of this need in Japan ought to appeal to us most powerfully. Who will volunteer to help to make possible the early Christianization of Japan?

EVIDENCES OF THE PRESENT-DAY WORK OF THE HOLY SPIRIT IN JAPAN

THE REVEREND A. OLTMANS, D.D., TOKYO

If by "Present-Day Work" we might understand the entire history of Protestant missions in Japan, which lies almost wholly within a single generation of time, then we certainly should find wonderful evidences of the work of the Holy Spirit in the way the first obstacles to missionary efforts were removed. The minds of a number of young men in Japan were opened so that they came to realize the superiority of Western civilization over that of their own country. This led them for instruction to the missionaries who had come to give them, not, in the first place, a superior civilization, but the basis of all true civilization, a knowledge of the one true God and of the Gospel of Jesus Christ.

We should see such evidences, again, in the wonderful way the Word of God was found upon the waters of the harbor of Nagasaki by the princely Wakasa, and in the way it became, through years of diligent searching, to him and to others, the seed of eternal life.

We should find these evidences in the very outpouring of the Holy Spirit upon the school of young Japanese at Yokohama in 1872; in their remarkable prayers for light to come into their souls and upon their land; and in the conversion of several among them, leading, soon after, to the organization of the first Protestant Church in the Island Empire, even in the face of the death-penalty edicts against Christianity that were then still standing throughout the country.

We should recognize such evidences of the Holy Spirit's working in a special manner, I think, in the wonderful life-work of one man—not to speak of others—Dr. Guido F. Verbeck, chosen and specially used by the Holy Spirit for removing that great and serious hindrance to the preaching and spread of the Gospel in every mission land, but especially in Japan, the deep-seated prejudice of the people against everything connected with a so-called foreign religion; and for begetting in the minds of many leading Japanese a genuine trust in the Christian missionary, which from that time till now has stood the test of more than one severe trial, and which to-

day is probably more marked among the non-Christian thinking men in Japan than in any other foreign mission field.

But there are three more general lines of work in Japan, to which I wish to call special attention, as furnishing evidences of the work of the Holy Spirit.

I. The Conduct of the Protestant Missions at Work in Japan

Any one at all acquainted with the conditions under which mission work in Japan has been carried on from the beginning until the present, will easily recognize the peculiar difficulties with which the missions had to cope. There were numerous causes for possible friction and misunderstanding, any one of which might easily have made ineffectual much of the work that the missions were doing. The wisdom and tact, the grace and forbearance, the still higher grace of humble service rendered so that it was regarded by not a few of the recipients as a favor bestowed *by* them rather than *upon* them, the most practical and persistent following in the footsteps of John the Baptist in his great principle, "He must increase, and I must decrease"—these things, though not making much ado, and though never set forth in mission magazines or in mission addresses as heroic or wonderful, bear the clearest testimony to the work of the Holy Spirit in the hearts of the missionaries in Japan, as things without which no successful mission work would have been possible there.

Again, in the matter of *pushing special advantages,* the missionaries were plainly led by the Holy Spirit. Quite contrary to the ordinary way of Protestant missions in foreign lands, the cause in Japan found its first approach, its first advocates and its first converts among the higher middle, the educated, class of people. This condition called for unusual wisdom, higher than human, on the part of the missionaries, lest the preaching of the Cross should become of none effect through the wisdom of man. The peculiar "open door," and the only one then in sight, could neither be denied nor refused; but there was needed the special guidance of the Holy Spirit to make such an "open door" a real gateway to the spiritual Kingdom, such as it has truly become in the course of years.

And, once more, the work of the Holy Spirit in Japan is evidenced in the very extensive co-operation of well-nigh all the Protestant mission bodies in the field, along several most practical lines. On no other field, perhaps, has denominationalism been less in the way of Church affiliation, federation, and co-operative effort than in Japan. And in this respect, at least, what was accomplished in Japan has become an example and stimulant for similar co-operation in some other fields. All the Presbyterian and Reformed missions have for many years wrought together for one united "Church of Christ in Japan"; all the Methodist bodies are now united in a similar way, and so are all the Episcopalian bodies from England and the United

States. Surely, the Holy Spirit has been at work to bring about harmony among the host of God's children in Japan, and the end is not yet.

II. *The Development of the Japanese Church, and the Training of Japanese Men and Women for the Work*

This being the great objective in all foreign mission work, we look with special desire for evidences of the work of the Holy Spirit along this line. And though our desire has by no means been wholly satisfied, and will not be until foreign missionaries shall no longer be needed in Japan, yet we recognize with gratitude the clearest evidences of the Holy Spirit's presence and leading in the founding, the development, and the growing strength of the Japanese Church. The three oft-repeated purposes of the Christian Church in mission fields, namely, self-government, self-support, and self-propagation, have all been realized there to a considerable extent. Not a little of the success obtained in these matters has been due to the early training and the faithful labors of an unusually large number of Japanese pastors, evangelists, and teachers, as well as hundreds of Bible women. Many of these native workers, pastors especially, have carried on their labors at considerable and continuous sacrifice of worldly advantages that might have been secured in other callings. This is the Holy Spirit's work, who leads these men, and enables them to disregard tempting offers of much higher salaries in secular pursuits, while eking out a living on small salaries as pastors of churches. With the determinate purpose to have the Japanese Church attain as soon as possible to financial independence, which is one of the fundamentals of healthy growth in any Church, the pastors must needs be willing to sacrifice a measure of such comfort and personal gratification as they might easily find outside of the ministry of the Gospel.

III. *Special Evangelistic Efforts*

The expression, "Taikyo Dendo," meaning, "Great Attacking Evangelism," has become familiar to many readers of mission news from Japan. Some have called it "The Twentieth Century Forward Movement." It was an outgrowth of the missionary conference held in Tokyo, in the year 1900. The Holy Spirit testified, in a wonderful manner, to the Japanese and to the missionaries, the urgent need of personal work for souls in sin. A campaign of special evangelism throughout the country was launched, in which thousands and tens of thousands of the people were for the first time brought face to face with the great questions of sin, and salvation, and eternal destiny. Many real personal sacrifices were made in behalf of the work by men and women who before that time had never known the joy and power of self-forgetful service for the Master. The effort was repeated from time to time in various localities, and re-

ceived special impetus and assistance from the visits of noted Christian workers from America and England in the course of this present decade.

The same Spirit is again at work in connection with the recent semi-centennial celebration of Protestant missions in Japan. From many testimonies at the conference just held, it appears that the Holy Spirit is laying the burden of the evangelization of the whole land upon the hearts and consciences of His people, both Japanese and foreign missionaries, as never before. We look and pray for great and glorious results of this movement in the coming months and years.

One of the most striking evidences of the work of the Holy Spirit has been witnessed in the "Hokkaido," on the Northern Island of Japan—a wonderful revival, started in January, 1907, in the Tokachi prison, which swept through that institution, until nearly every prisoner, as well as officer and guard in the prison, had made confession of faith in Jesus Christ. From there it was carried to other parts of the island, accompanied by most remarkable incidents of physical healing upon those that believed. The work is fully described in a small book, entitled, "How the Holy Spirit Came to Hokkaido," written by Rev. N. Sakamoto and Mrs. G. P. Pierson, the two persons who, together with the Rev. Mr. Pierson, were the main human instruments used by the Holy Spirit for this wonderful work of grace.

There are many hearts in Japan today, and some outside of Japan, that are longing and praying for a marked and marvelous work of the Holy Spirit throughout the length and breadth of Japan; and we believe that their prayers are going to be heard, probably in the near future. We are also convinced that nothing is at present so essential to the true development of the work of Christ's Kingdom in Japan and so urgent as a mighty manifestation of the Holy Spirit in the lives of the professed followers of Christ, and in the work of the preaching and teaching of the Gospel.

Would that, from the Christian workers of America and from those preparing for the Gospel ministry, there might go out a fervent, united cry to the Lord of the Harvest, not only for laborers in this inviting harvest-field, but above all for Pentecostal blessings that shall speedily fill the "Land of the Rising Sun" with the light and the life and the love of the "Sun of Righteousness."

Who of you, will join us in earnest, believing, and steadfast prayer for this purpose?

SPECIAL OPPORTUNITY AND MEANS OF REACHING STUDENTS AND OTHER INFLUENTIAL CLASSES

MR. G. SIDNEY PHELPS, KYOTO

DURING my residence in the Orient, nothing has so impressed me as the evidence of the essential brotherhood of the human race. Scratch an Oriental and you find a man just as surely as you find humanity under any skin. The Japanese are like us in the temptations they meet, in their personal and national ambitions, in the possibilities of character development, and in the inherent longings and needs of the human heart. The missionary who seeks access to their hearts must expect success only by following the example of Jesus, Himself an Oriental, who lived and worked among Orientals! He who would win the heart of high or low in Japan must feel unaffected sympathy with the national aspirations, must possess long-suffering and optimistic patience with the people in their weaknesses, foibles and even sins, and must have unshrinking courage in probing for sin and in applying the remedy. He must feel an overpowering conviction of the divine source of his message and absolute faith in its adequacy to meet the needs of every soul in every nation, under all conditions!

Among the more accessible avenues of approach to students and other influential classes, none can equal in importance the ministry of friendship. Entrance into their lives, sympathy with their hopes and fears, frank recognition of their noble qualities, and a disposition to learn from them in modesty and love—all endear one to the Japanese as nothing else will. We secretaries in Japan were greatly touched to see how the hearts of an entire student summer conference warmed toward us because voluntarily we slept and ate with them and with them went into the daily bath!

A second avenue of approach has been the sympathetic cooperation of missionaries with the people in realizing the nation's educational ideal. Mission schools, kindergartens, the night schools of the Young Men's Christian Association, and the help of individual missionaries as teachers of English have all combined to win the respect and commendation of educators and public officials.

Other avenues have been found in various forms of eleemosynary work. Is it not significant that the chief wardens of the three great government prisons are Christians? So too Christians have

led in carrying on movements of reform such as the fight against the social evil and intemperance, against inhuman treatment of factory boys and girls, and on behalf of dependent children. The first orphan asylum was founded by Christians. Aside from his gift to the army work of the Young Men's Christian Association the only money ever given to a Christian institution by the Emperor was graciously donated to the great Okayama Orphanage, whose humble founder, Mr. Ishii, though lacking funds to feed the six hundred children already in his care, telegraphed to the Sendai Famine Relief Committee that he would arrive a day later to receive all the orphans they would give him. He returned by special train, bringing over five hundred children a thousand miles to his already crowded home; and he did it on faith, because, tossing in an agony upon his bed at night, in a vision that man of God saw Jesus carrying on His arm a basketful of famished children! His act of love and faith touched the heart of the nation.

It is doubtful if any avenue of approach equals in popularity the direct appeal of evangelism. The Japanese readily respond to religious teaching. No one can see the crowds of worshipers at the popular temples and not perceive that, like the Athenians, they are a "religious people." In Kyoto alone, a city of 400,000 people, there are 10,000 registered shrines and temples and 10,000 priests. One temple there cost a million and a half dollars gold when that amount of money was equal to twice as great a purchasing power in America; and it was given largely by poor people! During the late war in Manchuria, General Semba of the Japanese army told me that he never saw the troops go into action without showing some signs of religious concern. In our army work we soon found that no part of our varied activities compared in popularity with the evangelistic meetings. So striking has been the success of evangelistic effort that Buddhist priests, who never preached before, now commonly copy Christian methods, resorting to Sunday services, Sunday-schools, and even to street preaching! We have heard them actually use Scripture passages for texts, without, however, giving credit to their source! And, certainly, no form of missionary work is more popular and fruitful than Bible study. That is the key to the situation in Japan, we firmly believe. I had a class of normal school students, who walked two miles every Sunday morning for an eight o'clock Bible class!

There is still another avenue of approach, that is, the subtle influence of the Christian home. The social, physical and spiritual value of the home to the missionary himself justifies the great expense of its maintenance far from the base of supplies; but the value to our neighbor of the demonstration of the sanctity, hospitality, and blessed relationships of such a haven of rest is immeasurable! The spiritual aroma of the home pervades and prevails where obvious efforts are impotent. Bishop Honda, that great Japanese statesman,

in speaking of missionaries, said something like this: "We don't need them to teach us politics; we don't need them to teach in our schools, or to build our ships; we can do those things pretty well ourselves; but we do need them to stand among us as examples of the spiritual life. They have drunk from their mothers' breasts spiritual truths and spiritual perceptions, to attain which we must strive for generations."

But let us turn to a consideration of some present-day opportunities. Eight special lines of work particularly impress me as urgent:

1. The evangelization of the country districts comes first. As we have intimated before, the efforts of our early missionary statesmen were wisely directed against those chief strategic strongholds —the great cities, where congregate the students and officials. Wonderful have been the results of that policy; for, today, while the number of baptised Protestant Christians is only about 60,000, in reality the life of the nation has been influenced.

Two prominent, well informed Japanese have independently estimated that in Japan there are nearly a million souls who consciously seek to regulate their lives in accordance with Christ's teachings! And this million would consist principally of the upper and middle class. That is splendid, but what of the remaining fifty millions who, with modern, compulsory, free education, have increasing potentialities for good or evil? Some day this great democracy will dominate Japanese life, but woe to that day unless they are touched by the transforming power of Jesus Christ! To get vividly before us how great and how urgent the task is, let us see what is now being done for the masses. But first we pause to note that the work of the churches in Japan is largely confined to the chief cities. Consider, for example, the favored field of the Methodist Episcopal Church of Canada in seven great provinces, including Tokyo itself. This field includes twelve cities with a population of 2,531,262; 114 towns with 1,104,954 people and 10,669 villages with 5,883,171—a total of 9,419,387 inhabitants. This mission estimates that in its field today 95 per cent of the people remain wholly untouched. This one mission, one of the best in Japan, also publicly acknowledges responsibility for reaching 75 per cent of those nine million souls! In the face of facts like these, surely this is no time to think of withdrawing our forces from Japan!

2. Closely related to the first-named opportunity is the need of work for women. Great is this field, resistless are its tender ministrations, and most fruitful have been its results. Even in our Association work we feel the value of work among women, for often when we have been at a loss to account for the friendly attitude of certain influential men who were the key to a situation we have solved the riddle by discovering that the wives of these men were Christians, or at least had been under Christian influence at mission schools, or through regular missionary women's work.

3. A third notable opportunity lies among the factory girls. Already prominent Japanese have appealed to the Young Women's Christian Association to begin special work for these classes. Few missionary fields offer more attractive inducements for the investment of a little money and a great deal of Christian womanhood.

4. A fourth open door of opportunity is the demand for teachers of Western music. Of all the accomplishments of the missionary, probably none is so useful as his talent for music. The Japanese of all classes drink in music as desert sands drink in the chance showers of rain. Not only is music worth while in itself as a means of culture and social entertainment, but it is also a direct aid to evangelism, both in attracting hearers and in teaching Christian doctrines through hymns. Seeing the popularity of Christian music, the Buddhists have also boldly copied our hymns, both music and words, often only substituting the name of Buddha for that of Christ! During the late war, when the troops were moving Westward through Japan, on the main line, at Osaka, where all troop trains stopped an hour or more for refreshments, the Christians gathered at the station and sang hymns to the soldiers. In their eagerness to hear, the poor fellows fairly mobbed the little band of singers. Seeing this, some Buddhist priests organized a like mission, but, pitiful to tell, they could only sing lewd drinking songs. It was interesting to note that where ten soldiers listened to them, a hundred gathered about the Christians. These last not only sang but they gave out thousands of printed song sheets with "Onward Christian Soldiers" and "Stand Up, Stand Up for Jesus" printed in simple Japanese. As the trains continued on their way, there were usually enough Christians among the soldiers to lead in the singing, and how they sang! When one of the army generals, farther on down the line, heard train after train coming in with soldiers of the Emperor, lustily singing Christian war songs, he rather harshly demanded: "What! are all these soldiers Christians?"

5. The fifth special opportunity is the wide open doors to the great railroad systems of the Empire, as well as of Korea and Manchuria—six thousand miles of trackage in all. The Minister of Communications has actually invited the Young Men's Christian Association of Japan to investigate conditions in Manchuria; and the Association leaders are to inaugurate a system of Railway Company Clubs, to be manned by appointees of these leaders. The Association, too, is about to erect a modern building for the men of the South Manchuria Railway, at Dalny.

6. Without question the most pressing and most far-reaching opportunity in Japan today is offered by the student communities. Great as is the work that has been done, as yet the problem has scarcely been touched. The 300,000 higher school students of Japan, to say nothing of the six million primary students, largely influenced by the higher, present a challenge to Christian forces that must be

acknowledged. Here again we have the spectacle of an Imperial Minister of Education appealing to the Young Men's Christian Association to establish more Christian hostels for students! The president of the Imperial University at Kyoto has signed a written appeal for such a hostel at his institution. If the time-honored dictum, "As go the students so goes the nation," is true of Japan, and if "Japan is leading the Orient"—as she certainly is today—how great is our opportunity as we stand at the threshold of this open door!

7. The seventh special opportunity is the call for influence in shaping public opinion. Although so independent and self-sufficient in the management of their own affairs, I doubt if there is a nation in the world that is more responsive to foreign public opinion than Japan is. Their very pride and sensitiveness magnifies such influences. Many changes in customs, dress, organization and national policy have been brought about by the pressure of foreign public opinion. Missionaries are greatly privileged in being in a position, first, to see needs for reform; next, to sense the times and seasons for such reforms and, lastly, to heartily support weak Christian public sentiment until it can crystallize into effectiveness. Such has been the history of many reform movements, and today as a result of Christian influence one may note a rapid crystallizing of sentiment against intemperance, the social evil, and the intolerable conditions existing among factory boys and girls.

Facing all these avenues of approach, seeing all these special, pressing opportunities, is it any wonder that the Church in Japan is crying for workers as never before! Avenues often close and special opportunities pass as they did in Old Japan through misuse and in ancient China through disuse. Then, too, others as well as ourselves may enter by avenues open to us. This is one thing that causes the urgency in Japan. The enemy's lines are re-forming. He realizes the danger as never before. The forces of materialism, atheism, and flagrant sin are making another stand. This is no time for us to pause in our advance. As one of our valiant leaders said, "We have the enemy down; we must give him another blow before he gets up!" During the great Manchurian campaign for a short time the whole train of supplies of an important Japanese army was carelessly left unprotected. An officer said that only the fact that the enemy did not know their opportunity saved the Japanese from disaster. Not only have we exposed our outposts to attack but the enemy sees the chance and is actually organizing his forces for the assault. At the battle of Seven Pines, when the leader of the reserves asked where he should strike, General Kearny replied, "Oh, anywhere, Colonel, anywhere forward! You'll find lovely fighting along the whole line!"

That is what the men and women at the front are crying. "Anywhere forward! You'll find lovely fighting along the whole line!"

SPECIAL OPPORTUNITIES IN JAPAN FOR SERVICE AMONG WOMEN

MISS MAUDE SOPER, TOKYO

REALIZING that there are many young women who are considering what their life-work is to be, I am glad that I have this opportunity to tell something of what work among the women of Japan has meant to me, from my own experience of five years in that country.

I was first appointed to one of our large mission schools for girls in Japan. We have in our church nine of these schools, including in their scope industrial training, the regular academic courses, and Bible training. My work was teaching English, mostly to the older girls, though I had classes among the lower grades, the subjects taught ranging from the first reader through grammar and composition to the higher English courses taught in our high schools at home, so that girls graduating from our highest departments can enter colleges in America. Several of our girls have already done so and graduated from American colleges with the degree of Bachelor of Arts. Japanese girls are bright and quick and eager to learn.

We come in contact with them, however, not only in the class room, but in their athletic sports. They are beginning to play tennis, and basket ball, and, going from a college where I had taken some part in athletics, I found pleasure in teaching the girls more scientific rules for their sport. With the little girls I played hide and seek, and other games. Then I went into their rooms, and, sitting on the mats with them, as is the custom there, I tried to enter into the social life of the girls. So it was not hard to learn to know and love the Japanese girls.

The older girls I had in Bible classes. The day that I reached Japan I had a letter from the Principal of the school where I was to teach, saying that I was to have a class in the Minor Prophets. From the day the girls first enter our mission schools until they graduate, five to ten years later, they have systematic instruction in the Bible five or six times a week, so that I believe they could pass just about as difficult examinations on the Bible as our average girl in America—may I add sometimes a little better?

But it was not only in the class room nor on the athletic field nor socially in their own rooms that we met, for the girls came to my room with their difficulties and troubles—Japanese girls have many of the same difficulties and doubts to meet that you have here. After talking a while we always knelt in prayer together, one expressing herself in Japanese, the other in English, but to the same Father. It is beautiful to see the way that many of these young lives develop! Some of them come with strict orders that they must not become Christians; but when they hear of Christ and learn to know Him, the majority of our students accept Him as their Saviour. Then often

talking a while we always knelt in prayer together, one expressing herself in Japanese, the other in English, but to the same Father. It is beautiful to see the way that many of these young lives develop! Some of them come with strict orders that they must not become Christians; but when they hear of Christ and learn to know Him, the majority of our students accept Him as their Saviour. Then often they must go back to their own towns and colleges where they are sometimes the only representatives of Jesus Christ. They are the only ones in those places who can tell others of Christ. The only idea friends and acquaintances get of Christ is what they see of Him in them. It is hard for a Japanese girl, under such conditions, to talk about these deeper things, but there are many, who by their daily lives are thus witnessing for Jesus Christ. I wonder what we should do if we were the only ones in our towns from whom the people could learn to know Christ and the power of His life!

A great responsibility rests upon our Christian girls and we are continually trying to train those who shall be strong enough to stand firmly as Christian teachers in the schools where they accept positions; and in our churches where they act as Bible women, themselves training and instructing the women and children under their care; and in their own homes where the strength and sweetness of their Christian womanhood can make them more fit to become the wives and mothers of the future generation in Japan. In connection with this comes a thought that is very sad. One of my Bible women said to me, "There is a great line of division between the girls of Japan and their mothers." Most of the mothers have not been educated or at least have not had the opportunities their daughters are receiving and so, naturally, they cannot fully understand the ideas and aims and aspirations that the girls of Japan today have." She said further, "It is very sad. I was brought up in a Christian home and though I love my mother and she loves me, there is something that I cannot talk to her about—the deep longings and aspirations that fill my heart." And you will find this true of many of the Japanese girls. It is a difficulty, however, that will decrease in each succeeding generation, for it is due to this transition period through which Japan is passing.

Two or three years after I went to Japan I left the school work and went into the evangelistic work, having charge of six Bible women and visiting, periodically, ten or twelve towns in the district. I came then, perhaps, a little closer to the lives of the people, and learned to know the condition of the Japanese women outside of the student classes.

Everywhere there is a need among the Japanese women, as there is in every other country, for some purpose in their lives, to lift them above the dead level; not to take them out of their homes, but to give them that in life which will help them better to perform the home duties, to become more efficient mothers and wives who can enter into

and sympathize with the aspirations and the ideals of their husbands and of their children.

We travel to little towns nestling among the mountains, and off to the fishing villages down by the sea. In these places we hold meetings for the older people and for the children. The older people come to the children's meetings, and the children nearly always remain to the older people's meetings. There we tell them the story of Christ and try to teach them songs. Mr. Phelps has referred to their fondness and taste for music. Well! Judging by our standards their taste must be cultivated. At first the singing of the children is mostly shouting, but gradually you bring them down to the proper key and the proper tone, and in time they can learn to sing well. We distribute cards to the children, and it is often interesting to see old men and old women coming up with hands outstretched, and hear them plead, "I have a little grandchild at home; please let me have a card."

As I walked up and down that sea-coast and out among the fishermen, I think I had a little better understanding of the feelings of Jesus Christ as He walked by the sea of Galilee and saw the multitudes, and of how His heart must have gone out to them and yearned to draw them to Himself, and to teach them of the eternal life which was so much higher than any life of which they could conceive. One longs to be able to put into the life of the Japanese women that transforming and elevating power which brings a change into the very countenance, as well as into the heart. A few years ago a young woman was rescued from a life of shame and taken to a Rescue Home, where after a time she became a Christian with a very deep, happy experience. Her oldest sister came to see her once, and talked with her for some time. As she was leaving, she turned to the matron of the institution, and said, "My sister has no money and no beautiful clothes as I have, but I envy the peace in her eyes." That is one of the most beautiful tributes to the Christ life. And I often think to myself, do I, myself, represent the peace that I claim to have? Is peace so much a part of my life that others, knowing me, yearn for the same peace? It is a question that can come home to each of us—we are so accustomed to go to our churches and pray to God, that sometimes we get into a routine and do not fully realize the vital power of Jesus Christ and what He can mean to us if we let Him. Are we so full of that power of Jesus Christ that we have the language of peace in our eyes?

At one of our mission schools a Japanese woman asked if they took only pretty girls to educate and the teacher answered, "No—we take all girls who come to us." "But," she replied, "all your girls seem to be pretty." Then the teacher said, "We teach them soul culture here." "Well," the woman answered, "I do not want my daughter to become a Christian, but I am going to send her to your school to get that look in her face."

the great number of students unreached! I would that I had the power to bring this work for women very strongly to the heart of each young woman in America. Many workers are breaking down under the too heavy responsibility and the strain greater than they can bear. Often their work goes uncared for, as there is no one to continue it—the workers are few. But the harvest?

When we look upon the young women of America, and realize the opportunities that you have we long for some of you to come out and help us. Will you? Is there no one willing to listen to the call of the Master? I would that we might all listen to it! He may not call each of us to the same duty, and the answer may be different in each case, but are we all willing to listen? Willing to hear that voice of love as He speaks the yearning of His own heart to our hearts? Are we willing to satisfy the yearning of the Master by lives so surrendered to Him that for Him to speak is for us to respond?

One has said that in coming to the mission field we either rise above or fall below, in our Christian experience, what we should be at home; and I believe it is true. We have no churches to go to; we have little to draw from to get instruction or inspiration ourselves; and yet we must continually give out to our girls, and unless we know very vitally the power of Christ Himself, we cannot do our work. So first try to know Jesus Christ. Know the power of His love. Be willing to share in the power that He has given—and then, with wills surrendered and lives under His sway, you can, by His spirit, see other lives made new and strong and pure in countries where today the women know not Jesus Christ.

THE URGENCY OF THE PRESENT SITUATION IN JAPAN

THE REVEREND IRVIN H. CORRELL, D.D., OSAKA

A REVIEW of past conditions is usually essential in gaining a proper conception of the present. Especially is this the case in Japan, if it is our purpose to gain a correct view of the urgency of the situation. To one who has seen the development of religious conditions, such as we find at the present day, the urgency of the situation is really appalling in the face of what the Church is doing to meet it.

When nearly 37 years ago it was our privilege to land on the shores of that most interesting country, we found ourselves hemmed in by the narrow limits of the Foreign Concessions, in which no Japanese subjects were expected to live, except those who were in the employ of, or somehow connected with, foreigners residing there, and while they were within these limits they were practically under the protection of the foreign flags, for no Japanese official had any authority there. Only a few years before, the Emperor, when restored to the Empire as an absolute Monarch by the overthrow of the feudal system, had declared by special edict that the old prohibitions against Christianity should be strictly enforced, and these prohibitions stated that as long as the sun should warm the earth no Christian might make so bold as to enter Japan; and that although the King of Spain, the Christian's God, or the great God of Heaven Himself, should descend and attempt to enter Japan, he should do it at the forfeit of his head. This was the law of the land and had been for nearly 250 years, during which time generation after generation, as it came, was ever pointed back to those awful scenes of blood and persecution to which the early Christians had been subjected. The people had been led to have such a fear and horror of Christianity that they shunned it as something that would bring the greatest disaster to the country and harm to the individual. Well do I remember the first tour I made in the country, going up through the Province of Kofu and from thence to Hachoji, in the spring of 1875. The people were glad to listen to anything I had to say concerning Western advancement, but the mention of the name of Jesus Christ was like throwing a bomb amongst them; they at once scattered, not one being left, and no accommodations could be secured in the hotels for the missionary except as the police might be prevailed upon to

provide them, as the passports for travel required them to do. It seemed as if we had been sent upon an impossible mission; truly an impassable mountain was before us, but just here came the words of our blessed Lord to supply our need: "If ye have faith as a grain of mustard seed ye shall say to this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible to you." And yet I fear if any one had told us that in our short lifetime all these things should change, that this mountain should be removed, we would have replied, "It is impossible." But thank God we have lived to see it accomplished, not a vestige of the mountain is left, and we today look upon a country in which we are as free to preach the Gospel as we are in our own country. He who once forbade his subjects from having anything whatever to do with Christianity, declares in a most substantial way that he made a great mistake and that this once hated Christianity is a great benefit to his people. As we review these marvelous changes, we may well ask, Who has caused these things to come to pass? We take the position without any fear of successful contradiction that it is none other than He who uttered those wonderful words, "All power is given unto me in heaven and earth;" and then after telling His Church what she is to do, He declares that He is with her unto the end of the ages. He has truly made good His promise and by the exercise of that almighty power has caused these things to come to pass; and now it seems to me He stands calling upon His Church as He never did before, and the blessed words of His commission seem to have been changed. They are no longer "Go," but rather "Come, I have removed all the obstacles, I have prepared the field, I have opened the hearts of the people. Come and plant my Church; come and take this people in my name." The call comes to us. The privilege is ours. The great opportunity is now. The exceeding urgency of the situation permits no delay.

Again, the urgency of the present situation is set forth clearly in the relative position which Japan occupies in the Oriental world. I am sure it is needless for me to speak of the wonderful advancement which Japan has made during the past thirty or forty years, in industrial development, in commerce, and in education, as well as in her position amongst the nations of the world; and while she today takes her place in all international councils, she holds a unique position in Oriental affairs. She is the leader of the farther Oriental nations; she holds a most influential position in Korea; the awakening in China is unquestionably due more to the booming of the cannon and the shouts of victory of the Japanese army in her Northern territory a few years ago than to any other one visible cause. Although the prejudice of centuries may be there, much has already been overcome and, with the thousands of Chinese students in Japanese institutions, Japanese instructors in her schools and army, Japanese business men establishing themselves in all her marts of trade,

Japan's wise diplomats at the seat of government, all these and other agencies are destined to influence the Chinese nation as she can be influenced from no other source. Siam has sent her embassies to inquire concerning Japan's greatness, and unquestionably the unrest in India has much to do with the Oriental leadership which Japan knowingly and unknowingly is furnishing. What kind of leadership shall it be? With the wonderful possibilities of evangelization which are today presented in Japan, it is undoubtedly the privilege of the Christian Church to say what it shall be, whether Christian or non-Christian. I cannot believe that God would allow a nation like Japan to come to the front as it has done simply for its own selfish interests. It is not His plan of operation. I firmly believe that it is in His plan to utilize that wonderful people in the accomplishment of His purposes in the Oriental world. It cannot be doubted that an Oriental, filled with the Spirit and power of Christ, can do more for the salvation of the Oriental world than the Occidental can. He knows their method of thought and what will reach the Oriental heart better than the Occidental can know. A few years ago some of our countrymen, together with men of other nationalities, were practically prisoners in the great city of Peking. The armies of the several nations gathered at Tientsin to march upon that citadel and save their countrymen if they had not already been massacred. As these united forces marched up towards that city, who was it that led the way? I would not take from the brow of one of our brave boys, who were there and did such noble service, one laurel that belongs there; but did not the Japanese boys take the lead? Who was it that made the first rent in the wall of Peking and thus made it possible for the united armies to enter and save their countrymen? Was it not again the Japanese boys? Not because they were more courageous, I do not believe that, but simply because they understood the situation better. They knew better what it meant to march across that Oriental plain up to the city. They knew better what was necessary to break through that Oriental wall than any of the others, and so they did it. And so it seems to me in the other great assault upon the powers of ignorance, superstition, and idolatry which are holding in cruel bondage so many of our brothers and sisters, the Christianized Japan is again to take the lead, and, breaking through the Oriental wall that is closing around the Oriental heart, she will hasten the day when our blessed Lord shall indeed be proclaimed Lord of all. What is my part, what is your part, in preparing this peculiar people for this great work? The urgency of the present situation calls loudly for workers and for means to help to save Japan for her own sake, and to be the tremendous factor in the salvation of the Orient which she can become in God's hand.

KOREA

Korean Missions from the Viewpoint of a Traveler

The Present Missionary Situation in Korea

Why We Should Help Korea Now

Evidences of the Present-day Work of the Holy Spirit in Korea

KOREAN MISSIONS FROM THE VIEWPOINT OF A TRAVELER

THE REVEREND H. ROSWELL BATES, NEW YORK

DURING the evening of our first day in Seoul we visited the church. This building is anything but beautiful, even in the eyes of the Koreans, but it is a church of their own handiwork and they love it. The ceiling is very low and we could scarcely stand in the room. At the time of service there were about 420 men on one side of the room and about 120 women on the other side. I haven't any ear for music, but I was very much impressed with their singing. What impressed me most was that the man in charge of the meeting had been one of the worst criminals in Korea. He had for years pretended that he was deaf and dumb, so that the people would not hang him. At his side was a cousin of the Emperor, who said he desired to show his appreciation to God for what was being done for him. When the service commenced they began to pray. The room was hushed so that you could hear the slightest whisper. Fourteen or fifteen offered prayer. Then Doctor Gale translated what I had to say to the people, after which they came forward and touched my hand.

The next day, in the afternoon, we met all the missionaries together. I have never met so many superior people. We went over after the service to visit the hospital. A woman stood out in the yard as we approached. One of the party said, looking toward the hills in the distance, "What a queer kind of hills you have out here." The woman said, "I loved those hills the first time I saw them and I shall always love them." When I left Seoul I wrote in my diary, "I should like to live among these missionaries, and it is not alone for the sake of the wonderful work they are doing."

The next day we started on our journey. The only other occupant of our car was a man. I was impressed with his appearance and I said to my companion, "I believe he is a missionary." So I went over to talk to him. It was Doctor Lee, who had been on a leave of absence and had come back to his people, because as he said, he was homesick. When I saw Doctor Lee looking out over the fields through that car window, I asked him what he was thinking about. He said he was thinking of the time when he went through there on horses and what a hard time he had to get the people to

listen to him. "Do you know," he said, "it was several years before we were able to preach to them; they would even stone us. I shall never forget," he added, "the day Moffat came down with the fever. I used to wonder how we could ever endure it. And when finally he got well, I came down with the fever and I said to Moffat, 'What do you suppose we are out here for?' 'It was God's will,' he answered. 'He led us out here. You know we put ourselves at God's disposal, and it must have been right for us to come.'"

Just then the train stopped at the station, which was three miles from the town, to make it as inconvenient as possible. There were a few men standing there by the station, Korean gentlemen. They didn't say one word of welcome to Doctor Lee. We had a very heavy trunk with us and these men lifted it on their shoulders and started toward the town. "Why are they carrying the trunk?" I asked Doctor Lee. "They are Korean gentlemen and they never do such work," said Lee, "but they are Christians and they are showing their appreciation at my return."

As we entered the city we saw a long line of men in single file. There were about five hundred men and a few women standing there in silence. Word had spread about that Lee was coming and the people waited there for four hours until that belated train arrived. As Lee passed down the line, he shook the hand of every one. He couldn't speak to them, his heart was so full. Doctor Lee had worked for years for his first convert and now, after fourteen years of labor, there he was being welcomed back to the city he loved.

The next day was Sunday and I was scheduled to speak at twelve different meetings. We went first to the Central Church, which was so filled that they took the chair I was sitting in to make more room, every available space having been occupied. There were about 1,600 men packed into that church. They had come to receive Lee, who was their apostle, back again. They sat on the window sills and outside the church, if perchance they might hear some word. The service lasted about two hours. After I had spoken, Lee spoke to them, after which we were hurried off to another church. Later we came back and found 1,100 women in the church, all seated around on the floor. Later, Moffat told us about a man who was formerly employed in Lee's home and had stolen different articles to sell; and how his family had almost starved in order to get back, little by little, enough money to restore what he had taken. A woman came to the house where I stayed with a roll of cloth and told how she had stolen little pieces of cloth from Mrs. Lee and how she had been saving hard until she had enough money to send to Japan for the cloth to pay back what she had taken; for in the great revival her heart had been changed.

The missionaries met together that afternoon for their own service. They sang their hymns of praise and I have never seen happier Christians. When we went on our journey, they put into our

baskets fruit and canned things that had been sent to them from America. They had kept them through the long summer months. It certainly touched my heart. And when I picked up my diary some months later I found I had written in it these words: "Would to God that I had been called to Korea to be a missionary!"

THE PRESENT MISSIONARY SITUATION IN KOREA

THE REVEREND ARTHUR JUDSON BROWN, D.D., NEW YORK

THERE ARE strategic times and places in the Kingdom of God. Man cannot usually forecast them. He must watch for them and hold himself in readiness to take advantage of them. Korea is such a place; the present in Korea is such a time.

Twenty years ago a student of the non-Christian world would not have selected Korea as a particularly influential field. There may have been some at that time who thought the field promising, just as there are men interested in every field of work. But Korea is a small country; its people are few and weak when compared with the Japanese and the Chinese beside them. Moreover, the people of Korea do not appear to advantage to the casual traveler as compared with the Chinese or the Japanese. The contrast with the Japanese is at first almost painful. The Koreans are dirty and slothful, their houses are hovels, their villages wretched and poverty stricken.

But it was these people that God chose for a special manifestation of His power. The beginnings indeed were not hopeful. For a decade the people were indifferent, and, after ten years of toil, there were only 140 Christians in the whole country. Then God began to work on a larger scale. Historically the change came in 1894, with the war between China and Japan. As on many previous occasions, Korea was the battlefield of the contending forces. The armies of China from the North and the armies of Japan from the South met at Pyeng Yang. The poor Koreans were caught between the two great armies. They suffered terribly. Who remained with them and gave them the guidance and comfort in their time of need? The Protestant missionaries. The Koreans then saw that these missionaries were the best friends they had, and immediately the attitude of the people changed.

In Seoul there was an outbreak of cholera; the Koreans believed that the pains were caused by demon rats, which had gotten into the body and were gnawing their way to the heart. So they made paper cats and hung them from strings that ran across the narrow alleys, which were called streets, to drive away the rats.

Could anything be more pathetic than the lifting of piteous hands to a paper cat?

Who stood by the Koreans in that time of deadly peril? The Protestant missionaries. They went about the people with healing and consolation, telling, too, of the Lamb, who taketh away the sins of the world. As a missionary walked along the street early one morning a spectator asked: "Who is that man?" A Korean, who knew the missionary, answered: "He is the Jesus man, going to see some one who is sick." What finer tribute could be paid to a servant of Christ than to be called "the Jesus man."

Revivals began and have continued almost every year since. When I was in Korea eight years ago, I said to myself: "It is hardly in reason to suppose that this can continue." But it has continued. I found it more marvelous in its manifestations this last year than ever before. You have heard many times, no doubt, of the revivals at Pyeng Yang. Remind yourselves of one or two concrete instances elsewhere. There was no resident missionary at Kang Kai until last year. The itinerating missionary took the Gospel to it. The people eagerly received it and, without any resident missionary at all, a Christian community had reached the number of more than a thousand at the time it was found possible to send missionaries there to live.

Syen Chyun station was organized eight years ago. Now the Christian community numbers 16,333. We left the train at the way station and were borne in chairs for five hours through valleys and rice-fields to the village of Chai Ryung. A station was opened there five years ago. The Sunday afternoon of our visit, Christians stood on that hillside under the open sky until we estimated that there were 2,800 assembled. Their singing is not good from a critical viewpoint. They do not appear to have an ear for music. But anyone looking into the faces of those people and seeing the meaning which they put into the hymns, could not but be profoundly touched. I shall never forget the emotions which stirred my heart as I heard that singing. Unintended dissonances were unnoticed in the mighty volume of sound in God's great out-of-doors, and when there suddenly came to my ears the familiar words "Jesus, Hallelujah"—words which no missionary ever translates but always transliterates —I felt that I was no more stranger, but in the household of faith and love.

I wish I could tell you how these people change when the Spirit of God comes into their hearts. You can usually recognize a Korean Christian upon the street by the unmistakable evidences of cleanliness and a new hope. When I talked with them, I found that they had a firm grasp of the things of God. Their thought and prayer pass beyond their national boundaries. They were deeply interested when they learned that I was going to China. I have letters written and signed by humble Koreans, without any assistance whatever from

the foreign missionary, who simply translated them into English for me—words impressive in their dignity and faith and apprehension of divine things. It now looks as if this poor, despised, insignificant nation, politically, may be the first of the non-Christian nations to be evangelized, and to be used of God for a wider ministry.

There is a lesson for us all in the responsibility which the average Christian of Korea feels for the conversion of his neighbors and friends. He eagerly tells them of his Saviour and pleads with them to accept Him. What would happen in Rochester or in any city of the United States, if American Christians were to imitate the example of the Korean Christians. All over Korea the Gospel is being spread by the Koreans themselves, usually without any pay from a foreign missionary, but with a zeal and gladness of heart which cannot be resisted.

A visit to Korea is a tonic to faith. Nowhere else in the world today is there a more marked illustration of the preparation of the soil by the Holy Spirit, the inherent vitality of the truth, the joy of the believer in Christ, and the value of personal work for souls. Many a time, as I studied the movement, it seemed to me that the Son of Man was again walking upon earth and calling to men: "Follow me"; and that again men were "straightway" leaving all and following Him. As I sat in the humble chapels and communed with those loving believers, I could see how the Gospel had enlightened their hearts and how their once joyless lives now centered in the Church of God, which gave them their only light and peace. All Korea is open to the Word of the Living God. It is for us to use aright the wonderful opportunity.

WHY WE SHOULD HELP KOREA NOW

THE REVEREND JOHN Z. MOORE, KOREA

THIS IS THE HOUR of Korea's transition. The once Hermit Nation is today the widest awake of them all. Troubles, wars, and subjections have left her without a sure trusting place, and she has turned away from customs and systems that have bound her for two thousand years. You know something of the great awakening in the Orient, yet the magnitude of the present awakening and its real significance are scarcely realized by those who have not lived in these lands. You know something of what Japan has done during the last forty years, and yet what she has done is not to be compared in real significance with the changes now taking place all over the Orient. We in America know very little about what is going on over there:

we are so busy at home: we do not seem to have time to think in world terms; the American newspapers publish very little news of what is going on in the Orient and do not understand the meaning of what they do publish; deep down in our hearts there is a prejudice against the Oriental people that blinds us to much of the real significance of this awakening; and, greatest of all, is the fact that this transformation, which is in reality a mighty revolution changing the course of history for half the world, has nothing of the spectacular about it—no bloodshed, no great outward commotion expressive of a revolution that is soon to affect the total life of five hundred million people.

What then is to be Korea's part in this great awakening? Poor little despised Korea, ground for centuries between the nether millstone of China and the upper millstone of Japan. Korea with her back up against the great Middle Kingdom and her face out towards the island Kingdom of the Rising Sun. Korea with all her customs and sympathies reaching back into China, yet today finding herself, whether for right or for wrong, at least inevitably in the iron clutch of Japan. Korea is the bone of contention of the Orient, of which from her position in the midst of the nations it can almost be said that she is the pivot on which turns the destiny of the whole Oriental world. For we must remember that it was in Korea the events transpired which led to the Japanese-Chinese war of fourteen years ago, and that in this same land events led to the Japanese-Russian war, the first shots of which were fired in Chemulpo harbor, while the great naval battle that virtually led to the close of the war was fought just off the south end of the land. What part then has Korea, which has become so prominent in world events, in this undertaking to evangelize the world? Is poor little despised Korea worth saving, worth the best manhood and womanhood, and the richest gifts of Christian America?

The awakening in Korea has come like an avalanche. When I went to Korea, seven years ago, the people outside two or three centers were living as a man in a house with all the windows shut, the blinds down and the doors closed, with never a breath of air blowing in from the outer world. Today, all over the land, the windows are open, blinds up, and the doors flung wide. Not only the breezes but the very hurricanes from all over the world are blowing into that land. Then I could see tablets along the roadside with such inscriptions as this: "If you see a foreigner, kill him," "If you see a native reading the Christian books, kill him," many of these tablets having been erected less than twenty-five years ago. Just last year the cornerstone of the fine Young Men's Christian Association building in Seoul was laid by the Crown Prince, who with his own hand wrote the Christian date that was afterwards carved into the marble, a monument to the fact that the past few years have brought a complete change of sentiment from the highest to the lowest in regard to the

West and to Christianity. But a few years ago the gates of the cities were closed at nightfall. These closed gates, together with the great wall, were typical of the seclusion of the people. When I returned from my last country trip a short time ago, I looked at nightfall across the great plain and there beyond the Tai Tong River I saw the great East Gate of the city of Pyeng Yang standing wide open. To the back of the city I saw where the great city wall had been torn down, the stones being used for the foundation of banks, telegraph offices, railroad offices, and modern dwellings. Along the river front I saw, not the wall, but a great modern landing, on which was being unloaded goods from the four corners of the world. This very landing, being built out of the stones of the wall that had stood for ages, was the symbol of her seclusion. Then I thought how typical all this is of the open door for Christianity in Korea, and this passage came to my mind, "Lift up your heads, oh ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." I thought, why has not the King come in, with more fullness than he has, and I knew the reason; not because there were not open doors, and open doors filled with eager, outstretched arms, but because Christian America was not yet awake to the significance of this great open door. Literally, there are more hands stretched out in non-Christian Korea for the Gospel of Christ than there are hands stretched out in this Christian land with that Gospel for them. Not a wider open door ever existed in the history of Christianity, and that is the first significant thing about the awakening in Korea, and the prime reason that we should help now.

It is significant that from the first the awakening in Korea has been a religious awakening. It has not been a desire for the education of the West, nor yet for material things, but for religion,—the Christian religion. And while today there is a great incoming of the things of the West and an almost frantic desire for a modern education, yet in the midst of all this the most significant thing is the growth, character, and strength of this Christian church. Fifteen years ago, there were only about one hundred baptized Christians. Seven years ago there were about fifteen thousand, and now a total following of some two hundred thousand. This year a plan is actually on foot to gather in a million converts. If the same progress had been made in China that has been made in Korea, counting the number of missionaries and the number of years they have been at work, instead of about four hundred thousand Christians China would have over eight million. If the same progress had been made in Japan, instead of seventy-five thousand there would be over one million, two hundred thousand. I state these facts, not to offset Korea against China or Japan, for the record of mission work in all these lands has been glorious, but just because it has been so wonderfully glorious in Korea and just to impress upon you a conviction of mine, and not only mine alone,

but of many others, a conviction that Korea is to have a prominent part in the evangelization of the non-Christian nations, do I tell you these things. John R. Mott, after a careful examination of the situation, said: "It is my conviction that Korea will be the first of the non-Christian nations to become Christian," and Korea, one nation Christian, in the midst of this non-Christian world, God only knows what that will mean. In the face of all this I feel confident in saying that Korea's part in this great awakening of the Orient is to be nothing less than being God's messenger bringing the light of Christianity into the midnight darkness of the whole Eastern situation. For I remember not only the wonderful record of these past months and years, but also a bit of more ancient history. Out of despised Nazareth came a Master who is ruling the world. In that ancient day, God did not choose the proud, strong, peace-loving merchant Babylon, neither did He choose proud, fierce, war-loving Assyria, but the poor slave tribe of Judah through whom He might reveal His will and His power to all. So it does seem that in this day God is in a pre-eminent way choosing the slave-child Korea as His own. Where God is working we should be quick to follow.

Finally, the Koreans are not only willing to receive the missionary and to accept his teaching and leadership, but are looking with great expectation toward America for help. I have heard of a black brother in Africa who, when he gets discouraged, goes into the jungle, turns his face toward America, and prays. I also know of a little class of children in Japan who, every time they pray, turn their faces toward the East. Their teacher asked the reason why, and they said, "You come from America, our missionary came from America, and brought our Christ, as we know him, so every time we pray we turn toward America." And so it is a literal fact that at least two hundred thousand Korean Christians are praying, if not with their faces, at least with their hearts turned toward America. Almost every Pacific mail brings us letters from the Korean leaders we knew and worked with. These letters always start out with a prayer that we may be in peace in the midst of the grace of God, and close with a prayer that we may very soon return to teach them more of the riches of the Gospel, and to help them that they may help their brothers who are still in bondage. And these letters assure us that there are at least three thousand Christians in Korea, the most of whom I baptized and admitted into the Church, who are praying for us daily. Fellow students, do you know any place in the United States where three thousand people are praying for a common ordinary preacher of the gospel to come and tell them more of the good news? I know a place where you can have it if you will go and invest your life. Surely these things ought to move us. My dear friends, you can invest your life if you want to here at home. What greater opportunity can one have to feed for the first time with the bread of Life almost unlimited numbers

who are literally starving for a few crumbs that might be gathered up about the Master's table? In Korea there is a great need for you, and *you are needed now.*

EVIDENCES OF THE PRESENT-DAY WORK OF THE HOLY SPIRIT IN KOREA

THE REVEREND GEORGE HEBER JONES, PH.D., SEOUL

In his great high-priestly prayer, Christ besought of the Father that His people might become one on earth. In this prayer we have also a prophecy of the separations which have arisen within the great army of God, and a sure promise of ultimate and perfect union in Him. Probably no greater evidence of the work of the Holy Spirit can be found than the remarkable drawing together of the various organizations within the fold of Christ, until it seems as though that unity for which our Lord prayed is not so far away. The movements of the modern era in these great lands of ours, the Y. M. C. A., the Student Volunteers, and now the Laymen's Missionary Movement, are practical manifestations of a oneness full of promise of marvelous things, of that coming tomorrow towards which we are hastening almost with the speed of the light.

1. I would place in the very front rank of the evidences of the work of the Holy Spirit in Korea, the unity and co-operation which prevails among Christ's forces in that land. Seven missions, representing seven communions, are at work there, but in thorough understanding with each other and maintaining among themselves organizations like the Presbytery of Korea, which embraces the four Presbyterian communions at work there, and the Evangelical Council of missionaries in Korea, containing in its organization the missionaries of six out of the seven communions, with the seventh communion itself in thorough sympathy with the aim and objects of the united body in Korea. No more remarkable sight has been offered in the Christian world than that which appeared this last autumn, when through a re-arrangement of boundaries between the Presbyterians and Methodists, scores of congregations and thousands of converts were transferred from one to the other communion; the whole movement being achieved, not only without loss of prestige, but with an actual gain of emphasis upon the Korean Church's heart union and oneness of purpose in Jesus Christ. Korea is now plotted out in great parishes worked by the different communions with the greatest possible economy of force, contributing to the largest efficiency. There is such a harmony of method and policy that all the commun-

ions appear to be working on converging lines toward the founding of one great Christian Church in Korea.

2. The marvelous numerical growth of the Church in Korea bears testimony to the presence and power of the Holy Spirit. Within the short space of twenty-five years, over 200,000 converts to the faith that is in Jesus Christ have been gathered from among the Koreans. There has been an average of one convert an hour for every hour of the day, since the first missionaries set foot upon Korean soil. Church organizations have been founded at such a rate that they average two a week since that first coming of the missionaries; while, during the past year, local churches have been organized at the rate of one a day. These churches are made up of converts from raw heathenism, and this marvelous momentum with which the practical work of organization of Christ's Kingdom in Korea is moving bids fair to realize the prophecies made of the speedy evangelization of the nation. I would not ignore the part which human conditions and human agencies have played in producing this remarkable growth. But, after giving full credit to their contribution, we are compelled to confess that underlying it all and overshadowing it all, have been the power and work of the Holy Spirit, moving on the hearts of a people who, until recently were lost in the darkest heathenism, devoted to the grossest forms of idolatry, and manacled by the inertia and stagnation of 3,000 years of religious twilight. Only the divine power of God manifested through the personal work of the Holy Spirit could have brought to pass such a harvest as this.

3. The wonderful religious awakening which came to the Korean Church in 1907, was pre-eminently a manifestation of the work and power of the Holy Spirit. Like the day of Pentecost, which gave birth to the Church of Christ on earth, that day in January, when upon the Christian churches of Pyeng-Yang, there descended the overwhelming power of God's Holy Spirit, was surely the natal day of God's Church in Korea. That revival swept throughout the Christian churches of the Empire, until fully 50,000 of the converts then in the church had come under its regenerating influence. It gave them a knowledge of the exceeding sinfulness of sin, and inspired them with a horror and a disgust of all sin, which clothed them with new power in their battle against the evils of their own environment. It gave them a revelation of the value of confession, repentance, and faith in Jesus Christ as God's ordained conditions upon which men may get rid of their sins. It showed them the irresistible and all-conquering power of Christ to deliver men from the bondage of sin. It made Him a fact and a reality to each one personally and to each church organized throughout the Empire of Korea. I am often met with the question, "Does that Power still manifest itself in Korea?" The reports which reach us from every part of the Empire show that while the manifestation is not so

terrible as it was in the first days of the revival, there is still the constant working of that same Power upon the hearts of men to convince of sin, righteousness, and judgment to come. The Korean Church, having once felt the marvelous power of God, will never be contented with anything less than His continual presence and abiding power. The Korean revival is to the Christian Church there what the days of Luther were to Protestantism, the days of Knox to Presbyterianism, and the days of Wesley to Methodism. The Korean Church now possesses its own spiritual history, which is the all-convincing evidence to itself that the Korean Church is as much begotten of God as the churches in more favored lands with their great historic past.

4. Intimately related to the work of the Holy Spirit, is the interest which men manifest in the Word of God. One of the large elements of strength in the Christian life of the Korean Church is found in the place occupied by the Bible. The study and the practice of the word of God play a large part in all church plans and church policies in Korea. It is the largest selling book in the Empire today, and already forms a potent force in the re-creation of the thought-life of Korea. It is found in all Christian homes and is cherished as the foundation of the family altar. It is not only read by the individual Christian, but it is studied and practiced by the great body of Christians. One of the most successful institutions we have in the church life is the Bible Institute, which is in fact a workers' training class, and a large part of the time of missionaries and native pastors is occupied in holding these training classes. They meet at central points and are attended by the workers and adult members of the churches contiguous to the central point where the class is held. The Bible is the principal text book, studied systematically, book by book, and topic by topic. Usually ten hours a day is put in on this study. These classes last from a week to three weeks. There are separate classes for men and for women. Last year, fully 50,000 Korean Christians, or one in every five of the entire membership of the Church, took these courses of study. This constitutes one of the greatest Laymen's Movements to be found anywhere on earth. Arm a man with the Word of God, which is the sword of the Spirit, and turn him loose upon one of the great moral battlefields of the world, and he will not lack for the guidance and power of the Holy Spirit. The triumph of the Christian Church in Korea over the forces of native paganism may be traced to fidelity to the Word of God and practical use of its teachings on the part of the native Christians.

5. Another evidence of the present-day work of the Holy Spirit is found in the personal consecration of the native converts to the largest and most practical form of personal service. A Korean not only gives systematically and proportionately of his money to the service of God, but he also gives of his time. I might say, in passing, that the financial strength of the Korean Christians re-

vealed along the lines of self-support is an astonishment even to the missionaries themselves. We knew that they were doing generously, but the sum total of the giving, shown by the people, almost bewilders us. Consider that the unit of coinage in Korea is a coin the value of one-twentieth of one American cent; that twenty cents a day in American money is the average wage of a workingman; that work and money are much less common than is the case in America; and yet out of conditions like these, Korean Christians rolled up an offering of 270,000 yen, or $135,000 in American currency, and you will agree with me that far from being either "rice" Christians or derelict in any particular in doing all they can to press the Gospel Message among their own people, they have done so amazingly well that they are worthy of our fullest support and the fullest measure of assistance which we can render them.

The Korean not only gives of his money, but he gives of his time. We have a new kind of collection there known as the *nal-yenbo* or "day collection." That is, many of our men voluntarily make a promise of ten or fifteen days' service for the Lord, to be paid a day at a time during the following six months. On this day of service (and they never count Sunday as such a day) the individual Christian will visit his friends, neighbors, and even go to villages and towns at a distance, in order to hold religious conversation with men and urge them to accept Jesus Christ as their Saviour. Such widespread and universal personal service on the part of the Korean Christian can be explained only on the ground of the inspiring and energizing work of the Holy Spirit.

6. The work of the Holy Spirit is shown in the wonderful prayer life of the Korean Church. Instead of the hastiness which marks so much of the prayer life of modern times, robbing it of its power and effectiveness, the Korean ideal of prayer is animated by real moral earnestness. Individuals will spend hours in prayer. The men of the churches will meet together and spend the whole night in prayer. They take time to pray. Prayer is like some vast deposit of precious ore. The best results are not secured by a hasty scratching of the surface. Time must be taken to sink deep the shafts to reach the richer veins of metal, and the Korean does this. Instead of the timidity which so often marks the prayer-life of the modern Christian, there is real courage and valor in the Korean's prayer-life. He dares to demand great things of God. This courage and valor is shared alike by the American missionaries and their Korean brothers. I know one local church organized in a town of 8,000 people, which is now praying systematically for one thousand converts during the coming year. One of the communions in Korea has organized itself to pray for an ingathering of 200,000 souls from its great parish during 1910. These are more than imperial ideals. They are superhuman and divine in their character, and must be inspired by Him who was present when our Great Christ faced an

unconverted world and cast forth his challenge, "All power is given unto me in heaven and in earth."

But you will ask me, How do the Koreans find time for prayer? My answer is, they don't find it, *they take it,* and they take it as deliberately as we do our time in which to earn our daily bread. Let me illustrate this. The pastor of one of the great churches in the city of Pyeng Yang felt that somehow his church had been deflected a little from the pathway of power which they had discovered in the days of the revival. So he took one of his leading laymen into his confidence, and they entered into a compact to go to the church secretly each morning at four o'clock, and pray over this matter. They were successful in eluding observation for a few days, but soon other members of the church discovered what they were doing, and they began to go to the church at that early hour for prayer. As the number increased, the pastor decided to take his congregation into his confidence; so one Sunday morning he told them the facts and announced that any who felt moved by the Spirit of God to join them in that prayer service, might do so. The first morning there were three hundred present. The three hundred increased to five hundred after a few days, and, finally, that daily prayer meeting at four o'clock in the morning numbered seven hundred men. This went on for a while, and then the pastor announced that he thought they had prayed enough and had better get to work, so he took a collection, not of money, but of days of service, and that prayer meeting resolved itself into a committee to visit the membership of the church and the unconverted of its parish and present Jesus Christ to them. What was the secret of that prayer meeting? Who brought it to pass? The pastor? No, it wasn't the pastor, but it was the Holy Spirit in the heart of the pastor and in the heart of the church. Blessed is that prayer-life lived not as the habitual routine of an ordinary Christian experience, but followed as a blessed privilege, a life passion, and marked by the spontaneity, the daily and the renewed manifestation, of the Holy Spirit. The life of Christian prayer is like the temple of Jerusalem. It has three courts: the first, where the multitudes of people stand and worship God; the inner court, into which the priests, the workers, press their way in order to perform the services of the sanctuary; but, beyond that, there is the Holy of Holies where dwells the blazing light of God's presence, into which those only who are really burdened for the human race, and have the moral courage and moral earnestness to worthily bear that burden, press their way.

7. We are told that when He, the Spirit of truth is come, He will take of the things of Christ, who was the truth, the way and the life, and show them unto us. It is not wonderful, therefore, that this promise should be fulfilled in the life of God's Church in Korea. And so many of our Korean Christians can stand in the face of the world and say, "We have found Him, we have seen Him, we know

Him for ourselves, and not because others have told us." The dark and dingy mud huts in which the Koreans live, have many of them been visited by the divine Christ Himself. He has made Himself known to the Korean Christian, having found it possible to reveal Himself in that way which the Korean Christian can fully understand and grasp for himself. This, the personal revelation of Jesus Christ, through the power and the work of the Holy Spirit, is the sublimest fact in the life of the Christian Korea today. In the Northern part of Korea, there lived a man who had two sons. One of these sons was good and the other was bad. The father determined to show his approval of the life of his good son by giving him the water mill he owned, which was the source of the income of the family. One morning he read in God's Holy Word, "He that loveth father or mother, son or daughter more than me, is not worthy of me." To this man the words were not simply the written record of a conversation held by a Christ now dead nearly 1900 years, but they were the actual spoken words of a Christ that stood beside him in his house at he sat reading his Bible. And so this man answering in his heart said, "Do I love Christ? How much do I love Him? Do I love Him more than my good son? Do I love Him enough to give Him the water mill, instead of giving it to my son?" And then he looked into the face of the Christ that stood beside him that day and answered out of an honest heart, "Yes, Lord, I love Thee enough to give Thee the water mill, and I will do it." So, after prayer, he went to his pastor and told him the story and turned over the water mill to the church. The pastor called the church together and told them the incident, and then they reasoned it out. This water mill is not ours, it belongs to our Lord. What shall be done with it? And that same Lord spoke to them, for He told them He would do with it what He loved to do when He was here on earth. Namely, to bring the knowledge of God and the Christ whom he had sent, to those who knew Him not. So those Christians used the income from this water mill that belonged to Christ to employ a Bible woman to visit in the home of the people near and far, and tell them of Jesus Christ. This illustrates the power of the Christ, personally known and realized as a fact in the personal life, over the hearts of men.

Last September, at the meeting of the evangelical council of missionaries in Korea, they issued a call to the Christian world, to join them in a concert of prayer for a million of souls for Christ from Korea. Under the power and influence of the Holy Spirit, the missionaries and the churches in Korea have the courage to attempt to gather in a harvest like this for our Lord. They do this in the face of human insufficiency. It is an absolute act of faith on their part. Faith in the presence and power of the Holy Spirit. Faith in the ripeness of Korea's white harvest fields, and faith in the great mother churches of America. It is a challenge to you and to me. Have we the courage to join them in that prayer? Such a prayer

should be offered only in the most sacred part of the temple of prayer, in the Holy of Holies. Have we the moral earnestness to reach those sacred precincts? Such a prayer is worthy the immediate presence of God. Will we pay the price in men, in money, in interest and in love, which such a prayer demands? The present-day work of the Holy Spirit in Korea reaches far beyond the boundaries of the peninsular kingdom and presses its challenge upon the Church of God throughout the world.

LATIN AMERICA

Present Conditions in the Philippines

The Situation in Argentina

Woman's Work in Brazil

The Situation in Venezuela

Special Opportunities and Needs of the Student Class in South America

Possibilities and Needs among Young Women in South America

Our Personal Responsibilities to Meet the Needs of Latin America

South America's Appeal

The Warrant for Protestant Missions in South America

PRESENT CONDITIONS IN THE PHILIPPINES

THE REVEREND LEWIS B. HILLIS, MANILA

PRACTICALLY all that has been said concerning the need of the Gospel in Brazil and in all South America might have been said with equal truthfulness of the situation in the Philippines before the American occupation. Things have altered, but not so much as we could wish. The Philippines are an adolescent archipelago. They are growing; they are having growing pains. They are growing under present governmental conditions. The way in which our government is taking up missionary work is a challenge to the Christian people of the world. While we went there against the will of the people, the battle was not of our seeking, and we have rights there acknowledged by the civilized world: possession by right both of conquest and purchase. We have established a government, promoted domestic tranquillity, insured the largest possible justice, and assured them of our intention to withdraw when they are able to maintain a government that shall be stable, enduring, and just to its citizens. We have given them a very efficient bureau of health, an excellent system of sanitation, which has already materially diminished the death rate of the people; we have given them a large educational system, with startingly satisfactory results; we are giving them a system of roads, railroads, and trolleys, bringing the remote places into a close commercial contact with the larger places; and the present administration will lead to great commercial activity and development. The difficulties that embarrass the government are the lack of just the things we purpose to inspire in the people: a sense of justice, and of self-denial for the good of others.

They are growing in their religious consciousness. The result of the government's program for education, commerce, and justice has a strong effect upon the religious life of the people. The people have had a vague idea of Christianity for three hundred years. At the time of our occupation, seven millions of the seven and a half millions residing there were nominally Christians and members of the Roman Church, which made saints—out of wood and stone—and the people worshipped them. At least this is the substance of the argument offered by an American teacher, himself of the Roman Church, as a reason for Protestant missionaries keeping out of the

Philippines: "You see the people worship these images. Of course we know that they are simply symbols that are used to represent things eternal, but they believe those images are saints. If you come here and tell them those images are not saints, you will make them unbelievers, infidels, and atheists." Is there a call for a purer form of Christianity there? The Roman Catholic Church has been pushed for material for the priesthood. Within the past few years a priest was convicted of inciting the murder of the Protestants and the wrecking of a chapel. He was condemned, sentenced, released on bail pending appeal to a higher court, and immediately went back to administer the sacraments, to hear confession, and to be the spiritual adviser of the people in his parish. This is, of course, an extreme case. Is there any need of a purer form of Christianity there?

The Filipino people appear to think so. You have heard of the Independent Filipino Catholic Church, originated by the self-made "Archbishop" Aglipay. Passing by whatever his church may or may not stand for, we know that it does not acknowledge a Pope. Aglipay himself is the head of the church. However much we may discount the pretensions of Aglipay, it must be admitted that his church represents a protest against the form of Christianity that has been forced upon them. It is estimated that four millions of Filipinos have affiliated with this church—over half of those who were nominally Christians at the time of our occupation of the islands.

If all the money and enthusiasm and energy spent by Christian missionaries in the Philippines did no more than force the Roman Church to present to the Filipinos as pure a form of Christianity as it teaches in this country, I believe all the sacrifice and blood would not be wasted. I believe that Archbishop Harty of the Roman Catholic Church is doing his best to purify the customs there. But while his church believes in unity of faith and doctrine the world over, in matters of practise it conforms largely to local custom. The common people are affected little by doctrine, but the practise is a serious matter. The difficulty with the whole situation there is that the faith and the practise are not the same. We need a church where the faith and practise is the same; and the people there are entitled to it.

We are growing spiritually. There is another call to the Philippines that should receive consideration. We believe God is leading the way. We cannot account for our being in the islands on any other supposition. They have been a blessing to us, as a government. They have given us a standing in the world. They have given us a large opportunity for service, and we have served them unselfishly, though there have been criticisms from some people. Like all unselfish service it is being repaid a hundredfold. The islands are now self-supporting; they have a very large measure of liberty and freedom of speech and press. They are coming out from a state of tutelage, putting aside childish things, and becoming a

manly nation. As the time of adolescence may be a time of rich baptism of the Holy Spirit in the individual life, so this period of adolescence of the Filipino people is a time of great spiritual growth. They are eager for the Gospel. They recognize it as the real need of the country. One evangelist was asked by a group of politicians to run for the governorship of Cavite Province. He refused, saying that he preferred to preach the Gospel. They insisted that he need not give up the Gospel, but that he make it his political platform, and stand for election upon the principles he was preaching. One of the police officers in that vicinity has stated more than once that the influence of a single Protestant evangelist in that province, which, by the way, was a bad one, has been more efficient in pacifying the province than a whole company of soldiers, drilled, armed, and in the field. A colonel commanding the constabulary forces in Iloilo once wrote a note of thanks to one of the missionaries there thanking him for his help to the government in bringing in old outlaws, who had eluded the police for years. He had not betrayed their trust, but merely preached Christ, and when they realized it was their duty, they went down and reported to the colonel. Where the Spirit of God is working in such a way, is it any wonder that our missionaries are overworked? They are not trying to get a hearing, but to attend to the crowds who are anxious, for the Gospel. Churches spring up as if by magic. A man secures a Bible; he and his friends study it; in a short time they are asking the missionary to come down and baptize the people in that community. We have been there less than ten years, and it required nearly four years for the average man to master the two languages necessary for work, but our Filipino missions already compare favorably with any other missions in the world. The outpouring of the Spirit into the hearts of the people has more than made up for the difficulties the missionaries have had with the language and customs, and the Filipino Church today is in a large measure self-governing, self-supporting, and self-propagating, for every man who receives the Word immediately hands it on to others. The very eagerness with which the people reach out for the Bible, and study it, and pass it on to others, is a great challenge to us, especially when we contrast it with the eagerness with which they had turned from the form of Christianity that had bound them for three hundred years, which brought them so little idea of the love of Jesus Christ, that almost every one of them insists upon being re-baptized before he considers himself a member of the true Church of Jesus Christ.

THE SITUATION IN ARGENTINA

THE REVEREND J. L. HART, ARGENTINA

To UNDERSTAND something of the success that we have had in Argentina we must first look at some of the difficulties that confront us. Let us consider for a moment some of the difficulties missionaries have in working with students.

The student body of Argentina can be found in her three universities, Buenos Aires, LaPlata, and Cordova. The University of Cordova is ruled by the Jesuits, the spirit of whom will be seen in a statement made by one of their leading professors: "I should be glad to see all the Protestants in the country burnt at the stake." Here the difficulties are so great that nothing has been done. In the University of LaPlata we have another extreme, nearly all the professors being declared atheists, while in Buenos Aires we have the mean between these two extremes. Mr. Charles Ewald, one of the Y. M. C. A. secretaries, is working with the students in the University of Buenos Aires with marked success.

The fact that one man in one year has been successful in leading five Argentine students to Jesus is a call to the Christian students of the United States and Canada to give the Gospel to their fellow students in Argentina that they may be rescued on the one hand from the fanaticism of Jesuitism and on the other from the horrors of atheism; and that they may come to know Jesus as their personal Saviour. Bishop Hendrix in describing the conditions in Brazil has described those of all Latin America. The people have a form of Christianity, but do not know Jesus Christ as their Saviour. They are really living in idolatry and are saint worshippers. The missionary, in trying to lead them to a knowledge of the truth as it is in Christ Jesus, has a task just as great as that of leading a Chinaman to Christ.

Another great obstacle we have is atheistic socialism. As the people come in contact with modern learning and modern ideas, and as they come to see the phariseeism of the Roman clergy in South America, they drift from Romanism into atheism. The ideas of Ferri and other European socialists are being rapidly accepted in Argentina.

Now, in the light of these difficulties, let us look at the success so far attained. A Methodist bishop told me that for the number of

missionaries at work and the money expended they were more successful in Argentina than in any other country. The statistics that I know are those of the Southern Baptist Convention. We began work in Argentina just six years ago and there have never been more than four missionaries in the field nor over $12,000 expended. And yet we have about as many members in our Churches in Argentina as we have in Central China, where we have been working for over half a century and have expended thousands of dollars.

Think of the thousands expended in the Orient for hospitals and churches and of the number of missionaries at work there and then think of the small amount expended in South America and the few workers. Then compare the success that evangelical Christianity has had in the two fields, and I think you will agree with me when I say that our success in Argentina is a call to every one in the United States and Canada who loves the Lord to give the pure Gospel to our neighbors.

WOMAN'S WORK IN BRAZIL

MISS MARY T. PESCUD, PETROLIO, BRAZIL

THE WORK among the women in Latin America is virtually the same as the work among men, and these missions in Papal lands are the same everywhere. Of late the thought of what Christ's last commission means to us has been very much upon my mind. He said: "Ye shall be my witnesses, beginning at Jerusalem, and going into Judea and into Samaria, and unto the the uttermost parts of the earth." Not for one instant do I discount the needs in Asia and in Africa; not for one instant do I discount the needs at home; but it makes my heart glad to see people interested in our "Samaria"—our next door neighbor, people of more or less our own blood, and with a vitiated religion bearing some slight similarity to our own. Christ has sent us to "Samaria," nor should we neglect His command.

We women do what we can. Conditions there are such that our work is limited to that of evangelical teachers and to visitation work. I can give statistics for the Methodist Church only. We have six boarding-schools in Brazil, and one day-school; two centers of visitation work; we employ about twenty women; and we teach about eight hundred boys and girls. We cannot keep boys over twelve years of age; because this is forbidden by public opinion, based upon a well-grounded reason—the absolute lack of morality in those countries. The Presbyterian Church has a number of boarding-schools; the very largest Protestant school in Brazil is the

one situated in Sao Paulo; there is a large school in Lavras, also Presbyterian; and our Baptist brethren have several day-schools. Denominational lines are almost obliterated in the foreign field, but even then we can't keep close track of statistics; we haven't time.

I should like to tell you what religion means to an educated Brazilian woman. Some years ago I had an opportunity to converse with a girl about sixteen years of age, just married, and the matter of religion came up very naturally in this way: We had a little accident to our steamer, and she said, "I was so frightened, but I prayed to the Virgin and then everything came right." I asked, "Do you pray to the Virgin?" "Certainly," she said, "don't you?" I replied, "No." She asked, "Don't you pray?" "Of course, but not to the Virgin." "Well, to whom?" I said, "I pray to God." She replied, "I am afraid of God; I never prayed to Him in my life." I asked, "To whom do you pray?" "To the Virgin and to the saints," and she pulled a little card from her pocket, a colored picture of St. John, "I pray to this. I have had it since I went to school, and have prayed to it ever since." I looked at it, and asked, "Do you pray to this or to the being it represents?" She answered, "I pray to this." I was afraid my Portuguese was not clear, and I said, "You don't understand me, I think; do you pray to this photograph or do you pray to St. John?" Her answer was, "I understood you perfectly, I pray to this." Is that Christianity or idolatry? Before we separated this young lady accepted a New Testament from me, which she promised to read. I have never seen her since, but we have opened up work in her section, and I hope she has heard our preachers and that she has accepted our Saviour.

Indulgences still exist in Brazil. I brought back one which is good for one hundred days. That does not mean you can commit any sin you want to, for a hundred days; it means you get out of purgatory one hundred days sooner. I own an indulgence myself, good for sixty days. I paid fifty cents for it. In Brazil they are still praying for Columbus. There were masses said, just as I left, to liberate his soul from the flames of purgatory.

In our schools we make a special feature of Bible study, though of course we teach other things, giving a well-balanced education. My work consists in large part of mathematics; about half of the remaining time is given to Bible study; and most of the last quarter is given to English work. If any of you young people are thinking about being missionaries to a foreign country, don't forget that being a missionary does not necessarily mean preaching, praying with the people, or even visiting them much. It means having your hand ready for whatever it finds to do. I can teach Jesus Christ in my embroidery class nearly as well as I can in my Bible class; I can teach Jesus in teaching English—I can teach practical religion there, and I do it.

When I went back to Brazil several years ago, there were some

young Italian girls, who came to our school only to study English—special students. They sat in my classroom most of the day, either hearing English or reciting it. When they became acquainted, so that I felt that I could venture, I invited them to Sunday-school, and they accepted the invitation. Then I invited them to stay to church, and they did so; and before very long the second daughter, a beautiful girl, seventeen or eighteen years old, told me that she wanted to join the Methodist Church. "Why?" I asked. "Because I am converted, and don't believe the way Catholics believe. I believe the way you believe, and I want to join the Methodist Church." I said, "What does your mother think about it?" "She is against it." "What does your father think?" "He does not care." I said, "My dear, you wait. You join the church now, and your mother and father will never have any patience with your religion. Do you want them converted?" They replied, "It is the desire of our hearts" —for by that time the eldest daughter was anxious to join. I prevailed upon them to wait, saying that their mother would be drawn to Christ through their example, much more than through their opposition. I told them to live their religion, to wait and to pray for their mother, who made no objections to their coming to our services. Soon after that they went to France, but just before I left Brazil I got a letter from this second daughter telling me that nearly the whole family were active working members of the Protestant Church in the French town where they lived, and that they had come to Christ through the influence we had exerted over them, acquired through purely secular teachings in our schools.

We don't always see such direct results, but have to judge by inference. There was a very lovely girl of fifteen, who had been sometimes a boarder, sometimes a day pupil in our schools. She had been taken out of our school for a year that she might make her first communion in the Catholic Church, but afterwards came back to us, because with us she could get the education they wanted her to have, and in the convent schools the pupils do not study the subjects which we teach. They came up from Rio one night and the next morning we heard that this daughter was dead. I could not believe it, and I went with one of my teachers to see if the girl was sick; but she was indeed dead; and there around her coffin were the candles to light her through the dark valley. The mother was sobbing in the next room, but she sent for me; so I asked her how her daughter had died. She said, "She was only conscious for one moment. I don't know whether she knew me. All she said was, 'Jesus, my Jesus,' and then she became unconscious, and died without another word." I thought of that girl dying with the name of Jesus Christ upon her lips instead of the Virgin's, and it was proof to me that Jesus was in her heart. I have no doubt that, although she had been withheld from identifying herself with us, she had taken Jesus Christ as her Lord and Master.

The work is worth while—it is worth our lives, it is worth our uttermost strength, it is worth our death. Are any of you thinking about the foreign field? First of all comes the divine call. Don't go unless God sends you. Don't go unless you have a deep religious experience. Crossing the equator does not make you any better—it may make you worse. Don't go unless you have good health. Don't go unless you have common sense. Get as good an education as possible. Do try to have some sense of humor. It makes many a hard place smooth and easy, which otherwise would break you down with burden and care. When one of our sister missionaries was telling me some hard experiences one day, I asked, "How did you ever stand it?" and her reply was, "Why, my dear, when things were at their very worst, I saw the funny side, and it was all right!" Don't go unless you know how to live with other people. Put two uncongenial women together who never saw each other before in their lives! They may be separated without any scandal, but it is very uncomfortable until the separation comes, so learn to live with other people. Above all things, never go until God calls you, but when He speaks, obey.

THE SITUATION IN VENEZUELA

THE REVEREND JOHN CHRISTIANSEN, MARACINO, VENEZUELA

I THINK the Republic of Venezula can be reached more easily and more quickly than any of the other South American republics. We have direct steamer communication with New York. Venezuela is a large land, larger than France and Germany together. The estimates of the populations of South American countries generally are very low. I believe that there are nearly fifty million persons in South America.

That great land of Venezuela, a thousand miles from one side to the other, has only five cities. They are all occupied by missionaries. The Presbyterian Board has a very progressive mission there, in the capital. The Christian Missionary Alliance has another mission in the same city, and they have the only chapel yet erected in the republic for the preaching of the Gospel of Jesus Christ. All the other missionaries have to contend with the difficulty of renting halls. There are missions in the city of Caracas and in two cities near the capital. There are two families of the Scandinavian Alliance in Maracaibo, a city which is the center of a trade embracing some six large States. That territory is largely within the Andes Mountains, one of the richest parts of Venezuela. We two missionaries, with our families, are striving to spread the Gospel through

that great region. We publish the only evangelical paper in the republic, using a small printing press. We must sometimes begin with small things in missionary work.

I went once into a strange city where Protestants were subjected to a tremendous opposition from Roman Catholic priests, who had prejudiced the population against the work of missionaries, telling them that the missionaries were sent by the devil himself for the purpose of robbing people of their Christian faith, and of scattering books which are ungodly, immoral. Think of telling people that the Bible is an immoral book! Yet we have found it possible to go into such a city, where the people know that these books are prohibited things, and in less than three days dispose of over twenty New Testaments, by sale, and of fifteen or twenty Christian books; we distributed hundreds of tracts and secured over twenty-five subscribers to a mission paper. There are possibilities in South America, and never have there been such possibilities as there are today. All the republics have religious liberty except Peru, whose constitution still prohibits all forms of worship except those of the Catholic Church; but even there the missionaries are allowed to work. The higher class people, and especially the government officials, are favorable to missionary work. I am glad to say that only one man of the officials of the Republic of Venezuela ever tried to hinder our work, and he will never try again. The South American lands are indeed, as they have aptly been called, our "Samaria," and Venezuela is the nearest of these lands.

SPECIAL OPPORTUNITY AND NEEDS OF THE STUDENT CLASS IN SOUTH AMERICA

MR. JOHN H. WARNER, PERNAMBUCO, BRAZIL

When a student arrives at the age when he can judge his religion, he naturally submits it to test on two counts: first, the personal life and character of its leaders; second, the ceremonies and practices which constitute the public manifestation of religion. As to the first count, the experience of the Latin student has been most unfortunate. His conception of a priest is that of one who does not hesitate to violate his vows of celibacy, descend to the most disgusting means to enrich himself, resort to chicanery to maintain his position with the authorities, and, as the spiritual and intellectual leader of the community, keep the people in the most pitiable ignorance. It is no wonder that young men of reasonable intelligence conclude from this that religion is perfectly compatible with a very low standard of purity, honesty, political virtue, and of spiritual and even in-

tellectual attainment. The more such men develop intellectually, the more outspoken becomes their criticism of religion.

The preacher of the pure Gospel need no longer be called a proselytizer if he labors for the student classes in Latin countries. The breach between the educated man and the Church has already wide and daily widening. Senhor Silvio Romero is professor of philosophy in the Academy of Law in Rio de Janeiro. He is one of the leading educators of Brazil and author of "Ensaios na Philosophia de Direito," used in all the law schools of the Republic. He is considered a conservative by the Church, but the first sentence in the introduction to his "Ensaios" is an unequivocal statement of the position of men of his class with regard to the Church. He says "Since 1868-9 when the reading of Taine, Renan, Scherer, and Spencer demolished the Catholic notions with which I came out of my preparatory course, and initiated me into the true knowledge of the moral world, this (true knowledge imparted as above) has been my philosophical creed to this day." If Rome could read the signs of the times, she could spell her doom in the utterances of her sons on philosophy and religion.

But if the lives and teachings of the priests repel the student and lead him to question the genuineness of religion, the practices of the only form of Christianity which he knows intimately lead him to question the very existence of God. The array of facts that might be presented at this point is vast. There is room only for the presentation of the most typical.

I stood with the throng, one day, in the great nave of the church that is in the Largo de Sao Francisco in Rio de Janeiro. People were passing by scores in attendance upon the different ceremonies and masses. As I watched the throng I noticed an old black man come tottering along the wall on the side opposite to where I stood. With difficulty he clambered up two steps beneath a dark object on the wall near the door, tenderly saluted it, deposited a coin in a box and hobbled on. When there was an interval in the line of people that were passing, I went to examine the object on the wall and saw a bronze cross, cast in low relief, with an inscription in Latin declaring that His Holiness the Pope would grant to each one of the faithful, who not more than once per day would kiss this cross and deposit a penny in the box, a hundred days' indulgence. The bronze was worn smooth by the lips that had touched it.

In the edge of the city of Rio de Janeiro is a rocky hillock which is used as a shrine of the Virgin. Three hundred and sixty-five steps have been cut in the hard, gray granite of which the hill is composed. The steps are hollowed out and worn smooth and stained red with the blood of hundreds of devotees that annually ascend those dizzy steps on their naked knees to worship the image of the Virgin at the top.

Out in the State of Minas is a wooden statue of marvelous

beauty. Those who have seen it say it is the exact copy of the form and face of the Christ. It has long, flowing, silken locks such as He had when He walked the shores of Galilee. The marvel of these masses of hair is that they grow so fast that they must be trimmed off each year. The church derives a large revenue from the sale of the locks from the wooden statue of the Christ in Minas.

Years ago a man of Bahia was out fishing. He had fished for a long time without result. But he was a pious man and he prayed to the Virgin. She heard his prayer, a great fish came along, he took him and started for home with joy. As he went he was astonished to see that every scale of his prize was miraculously painted in oil with an exact copy of the Virgin's face. The scales of that fish have been sold by the Church at a good profit for many years.

The temptation for us is to ridicule these childish practices, but we shall never understand the attitude of the Latin sudent until we realize that these tales are gospel to members of his own family. There are mothers in Brazil who teach these things to their children as you would teach the story of the Babe that was cradled in a manger. If we follow a boy who started with these as he passes through his preparatory course, probably in a parochial school where he is taught an emasculated history, a repudiated science and an antiquated philosophy, and on out into a State technical school where from free professors he gets some truth along all these lines, we find ourselves in the mood to sympathize with him as he repudiates the whole system that has done so much to dwarf his intellect, cripple his spiritual growth, and thwart his natural ambition. For such as he positivism, Haeckelism, and kindred expressions of unbelief are a welcome relief from foolishness and hypocrisy.

Senhor Argymiro Galvao was at one time lecturer on philosophy in the law school in Sao Paulo, in many respects the leading law school in Brazil. One of his lectures, "The Conception of God," was published as a tract as late as 1906. I quote the following from that lecture: "The Catholic faith is dead. There is no longer confidence in Christian dogma. The supernatural has been banished from the domain of science. The conquests of philosophy have done away with the old preconception of spirituality. Astronomy, with La Place, has invaded the heavenly fields and in all celestial space there has not been found a kingdom for your God. . . . We are in the realm of realism. The reason meditates not on theological principles, but upon facts furnished by experience. God is a myth, He has no reality, He is not an object of science. . . . Man invented gods and God that the world might be ruled. These conceptions resulted from his progressive intelligence. The simple spirit refrains from all criticism and accepts the idea of God without resistance. The cultured spirit repels the idea in virtue of its inherent contradictions."

Galvao is only one of many educators in the best schools of

Brazil who have broken with the Church, and of all the hundreds of students that annually sit under these teachings, very few could be found who would question the accuracy of this line of thought or seek to justify the Christian faith.

The great difficulty that confronts the laborer in this field is not that of tearing men away from an old faith. The great majority have already repudiated their old faith. The pity of it is that they think they have repudiated Christianity. To the Latin student, Christianity has been tried and found wanting. It is more surprising that one of these should turn to the true faith than that one should come out of Buddhism, Confucianism, or Islam. I have the impression that if the best form of Christianity that I know had treated me as Catholicism has its adherents, my own attitude toward God would be very similar to that of the Latin.

But for all this, the Latin student is surprisingly open to the truth. His hunger for knowledge makes him eager to learn from any source. His hatred of the priests makes him an earnest listener to any one whose attitude is only slightly different from theirs. At the same time his inborn veneration for his mother's faith makes him very respectful even of Christians. The last few years have proven that the strongholds of agnosticism, indifferentism, and vice in the Latin world are not impregnable but very accessible. I could show you several cities in South America today where the gates are completely down to white-ripe student fields into which no laborer has ever entered.

When you pray the Lord of the Harvest, pray for the students of Latin America. They are numbered by thousands; they are the flower of their nations and they are at once the hope and the menace of their race.

POSSIBILITIES AND NEEDS AMONG YOUNG WOMEN IN SOUTH AMERICA

MISS HARRIET TAYLOR, NEW YORK

Arnold Toynbee once said, "Enthusiasm arises in two ways: first, an ideal that takes the imagination by storm; second, the definite, intelligent plan by which that ideal can be carried out." If that be true, it is easy to understand why one speaks enthusiastically of the young women of South America; because it requires only a superficial tour through that country by one with an ordinarily vivid imagination to see the ideal which would be realized if the young

women of that continent transferred their devotion from the crucified Jesus to the living, satisfying Christ.

Those who are thoroughly acquainted with South America believe that it is entering upon a period of startling transformations, some of which have a direct bearing upon young womanhood. An important transformation is taking place in the industrial world. One year ago a prominent physician of Rio de Janeiro advertised in a daily paper for an office attendant. After he had waited for a whole week, one young woman answered the advertisement. When I was in Rio de Janeiro last September, the position was again vacant; the physician offered the same salary, advertised in the same paper and during the following day twenty-two young women of superior type applied for the position. A few days before that, I had seen 1,500 women and girls working in a jute mill in Sao Paulo and was told that Sao Paulo was fast becoming the Manchester of Brazil. As soon as one enters Santiago, he is shocked to see women serving as street car conductors, and the pathetic stories which one hears about these conductors prove that the women have been unable to withstand the temptations to which they are submitted. During the last few weeks, the city authorities of Rio de Janeiro have decided to install young women as telephone operators. They recognize the dangers, and have asked the Young Women's Christian Association to recommend young women for these positions. These illustrations are sufficient to prove that entirely new conditions are being created and that women are being exposed to temptations heretofore unknown. Surely nothing but a vital relation with the living Christ can protect young women in these environments!

Another change, not so apparent, but quite as remarkable, is the new attitude of the Roman Catholic Church toward the reading of the Bible. Romanism in Brazil, after four hundred years of almost undisputed sway, has left four-fifths of its population unable to read or write. Women have been kept in ignorance and those who could read have been forbidden to read the Bible; but the first Catholic Congress which met a few years ago in the city of Bahia, discussed the question as to what should be done, seeing that their prohibitions, excommunications, persecutions and Bible-burnings had not availed to put a stop to the circulation of the Protestant Scriptures. The Franciscan monks were authorized to revise and print a translation of the four Gospels. The preface of this work was written by the first Cardinal of South America. His last paragraph reads: "All Catholic families should have in their homes the book of the Holy Gospels. They should read it in common and meditate upon it. Let all pious souls take to their charge this holy and regenerating mission of propagating among all classes of society the reading of the Holy Gospels." Undoubtedly little effort has been made to put this into operation, but it must have its influence and is a step in the right direction.

Hand in hand with the permission to read the Bible goes new opportunities for learning how to read. The Argentine Republic has employed about sixty North American teachers to help in laying the foundations of their educational system. A prominent educator in Chile told me that the Chilean Government, in some cases, paid the railroad fare of students, as well as their board and tuition, because they see that children must be educated and that young women must be trained to teach them. The president of one of the leading normal colleges in Brazil gave us some interesting and encouraging plans which are now being formulated to improve the educational condition of that republic. Certainly the ability and permission to read the word of God will do much to overcome the weaknesses which have characterized the past generation. We must consider not only the opportunities but also the definite, intelligent plans by which these opportunities may be seized.

The first great need is to remove the prejudice against Protestantism. The mothers are controlled, in an astonishing degree, by the confessional. The young women have been taught from babyhood that Protestantism is a menace. This deep-seated prejudice makes it necessary to establish educational and industrial missions, Young Men's and Young Women's Christian Associations, and any other agencies which provide a variety of avenues of approach. Among the most effective missionary agencies of Latin America are the evangelical schools established by Mr. William Morris in Buenos Aires. They have a registration of over 5,000; are connected with the Church Missionary Society, and have the recognition and support of the city authorities. Many persons are receiving an entirely new view of Protestantism through these day schools and are willing to allow their children to attend the Sunday-school. The boarding schools under denominational boards are accomplishing a similar work and should be multiplied in number and increased in efficiency. The Young Men's and Young Women's Christian Associations are presenting a practical view of Christianity which appeals to the thinking men and women. A prominent Roman Catholic priest said recently that the most dangerous work which the Protestants had established was the Young Men's Christian Association. He closed a rather lengthy article by saying that the young men enter the building and take advantage of the privileges before they realize that they are under Protestant influences, and, as a result, he added, "we are losing our young men." The young women who go to South America as teachers in the government positions, as missionaries under the denominational boards, or as secretaries of the Young Women's Christian Association, should prove, by life and by teaching the power of a dominant, spiritual Protestantism.

The second great need that impressed me was the necessity for helping young women from other countries to live nearer to the ideals of home. While I was in Buenos Aires, I was brought into

close contact with many foreign women. There were young women of twelve nationalities in the boarding department of the Young Women's Christian Association during my visit of six weeks. Beside these, scores of others came to the office with all manner of requests. As I talked with one after another, I was impressed with the disappointments that many were meeting and the absorption in accumulating money in order to return to the home land as soon as possible. It was sad to find that young women from Christian homes, who had been active in church life, had laid aside all responsibilities of leadership in Christian work; many had neglected all forms of church service, and not a few were drifting into the customs of the country. These facts are especially sad when one realizes that every Christian foreign young woman could be a mighty force in the missionary enterprise.

The third need that increasingly impressed itself upon me was the necessity of developing the latent ability found in the young women of South America. Our Southern sisters have keen intellectual tastes and latent powers of leadership; and the Christian women possess a deep spiritual life. There comes to my mind the afternoon when I addressed the Alumnæ Association of Santiago College. The interest in the educational awakening in the Orient was quite as deep as it would have been in an alumnæ association of a Northern college. There comes to my mind also a mass meeting for women which was planned by a Brazilian woman, who would make an excellent business manager of a student conference. And one special prayer meeting with a group of Brazilian women continues to be a personal, spiritual inspiration. In presenting these facts and encouragements I do not wish to be misunderstood; neither do I want to give a glamorous account. We must face the facts and realize that the field is barely touched, visible results are meager, opposition is subtle and determined, and discouragements are legion, but enough has been accomplished to prove that the power of the living Christ is sufficient in South America as it is in any other country.

A few days ago I read that a bar of iron, worth £1, was, when made into horseshoes, worth £2. The same bar of iron could be made into needles and would be worth £70. If the same bar were made into watch springs, it would be worth £1,000. This simple statement of facts has an intensely practical application. The young women in South America have true native ability, suggested by the first pound. Give them liberty in addition to their original value and their usefulness will be doubled. Add education, and their effectiveness will be increased seventy times; but their native ability plus liberty, plus education, plus the power of the indwelling Christ, will make them a thousand times more effective, in their homes, to their country and to the world. Is that ideal not enough to take our imagination by storm? Is there any woman who has talents too great

for such a stupendous undertaking? I can think of no greater privilege than that of helping to prepare the future leaders of Latin America.

OUR PERSONAL RESPONSIBILITIES TO MEET THE NEEDS OF LATIN AMERICA

THE REVEREND J. C. ROBBINS, THE PHILIPPINES

If our consideration of missions is to be of the greatest personal value to us we must face it in a personal way. Each of us has one great investment to make—the life. If we become multi-millionaires we shall never have a greater investment. Ex-Governor Goodell of New Hampshire said to me some time ago, "Robbins, there is one thing I cannot understand, and that is, why in the world you are willing to spend your life in the Philippine Islands." My reply was, "Governor Goodell, I am persuaded that the six years I have spent in the Philippine Islands have counted more for God, humanity, and my own country than twenty-five years spent here in the United States."

We have one life to live, and only one, and as strong, eager men and women, we wish to make this life count for the very most. We are ambitious, and God is ambitious for us. God has a great world plan. God has a plan for your life and for mine that fits into His world plan. As American students there are special reasons why we should seriously face this great problem of Latin America.

In the future the influence of our own nation will become more and more dominant in South America. Secretary Root's trip brought to the notice of the United States more forcibly than ever before the importance of these Latin American countries: and in the Philippines today the stars and stripes wave over the "Pearl of the Orient." Latin America has a future greater than we have dreamed. South America has been called the neglected continent. It has also been called the continent of opportunities. As one of her own poets has said, "There is a future for South America immense as her mountains and her seas, brilliant as her skies and her resplendent stars." If we wish to make the most of ourselves for God and our brothers in that land, with its mighty future, we may profitably invest our lives.

From Latin America there comes the call of a great need. This need is three-fold. In the first place, there is the intellectual need. The South American students are awake and alert and South American Romanism does not satisfy their awakened intellect. In Latin America and in the Philippines thousands of the men are breaking

away from the Church of Rome and becoming atheists and agnostics. The pure Gospel of Jesus Christ can satisfy the intellectual needs of this people. In the second place, there is the moral need. College men know something of the temptations that face them here in America; but you cannot know the fierceness of the temptations that face men in these Latin American countries—and they have no help. Their religious leaders are no moral inspiration or help to them. One day in the Philippines I called upon an American school teacher who was living with the Filipino Roman Catholic priest. As I was passing through the main room of the convent where they lived I saw that priest at a table with seven women, gambling. The only help for these men in their battle against temptation, and for a pure life and high ideals, is Jesus Christ, the strong Son of God. In the third place, there is the spiritual need. Latin America has no Bible, no Christ, and a God to be feared rather than loved. The Virgin and the saints hold the pre-eminent place and they do not satisfy the deepest spiritual longings of men and women. Only as we go to them with our Christ, the living Son of the living God, can we satisfy the deepest needs of these, our brothers and sisters in Latin America.

Last May, as I went from Capiz to Manila on a steamboat, one of my traveling companions was a Filipino judge, a man educated in America, with a degree from one of our great universities. In the course of our conversation I said to him, "Judge, what do you consider to be the most pressing need of your people? What is the one thing above everything else that they lack?" After thinking in silence for a few moments the Judge replied: "Mr. Robbins, the one thing that my people need is character." This educated Filipino was right and we know that character cannot be made virile and strong without the supernatural help of the Christian religion. There is a great need, and we men and women must face the question of our personal responsibility to Latin America.

I have a friend, one of the largest men I know. He was center on his college football team, a man, every inch and every ounce of him. I was visiting at his home some time ago and in our rummaging around we found the old red sweater with the big "C" on it, the token of his membership on the 'varsity. He said, as he looked at it, "I worked harder for that 'C' in college than I did for my A. B." This man is a Christian minister today. His father, a very successful man, visited him recently and as he was leaving, he said, "George, I would rather see you a minister of Jesus Christ than many times a millionaire." Why did this successful and wealthy business man speak thus strongly? Because he realized that in this service would be found the richest investment for life.

I received a letter some time ago from a young Filipino. He spoke of the baseball we had played and then, referring to the difficulty I had found in getting a man to catch behind the bat, he said, "You will be glad to know that now we have two men who have the

nerve to catch behind the bat." We must have today on the mission field men who have the nerve "to catch behind the bat," men who have the nerve to take the hardest places. We are not calling you to easy posts. Latin America calls for men and women who can endure hardness as good soldiers of Jesus Christ. If you are not men and women of this stamp you should remain here in the United States. But if you are willing to try to fill these hard places, if you are willing to "catch behind the bat," if you have seen the vision and experienced the power of Christ in your own life, then you are the men we want.

Eight years ago I attended my first Student Volunteer Convention in Toronto. The one great thought that I took away from that Convention that took me to the Philippines was this: "I have Christ, I can go; therefore, I must go."

SOUTH AMERICA'S APPEAL

MR. ROBERT E. SPEER, M.A., NEW YORK

In the continent of South America are not less than forty millions of people, distributed among the various republics, and a few thousands in some sections of the continent connected with European governments: roughly, fifteen millions in Brazil, one million in Uruguay, six millions in Argentina, three millions and a quarter in Chile, two millions in Bolivia, three millions and a half in Peru, two millions in Ecuador, four or four and a half in Colombia, and two millions, perhaps, in Venezuela; approximately forty millions of people in this one continent who need to be reached with the message of Christ. Of these forty millions about five or six millions are Indians; a million or more in the Republic of Brazil, no man can state how many, because they have not been enumerated; perhaps three hundred thousand in the three republics of Uruguay, Paraguay, and Argentina; not more than a hundred thousand of Araucanian Indians in South Central Chile. More than a half of the whole population of Bolivia is Indian, and half of the population of Peru; three-fourths of the blood of Ecuador is Indian and three hundred thousand of the people of Colombia are pure Indian, with a large strain of Indian blood in a good part of the rest of the population. Of these five or six millions of Indians perhaps three millions speak one language—the Quichua—into which part of the Scriptures has been translated, put in print, and is now accessible to missionaries speaking that tongue.

We group all these South American peoples under the title Latin American. There are great differences among them, due in part to

the conditions of the climate, in part to the varying European strains which were grafted on the Indian stock. For example, in Brazil about half the population are negroes, while there are no negroes in the countries on the West Coast. As Bishop Hendrix has said, the Portuguese strain that was introduced into Brazil was mixed with the negro slave blood and the tropical Indian blood, and there has been produced a race not black and yet with a larger proportion of black blood in it than any partially white race in South America, having a land bigger than Europe, bigger than the United States, without Alaska, bigger than the Chinese Empire unless you count in Manchuria—the biggest land in the world, with fifteen millions of people. In Chile it was a different strain grafted on a different Indian stock, the sturdiest in South America, the one set of Indians whom the Spaniards never subdued, and who lasted unsubdued into our own day. To the North there are the two republics of Peru and Bolivia, milder and more plastic nations in which a still different quality of Spanish blood than came into other republics was grafted on the fragments of the old Inca civilization. As a matter of fact, most of the South American republics, made up in this mixed way, have been stagnant in growth, in population, in their development intellectually, and stagnant in their moral and religious life, but not more so, perhaps, than Spain. Some of these South American countries have increased their population in half a century, there are some with less population now than some years ago.

Now, among these forty millions of people what missionary agencies are at work? In Brazil, the Southern Methodist, the Southern Presbyterian, the Southern Baptist Churches, the American Episcopal, and the Northern Presbyterian. Those are the five churches which are at work for fifteen millions of people. In Argentina, only the Northern Methodists, the Southern Baptists, and some good forces from Great Britain. In Bolivia, only the Northern Methodists and the Canadian Baptists and an independent mission from Australia to the Indians; in Peru, the Regions Beyond Mission, of Great Britain and the Northern Methodist Church, which has only two ordained men with it for the three and a half million in that country; in Ecuador, the Northern Methodist and the Gospel Missionary Union; in Chile, the Northern Methodists and Presbyterians, the Christian Missionary Alliance, and among the Indians the South American Missionary Society; in Colombia, three ordained men of the Northern Presbyterian Church working among four and a half millions of the most attractive people in the world; in Venezuela, one ordained man representing the Northern Presbyterian Church and a few men of the Scandinavian Mission. Besides all these there are a few independent workers and some devoted workers among the English speaking people of the various coast cities of South America. I think I have named almost all the missionary agencies, but we must

not fail to add the colporteurs and agents of the English and American Bible Societies.

Dr. Zwemer sent me, in his preparation for the Rochester Convention, and for the World Conferences in Edinburgh, a map of South America, with the request that I should mark upon it the sections of the continent in which missionary work was being done. When I got through, it was pitiful to look at the map: around the coast, and not all around, but only here and there, were little sections which nowhere reached more than several hundred miles into the interior. These were the areas marked as occupied by missionary agencies, while the great body of the South American continent was left unmarked. Let us keep in thought a few of the great fields there awaiting missionaries. There are no missionaries in the Amazon Valley west of Manaos and none between Para and Manaos and none from Manaos clear up over the Andes Mountains. There is the State of Goyaz in Central Brazil with no established work as yet. There is the city of Iquitos in Northeastern Peru, reached by ocean steamer up the Amazon, one of the important cities of Peru, where there is not a single missionary at work, with immense sections of unreached country in every direction. There is the great country of Colombia, with over four millions of peoples, nearer to the United States than any other South American country. That part of South America nearest to our influence has been the most neglected section. We have passed it by. And among these four and a half millions of Colombians, most attractive people, in a land of beautiful valleys and high plateaus, which make it one of the best equatorial lands in the world, there are many towns and cities running from four thousand to twenty thousand population, scores of them, totally without missionary work of any kind.

Let us keep the burden of these neglected lands on our hearts, as we learn one by one of the various fields and their needs.

THE WARRANT FOR PROTESTANT MISSIONS IN SOUTH AMERICA

BISHOP E. R. HENDRIX, D.D., KANSAS CITY

CHRISTIANITY ought not to have competitors in the same field. We have no business in Latin America if there is any other branch of Christ's Church that is doing its full duty there, evangelizing the people, spreading among them the Scriptures, developing among them the saintly life. I believe the test of a Church of God is that it produces saints, and if Latin America has any form of Christianity that is saint-producing, developing the saintly life, it is a very doubt-

ful proceeding that any other Church should interfere with the work that is, under God, going on. It is a very painful thing to bring an indictment against a whole people. Edmund Burke used to say: "I do not know how to bring an indictment against a whole people." He could frame an indictment against an individual or a group of individuals, but he could not frame an indictment against a whole people. Unfortunately, no one could be called upon to speak on the question of Christianity in Latin America without having to frame an indictment against the kind of Christianity that is there and has been there from the beginning. I speak particularly concerning the United States of Brazil, which makes the bulk of South America, corresponding in point of size to the United States of America. In large measure its most dense population is in the sea-coast region. No one can be called upon to speak upon the question of that form of religion in Latin America which I am most familiar with officially and by personal visit, without having to state that the form of Christianity there is a Romanized Paganism. It was brought there by the Portuguese, and you know what the Portuguese stand for in history. They were the great slave-traders, dealt in them, buying and selling. They foisted slavery upon Brazil. They brought to Brazil that form of Christianity which alone they knew, not a very high type of Roman Christianity. The result is that it was grafted upon paganism and the graft has not been a very notable improvement upon the original stock.

The type of Christianity which Brazil particularly has, and which makes it necessary that there should be a better type there, is one that the Roman Church itself almost repudiates. For instance, while celibacy is the law of the Church of Rome as regards its priesthood, so corrupt and impure have been the lives of the priests and bishops in Brazil that the matter has been mooted in the College of the Propaganda as to whether or not Brazil should not be made an exception, priests of the Church in Brazil being permitted to have wives. The question is asked concerning various priests, "How many wives has he got?" One, a bishop of the Church, is known to have not less than four, meaning by that that he lives in a condition of concubinage with not less than that number. That being the state of affairs, you can readily see that the type of Christianity Brazil has is a type of Christianity without Christ, where they worship the Virgin Mother but not the divine Son. It is a Christianity without the Spirit of God. The Bible is a prohibited book. It is Christianity without that form of worship which has its glory in immediate access to God through Jesus Christ alone as Saviour. And this is a matter that is most lamentable to all citizens of Brazil, so much so that it would be painful, were it my duty —which it cannot be at present—to go into anything like details as to the condition of things there. It is most discreditable to Rome, this state of family life, that makes it absolutely necessary for the

saying of Latin America that they have a purer religion. While I speak of Brazil I speak only of the condition of things that obtains throughout all Latin America. This makes it necessary that it should have a purer form of Christianity which Protestantism has come to bring.

A condition of affairs like this shows itself in the condition of the priests—notably so. When I was there a few years ago there was a venerable bishop of the Roman Church, who asked two of our missionaries to come and see him, and during the course of the visit said, "let us talk on religion." During the conversation they said to him, "Bishop, why is it that your priests do not preach more; why is it that when we are called upon to give the Gospel to the world the sermon is so rarely heard in one of your churches?" His frank response was: "They are too ignorant to preach. They do not know enough to preach. It is not an uncommon thing among us to ordain mule-drivers to the priesthood. A bishop in the adjoining diocese is a blind man, and it has happened that one man has answered the questions and another man has been ordained, showing that by a system of substitution one could comply with the letter of the law while another party altogether had hands laid upon him for consecration to the work of the priesthood. "That being the state of affairs," he said, "you do not wonder that they cannot preach. They do not know enough; they are too ignorant for that." Then he said, with pathos, "When I think of this state of things, I believe that many of the parishes are better off without priests, if we can give them no better priests than we can get for the most of them." He added, "When I think of this state of things, I do not want to live, yet I am afraid to die." Thus it is out of the mouth of one of their spokesmen that this condition of affairs is brought before us, making it absolutely certain that if they have the Gospel that is to save, it must be brought them by men in whom the people have confidence and whose lives enforce it. The absence of many women from the confessional is a notorious fact. Men declare their wives shall never go to confession again; the reason for that is readily understood.

Before giving you the view of a very eminent layman there, perhaps it may be well to state that I was his guest. A great coffee-planter, he reminds you very much of one of the old patriarchs, for his influence has been very great in inclining the whole section toward Protestant Christianity. I went to give an address in his enlarged slave quarters, which he had turned into a church. He had been the owner at one time of a large number of slaves which he worked on his plantation; but he manumitted them in advance of the National Act of Emancipation. These large quarters were turned into a place of worship and for the purpose of this visit had been doubled in size. The planters, with their workmen, were there in large numbers, crowding the house, listening very attentively and making contributions of one thousand or more dollars to one

of their colleges. At the close of this memorable day's service, with preaching in the morning and in the afternoon, followed by a sacramental service at night, in which hundreds participated—and apparently very devoutly—sitting in the library of this planter, I said to him, "Tell me how you became a Christian." His emphatic response was: "I was never a Roman Catholic, and the consequence was that I was called an atheist. When in times of drought the image of the Virgin would be brought through my plantation, led by priests, and I was expected to make a contribution to her, in order to induce her to give rain, I declined ever to countenance that folly, and hence was called an atheist. They did not know that after that procession had passed out of sight I would go into the fields, and take off my hat and pray for rain. I could not be a Romanist. I had known too well the lives of priests in my own father's town for that. One of the priests was associated, so dastardly and wickedly, with a dissolute woman that they were thrown into prison together. Their whole relations were an outrage and a scandal. This man was of such wicked life that he would get drunk at table where he was giving a dinner. Of course, a man like that was utterly without any influence religiously, and I never could be influenced by him.

"My brother, whose guest you were a few weeks ago, wrote me that a man had visited his plantation, and told of a book, a wonderful book he used. It was a book, he said, that came down from heaven, that holy men had written. 'Is not this,' he asked, 'possibly the religion about which we want information? Come down.' I left my coffee plantation in another state and visited my brother. We heard that this book had been distributed among many of his employees by a colporteur, as he was termed, who both interpreted and gave it to them, and whenever the people felt willing sold it to them. He got a copy. I talked it over with my brother. We sat up late that night looking into its pages. It was different from anything else I had ever seen. I wanted to know more about it, and under the instruction of this colporteur, who was distributing this book, I learned to know of Christ as my personal Saviour. I was filled with it. A day or two afterwards, when I returned to my home, I was so overjoyed with having at last the true faith put into my hand that I became so absorbed in conversation with a lady whom I met while in the station on my way home that I let my train go by without noticing it. When I returned home the first thing I did was to send for this woman's husband, with whom I had a quarrel. She was the wife of another planter. We became reconciled, and when it was known that we were reconciled the case was made a matter of common conversation through the section, and people came to me to ask about this new religion; I had a Bible and I would attempt to tell about it during the night and at leisure times." Then, addressing his wife, I said, "Now, Madam, may I ask how you became a Christian?" And she said that at the time of her husband's deepest

concern her own health was feeble, and it was largely a matter of sympathy with him when he discovered that he had for the first time gotten hold of the truth of God. Then she said "When I saw the change that had taken place in his character, and his peace of mind from learning the truth, I sought it also. "Now"—I want you to catch the phrase—"now I live only for Jesus." Donna Placidina was her name, a fitting name, and that was the expression of a Latin American, to whom Christ had become all in all.

That man's attitude toward the form of Christianity that obtained there may be regarded as typical among the thinking people of South America. They are hungering for the truth, they want those Christians who can command their respect for their purity of life. They want those who can extend to them the knowledge of the true religion; they want those who can read and use the Word of God. Now the absence of all of this makes it necessary that there should be brought into these Latin American countries the type of Christianity that is represented by North America, by England. I am glad to say that in many of the great commercial cities of Latin America some of the devoutest men have co-operated with American missionaries there, merchants from England, traders from the blue hills of Scotland, devout, godly, consecrated men, liberal-hearted men with their rare good sense and their beautiful consecration who fortunately make known, particularly in the great commercial centers, the type of Christianity which commends itself to such broad-minded men of business.

Now this condition of affairs I have found to obtain throughout the whole of Latin America so far as my personal acquaintance has gone. Throughout a considerable portion of Mexico, and in Brazil, this same state of affairs obtains, and this is the occasion and this makes the necessity for missionaries of the faith to go there. As a result of their going some of the priests have been obedient to the faith, men that scorn the idea of the unholy life of their associates, and have wanted to live decent lives, who have severed their relations absolutely with the debased form of Latin Christianity, and now are identified with the purer type of our holy faith, as it has been promulgated in Latin America. This is a sufficient reason and a vital one why these people should have the faith.

Permit me to say in conclusion that, in regard to Romanism as such, I think much depends upon its abode. American Romanism is a very different thing from Spanish Romanism, or from Italian Romanism. Under these conditions Romanism has a different front altogether in Protestant lands where it is brought in competition with a higher type of faith; but in these Latin American countries it is sufficient to say that the Christ is not known, that the worship is of the Virgin and not of her divine Son. It is a type of Christianity without the revealed will and Word of God, and it has not the salt in it that will save it or save the people where it is known.

SOUTH-EASTERN ASIA

Lower Siam

Laos

A Typical Mission in Dutch Malaysia

Burma

Assam

LOWER SIAM

E. B. MCDANIEL, M.D., PETCHABUREE, SIAM

SIAM is a little-known country, but she has a fairly authentic history for the last six hundred years. The present dynasty has ruled for one hundred and thirty years and the present King has been called the most enlightened monarch of all Asia. The father of the present monarch was a remarkable man in many ways. He was a mathematician and an astronomer, predicting eclipses with accuracy. He was an admirer of Martin Luther. Through tutors he gave his children the benefits of Western education. Though the head of the Buddhist faith in Siam, yet the King has always shown religious toleration and has not been slow to realize the material benefits that Christianity has introduced.

In size, Siam is like unto France; in population, she has probably eight million people—about one one-hundred-and-twenty-fifth of the earth's unevangelized population. The first missionary work in Siam, except that in the early centuries by the Jesuits, was undertaken by the American Baptists, but the field was finally given up to the Presbyterian Church North, the Baptists confining their efforts to work among the Chinese in Bangkok.

In a certain district, some days' journey from Bangkok, there had formerly been a Baptist Church. In the reorganization, the place had been abandoned and years had passed since a missionary had visited the place. For some time one of our missionaries felt an insistent drawing toward that place, so finally, accompanied by a medical brother, he made the journey. On arrival at the place they found that on the very day one of the old time Christians had died. Faithful through all the years, he had departed this life with the firm belief that God would send a Christian missionary to give him burial. This was well known in the community, even among those who were not believers. They saw the missionary come; they felt that a miracle had been performed, and many marveled.

In the capital city of Bangkok there is a population of a little less than seven hundred thousand. Among her eighty thousand young men there has been no organized Christian effort. Only recently, however, such work has been undertaken. A splendid building has been erected as the headquarters of this movement, and King and Princes have contributed toward what they realize is a great

work for Siam. Through the work of this institution the name of the Rev. Boon Itt will be perpetuated and the name of the Master will be glorified.

Everywhere there is opportunity. Notice this mountain chain extending from the north of Siam down through the Malay Peninsula. In these mountain fastnesses are thousands untrammeled by priest rule and yet they have never heard the name of Jesus or known of His message of peace and love.

Now mine has been medical work and perhaps I am inclined to over-emphasize this line of effort. But to me it is the most hopeful phase of our work, and didn't Jesus set His seal of approval upon the work of bodily healing? Men are led to the Christ through the work of the medical missionary, but not all who receive his ministrations or who are hospital patients become Christians. A few there are who rather believe that the mission doctor should be the grateful one, their extremity having provided him with such a good opportunity of making merit. Leaving out the discussion of Buddhism as a system of ethics, in its actual workings it appeals to the mass of its devotees as a belief wherein the making of merit holds a pre-eminent position. One's goodness is judged by the amount of merit he has been able to make. How many temples has he built and what the quality of the robes he has given the priests? Every young man is expected to spend at least three months of his life as a priest—most of them spend a much longer period. Not only does the young man thus make merit for himself but also by proxy for his parents.

Siam has supported her priests for centuries without receiving from them as a class any adequate return. They were the best cared for class in Siam and as they did no useful work they were a burden, and a heavy burden, on the people. Along with her advances in all lines, however, she has realized the necessity of providing educational advantages for all of her people, and thus, by recent Royal decree, her temples are becoming school houses and her priests teachers. So even in this land we see another instance of the awakening of the Oriental mind.

America has made important contributions toward the advancement of Siam. As her early missionaries introduced vaccination and the practice of Western medicine, as from time to time at Royal request they contributed their best toward the upbuilding of a splendid educational system, so in solving the complex and often exceedingly grave political questions, her men of genius have been called upon as counsellors of state. Through the advice of an American statesman in the service of His Majesty, the King, slavery was abolished as was also gambling, except in a few places in the capital. The clank of convict chains is a familiar sound in Siam, but the prisons of today are no longer the dungeons such as held the immortal Judson before British rule made such cruelties impossible in Burma. These re-

forms, together with the building of railroads, and the purification of her courts of justice, have won for Siam the esteem and confidence of the Great Powers. Great Britain has but recently relinquished her extra territorial rights and our own great nation is considering the taking of a like step.

But Siam needs what alone the living Christ can give. The great evil of polygamy still flourishes and there are unnamable horrors that only His power can forbid. If you are looking for an easy field—a place where the people are crowding into the Church—don't go to Siam. But if you are looking for a field that is needy, that is second to none in need, and if you are thoroughly in earnest in the saving of souls, then hear the call of the Master for the unevangelized millions of Siam.

LAOS

THE REVEREND WILLIAM HARRIS, CHIENGMAI, SIAM

SIAM is one of the least known countries of the world. If you asked the average person what contribution Siam has made to civilization his answer would be either cats or the Siamese twins! And when it comes to the Laos of North Siam the ignorance is well nigh total. It might, therefore, be well to consider just who the people of Laos are.

Two hundred and fifty years before Christ there was a race in China, dwelling in the plains south of the Yangtse River, who called themselves the Tai or Free people. What their origin was we do not know; a French ethnologist says they were of Aryan stock. More probably they were Mongolian. For five hundred years these Tai people waged a war with their Chinese neighbors; and about 250 A. D. there began one of those great racial tidal waves that have swept over Asia from time immemorial. Some of them migrated eastward and mingled with the Chinese of Canton, another portion migrated southwestward to Burma, and another portion southeastward to Lower Siam and are known as the Siamese. The remainder of these Tai people, who migrated from China, moved directly southward into North Siam and are known as the Laos people; and it is about these last that I wish to speak.

By these migrations, the various parts of theTai race have been separated for 1,600 years and have become widely differentiated. We have but little knowledge of their history until comparatively recent times. In 1858, two Princeton men, Dr. McGilvary and Dr. Wilson, joined the Presbyterian mission in Lower Siam. Dr. McGilvary

was assigned to work in Petchaburee, Southwest of Bangkok. There he became deeply interested in these Laos people, ten thousand of whom had been taken as slaves by the King of Siam in the War of 1828 with the Laos people and had been scattered through the cities of the Lower Kingdom. McGilvary finally decided to go into the interior, with a view to opening up work among these Northern people. In 1863, Drs. McGilvary and Wilson took a long journey into the interior to Chiengmai, the largest city in the North country, and encouraged by what they saw they returned five years later and opened a station in that city, which became the nucleus of what is now known as the North Laos mission of the Presbyterian Board. Within two years after the opening of the station a little band of seven converts had gathered around the missionaries.

Upon the arrival of the missionaries, the old Chief of Chiengmai had received them cordially and had given them an invitation to settle there. But when he discovered that their object was to preach the Gospel, rather than to develop trade, his attitude towards these men changed and he demanded that they should depart from his territory and give up the work. This they declined to do, and he finally induced some of his retainers to prefer false charges against two of the new converts who were led out across the rice fields and were given an opportunity to recant. But they heroically refused to do so and were clubbed to death before the eyes of their friends. These two men suffered a shameful death rather than give up the faith, which some would fain have us believe is outworn and losing its vitality.

From 1868 to 1909, forty-one years, this work among the people of Laos has been steadily growing. In 1895, we felt we had reached a crisis in the life of the mission. Up to that time practically every bit of Christian work in Laos was financially supported by the Church at home. We felt that, whatever the cost, we must change the old order of procedure, that our work must become self-organized and self-supporting. Such a change of policy means a great shock to the life of any mission, of any church; and we felt the shock in 1895, and for several years thereafter. At that time we had from eighty to ninety lay evangelists employed in the various stations, supported, as I have said, by funds from the United States. This change meant that these men were nearly all cut off from mission employment and we retained only a few who were in the direct employ and under the immediate supervision of the missionaries. The others were dismissed until such time as the native Church could support them. The principles of self-support were applied likewise to our schools, dispensaries, and churches. This caused the disaffection of many who had become Christians from unworthy motives, and of others who could not adjust themselves to the new order. A year or two previous to this the Laos Presbytery was the banner presbytery of the Church, but for many years thereafter the numerical growth of the Church was

seriously checked. But now after fifteen years every phase of our work has become in a large measure self-supporting. Our medical work and our churches are wholly so. The latter are carrying on a vigorous evangelistic campaign amongst their non-Christian neighbors, and are organizing and conducting a large number of self-supporting parochial schools in connection with the churches in the outlying districts.

The great need of the Laos Church today is along these lines—evangelistic work and education. It is absurd ever to think that the Christian Church in America will be able to send enough men and women into a country like Siam to win it for Christ. It would be impossible to do so. The average term of service is very short, and breakdowns are very frequent owing to the severity of the climate. On the other hand, the work is encouraging. In fourteen years the number of Christians had doubled. We had, fourteen years ago, but sixteen hundred communicants and today we have nearly four thousand. But the work among the Laos people is a work to be done eventually by themselves. Our work is to raise up a strong nucleus of trained Christian leaders who shall carry the Gospel to their fellows. That is what we need today, and I think that if we had a strong force of American Christian men and women to do the work of Christian education, taking the Church we now have and establishing it upon a high plane of Christian living and Christian thinking, the men and women of Siam would speedily carry the Gospel to their own people and within the next twenty-five years the Kingdom of Siam might be brought to crown Jesus, Lord and King.

A TYPICAL MISSION IN DUTCH MALAYSIA

PASTOR DR. JULIUS RICHTER, SCHWANEBECK, GERMANY

I SHOULD LIKE to concentrate your attention for a few minutes on a mission which has a special interest for American friends of missions, yet which is little known here in America. In 1834, just seventy-five years ago, two young, brave American missionaries, sent out by the Congregational Board, Messrs. Munson and Lyman, landed in the Bay of Tapanooli on the west coast of Sumatra and tried to force an entrance into the almost unknown interior of that great island. A few weeks later they were attacked by night, slain and eaten by the wild, cannibal natives. By their tragic death the mission came to a standstill, and twenty-five years passed before another society dared to enter the dangerous country. Then, in 1861, the Rhenish Missionary Society was induced by a combination of

divine leadings to begin work among those much-dreaded and degraded tribes. And they have now for almost half a century persevered in this work and have had the privilege of founding there one of the most flourishing missions to be found anywhere in modern Protestant fields.

Let me first describe the strategical situation and importance of this mission field. Throughout the whole of Dutch East India, Islam is spreading in a most dangerous and distressing way. This large island world is the greatest field of its expansion besides the Central and Western Sudan in Africa. In the Dutch East Indies Islam has two strongholds which seem to be almost impregnable. One is the independent native State of Atyeh at the North end of the island of Sumatra. Here the fanaticism of Islam is so strong that for twenty-five years this district has been regarded as its worst hotbed; rebellions and religious wars have followed in quick succession, and in spite of an enormous outlay and some temporary successes the Dutch government, even to the present day, has not been able to win full authority over the restive fanatics. The other center is the large and thinly populated island of Java, whose more than twenty-five millions of inhabitants are thoroughly Islamized, and from here Islam has got undisputed sway in the southern half of Sumatra, too. Both centers of Islamic fanaticism are expanding in all directions and have a strong tendency to join hands by flooding the central parts of Sumatra. But in those central parts there live a number of more or less independent heathen tribes who are known under the general name of Batak. They have hitherto resisted all attempts to get them over to Islam. But at present they are in a very serious and embarrassing situation. They seem to have lost the power of resistance against a foe of overwhelming strength. Yet Islamization would be an immense loss quite as well for the cause of Christianity as for the Dutch government. The government has at last been convinced that Islam is its deadly foe, really the only one that threatens its prosperous colonies, the storehouses, and sources of immense wealth for the parent country. Christianity, on the other hand, knows by a long, sad experience that peoples who have once been won over to Islam become hardened in a short time against Christian influences and are thereafter almost unattainable to the Christian missionary. So for the Dutch government as well as for the Christian missions it became a matter of utmost urgency to concentrate strong efforts on those Batak clans. And the aim in view was quite clear and well defined, the object of the mission being to build up a series of strong Christian congregations, or, better still, to construct by a succession of Christian provinces a solid wall separating the northern Islamic centers of Atyeh from the Southern center, Java, and Southern Sumatra.

It is evident that the Batak mission was extremely difficult at the outset. The tragic death of the two Americans had proved this

fact. And it was characteristic that this murder was not a wild outbreak of cannibal lust but a more or less religious performance. It is true that the Bataks, like most other people of the Dutch East Indies, had been for centuries under strong influences of Indian Brahmanism and Buddhism. But except some few traces in religious terminology and in the form of their letters the results of this period have disappeared long ago. The old pure and wild Malayan animism had revived again. According to this religion the soul of man has a restricted independence during his lifetime and an unrestricted independence after death. Now the first object of religious consideration is to preserve and to increase the spiritual substance of the soul. Regarding the soul as some sort of finer material, they think that the best way is to take possession of as much soul substance as possible, and they try to do that by eating. Evidently the two Americans were regarded as possessing an exceedingly great amount of soul substance, and it was almost like a meritorious act to acquire this energy for the benefit of the Bataks' own being. So the lives of the first Rhenish missionaries were, during the first decade of their work, in almost constant danger. Plots of all kinds were undertaken to get rid of them either by fraud or by force. The country was to a large extent yet untouched by the Dutch colonial government, every small village was a chieftainship by itself and was, as a rule, in perpetual war with the neighboring clans. Yet in spite of all difficulties the Rhenish missionaries not only held their own, but by and by they won a remarkable influence over the people. Province after province of the country was opened to them. In the large and fertile valley of Silindung, on the upper shores of the great river, Batang Toru, the whole population became Christianized. Great populated Christian villages, the biggest with about one thousand inhabitants, sprang up. A second great advance was made to the beautiful shores of the picturesque, blue lake, Toba, in the heart of Sumatra. There, too, the message got hold of the people and converted them by the thousand. At present, after less than fifty years' work, there are in Sumatra about 89,000 Batak Christians, and thousands are added year by year. It may really be said that through the greater part of the Batak population a movement toward Christianity is in progress which we hope will bring over the greater and most influential part of this interesting group of tribes to the Christian Church.

But it is not only the wonderful progress of mission work which directs our attention to this out-of-the-way field, not even its strategical position in the midst of two dangerous Mohammedan centers. The Batak mission deserves the close attention and study of all friends of missions because it is an object lesson in missionary organization, a typical German mission. There were some advantages which made it easy for the German missionaries to build up a strong native Church here. The people did not wish to remain in

their old heathenism and they decided not to become Mohammedans. So there was their only chance to become Christians. Besides, the Rhenish mission had the advantage that she was the only European agent and the only missionary society in the country. Of other foreign people there were only some few Dutch officials and soldiers. So the Rhenish missionaries really were alone with their intelligent and willing pupils. It is difficult to give in a few sentences the characteristic features of this well-arranged work. There are the accurately-instructed and well-organized congregations, some of them between 1,000 and 6,000 strong; there are the churches and chapels built most of them in native style at the expense of the Christians themselves and from the material of the country. There are the twenty-nine ordained pastors, the so-called Pandita Batak, and the elders in all villages. There are the 525 village teachers with their well mapped out village schools attended by 21,000 pupils. There is the well established central institution at Sipoholon in the province of Silindung with its normal school and divinity college. There is the well equipped medical mission at Pearadja, with its colony of philanthropic institutions, hospitals and dispensaries, not only helping the sick in their sorrows and perplexities but educating native physicians and assistant physicians, so opening up a new line of hopeful activity to the native Christians. There are the thirteen women missionaries with their philanthropic work among the babes, the sick, and the lepers. There is the industrial school at Balige, instructing Batak boys in different ways for future usefulness. There is the Kongsi Batak, an interesting native missionary society pioneering in the difficult fields on the Northern and Eastern shores of Lake Toba and preparing future work.

The Batak mission was begun by the martyrdom of two American missionaries. Here again the Word of our Lord becomes true: Except a corn of wheat fall unto the ground and die, it abideth alone; but if it die, it bringeth forth much fruit (John 12:24). The two noble lives were the corn of wheat which fell into the stony soil, seemingly hopeless. But we have a very careful God who leaves not unheeded any of His own. The wonderful harvest of one of the greatest and most prosperous missions of Malaysia was the rich fruit brought forth. The American Board has erected an appropriate stone monument on the place of their death. God himself has set a more abiding and a more glorious monument to the heroism of the two lonely American martyrs—a growing, living Church.

BURMA

THE REVEREND WALLACE ST. JOHN, PH.D., RANGOON

ALMOST A CENTURY has been spent in preparing to work in Burma. There is a great difference between preparing to become serviceable to a people and actually serving the people. At present we have more than forty mission stations in Burma, differing greatly in size and effectiveness. In some we are still laboring to gain that point of rendering service, but, on the other hand, in many we have reached the arena of actual service and our resources are being drawn on in an appreciable way.

As I think of the strenuous labors of the missionary force in Burma a picture is vivid in my mind. It is the picture presented by the sword makers who come down from China to the border of Burma. They come in groups and establish themselves under banyan trees. Putting up their forges, they force air into them by means of tubular bellows. They prefer to work in the night. Here is the picture. The night made darker by the shade of the trees, the naked Chinese smiths working at the lighted forges. The heated metal is placed upon the anvil. One man on each side, they swing the heavy sledges. Blow after blow falls as they strain to bring the metal to the required condition. They writhe and struggle until their agony reaches a climax and they drop their sledges and fall panting and exhausted upon the ground. In this grotesque night scene there is a likeness to the missionary work in Burma. The night is there, the lights of the mission stations, the great opportunity that cannot be neglected, the great intensity of effort and the panting, exhausted laborers.

I went to Burma about seven years ago. In America I had specialized in university work and had spent several years as pastor of a college church. My work in Burma was to be that of a college teacher, according to Calcutta University methods, with the privilege of adding such religious work as I could do. Soon I discovered that I should learn two new languages. One, the Pali, the sacred language of the Buddhists, I was asked to prepare to teach. The second, the Burmese, I needed that I might preach to the people in their native tongue. Before these tasks could be far advanced I was pressed into service as pastor of the college church. With five hundred unconverted students the evangelistic problems in the col-

lege itself was large. With nearly five hundred Christians, students and teachers, it was a mighty force to lead in the evangelization of a great heathen city. This leadership soon was added to, for I was elected to the presidency of the City Mission Society. Then, without my knowledge or consent, I was made the statistician of all the Baptist missions in Burma. Later, in my absence, I was elected to the position of secretary of the Burma Baptist Convention. And all this came upon me in the days of my novitiate. And these undertakings were but small when compared with those of other missionaries.

When I went to Burma I came into fellowship with Dr. J. N. Cushing, then the principal of our college. He went out to Burma to prepare a Christian literature for the Shan people. Before he had been in Burma two years he was preaching every Sunday in three different languages. In the morning he spoke in Shan, in the afternoon he preached in Burmese, and in the evening in English. In his early years he traveled much in unexplored regions of the Shan territory. For a time he added the Kachin work to his own. In this he reduced their language to writing and began a Christian literature. He also traveled much among the people. Later, he added an English pastorate to his own first work for four extended periods. Again, all the later years of his life he administered the affairs of the Baptist College, a rapidly growing institution. In this he must first teach the teachers, then inspect their work, and even teach classes of pupils, besides the ordinary control of the institution. At the behest of government he acted as an educational counsellor, being the vice-president of the Burma Educational Syndicate. When a Reference Committee for the Baptist missions in Burma was established he was made its president and must make himself acquainted with the conditions existing in all the stations of that great province. As translator, educator, adviser and pastor he worked with marvelous rapidity and accomplished enormous results. So exhausting were his labors at times that he was massaged twice a day to support existence. Finally, he came to America for a furlough and, attending the Baptist Anniversaries in St. Louis at a point of great significance to the denomination as well as to him, the cord broke and he fell dead suddenly.

In Rangoon there is a mission press employing more than two hundred and fifty men and equipped with modern presses. Printing is done in ten languages. In six languages, Bibles, dictionaries, hymn-books, text-books and Christian periodicals are printed. This is under the superintendence of Mr. F. P. Phinney, our beloved missionary. If such a varied work were carried on in New York its manager would receive a princely salary. The mechanical skill necessary to set and keep in condition great presses, with ability to oversee every particular of bookmaking, together with the power to direct work in so many languages, is rare, indeed. But added to this Mr. Phinney is the treasurer for all the Baptist missions

in Burma. All the money sent to Burma to carry on our work passes through his hands. Whatever goods are shipped to missionaries in Burma must also pass through the Mission Press. Further, he holds the power of attorney for all the properties of the American Baptist Missionary Union in Burma, and thus must act as its legal representative. On account of his rare business qualifications he has been placed upon the Rangoon Board of Trade. His prominence there caused the English Government to appoint him a member of the Port Trust, a most responsible position. Notwithstanding all this, he receives the income of a missionary.

About two years ago I was invited by Dr. C. A. Nichols, of the Bassein Sgaw Karen Mission, to speak before the annual Association of the churches of his station. After spending a day upon the railroad, I arrived at Bassein in the evening. Dr. Nichols' office was full of people. It was late in the night before he could join the other missionaries present in the drawing-room. Then he explained that the Karens had just been depositing the offerings of their churches for the central work of the Association before they should go on with us to the meeting of the Association. He had received 12,000 rupees. Early in the morning I hastily examined the many buildings of this renowned mission station. Hospital, dormitories, missionaries' houses, teachers' houses, preachers' houses and the large Ko Tha Byu Memorial Hall, all excellent, substantial structures, and all built with Karen money. But we must be off for the Association meetings. Two steamers were chartered for the people. The boats were full when we started down the stream, but we stopped often along the shore to receive waiting groups of Christians. Then we could receive no more, and many groups must wait for another day before they could go on to the meetings. In the middle of the afternoon we arrived at the place of meeting, a small Karen village. Only one thousand were planned for, since the meeting place was far from the center of the Association. If a convenient place had been selected three or more thousands would have been present. When we settled down in the one substantial building of the village, the schoolhouse, and Dr. Nichols had turned the key in his strong trunk, the Karens began to come and bring in their offerings. By nightfall twelve thousand more rupees were deposited for the work of the Association. And that year the churches raised for all purposes $26,000. A small sum this may seem in Rochester, but it means 79,000 rupees, and since one rupee is two days' labor, the fact is that these churches raised 156,000 days' labor for the work of the Kingdom.

But what of the missionary? Dr. Nichols has one woman assistant who cares for the central school of the station. There are more than one hundred and thirty schools. There are more than one hundred and thirty churches. The direction of these numerous forces is an unending task. The responsibilities are as great as in

the management of a province. The educational evangelistic opportunities are unlimited. And in this great province of Burma, which shows so great results, there are yet one hundred and twenty in the darkness to one in the light.

Let no one think that it is possible for a man of ordinary ability to exhaust his possibilities in mission work. If there is one among you who has a mighty physique, who has a thoroughly trained mind and an entirely devoted spirit, let him hasten to Burma to enter the open and needy fields.

ASSAM

THE REVEREND W. E. WITTER, D.D., BOSTON

If you are lacking in grit, nerve or gumption, I advise you never to go to Assam; but if you want to go to a place where your grit and nerve will be developed, I tell you there is no better place in the world. We are surrounded on all sides by people who have never heard the name of Christ, and never will hear it until some one brings it to them; go there and live there and you will be drawn close to those people and Jesus will be your partner.

Assam offers many fields of this character. If you want to dream in one language and discuss breakfast in another; if you want to learn 167 different languages before you die, go to Assam. Those languages mean 167 different kinds of people. My wife and I have reduced many of the dialects to writing. You must learn these to be able to speak of Jesus Christ to the natives.

The people who call themselves Assamese live in the mountain districts. One of our missionaries tells of his first experience with them in the Garo Hills. A crowd of natives, almost naked, stood before him leaning on their spears, which were stuck in the ground. Most of the men had never heard the name of Christ. The missionary's attention was called to a boy about ten or eleven years of age who alone of all the savages wore full dress. This consisted of a European white shirt far too large for the wearer. The missionary, attracted by the costume, face and bearing of this would-be chieftian, asked him his name. "Thankhan," was the reply. "Well, Thankhan, you are the boy for me. I have a little son, Walter, and I should like to have you come home with me to keep the tigers and scorpions away from him. If you take good care of Walter, I will send you to school."

So "Thankhan" entered into the missionary's household in Tura, the central mission station, and began his studies in the normal train-

ing school. Being very bright, he made rapid progress in his studies.

Not long after this Mr. Mason was obliged to return to America on account of his wife's failing health, and, wishing to do translation work while here, he decided to bring Thankhan with him, having also in mind the advantages of our schools for a boy of so much promise. When he left the Garo Hills the lad could not speak English, although he had begun to read it somewhat indifferently. He traveled as far as England in native costume, but on the steamer which brought the party from England to America, he appeared in European dress, and attracted much attention. The people of Assam look not unlike a combination of Hindu and Chinese. Nobody on the boat had ever seen features just like his. So many questions were asked him and he was so alert in his listening that by the time he reached America he could speak English very well.

The Masons at once went to the home of Professor Bond in Vermont, and the professor gave Thankhan a Hadley's Greek Grammar, which the young Garo began to study with might and main. Eight weeks later he was with the Masons in the home of Professor Sanford of the University of Syracuse, under whom Thankhan passed an examination upon his eight weeks' study of Greek, which elicited the expression from Professor Sanford, "Mr. Mason, your boy from the Garo Hills positively knows more Greek than some of the young men who come under my instruction in Chicago after three or four years' study of the language. He has not covered the ground they did, but so far as he has gone his knowledge is surprisingly accurate."

This astonishing lad began his missionary labors soon after his arrival in America. The man who sat beside him in a crowded train, noticing his alien face, remarked: "You must be a long way from your own country, my boy." Clear above the rumbling of the train came the answer: "I am a Christian." "You are a Christian?" "Yes, aren't you?" "Well, I was born a Christian, but I don't go to church on Sunday." "What do you worship?" "I don't know that I worship anything." Thankhan gave his testimony to the citizen of a Christian country, and when the man got up to leave the car he said: "I am glad I met you; you have asked some very sensible questions; I shall certainly not forget them."

About two and one-half years were spent in America. After studying for a time in a Western New York academy, Thankhan entered Newton Theological Institute as a special student. Dr. Hovey said to the students on one occasion that Thankhan had surpassed them all in the way he had been drinking in the great truths they were considering.

On his return to the mission field, Thankhan was employed as a teacher in the normal school, where he at once resumed his native costume. He proved a very efficient teacher, but he was moved with deepest compassion for the multitudes of his country-

men out on the mountains beyond the reach of the Gospel, and repeatedly he came to Mr. Mason, saying, "Teacher, teacher, I cannot stand this; I cannot remain here in this school teaching these Christian boys when so many Garos have never heard the Gospel. I want to go as an evangelist." Repeatedly Mr. Mason told him how much he was needed in the school, what an influence he could exert there, and also reminded him that if he should go out as an evangelist he could not give him more than eight rupees a month, the same salary which he was giving to other native evangelists who had never had the privileges which had come to him. Thankhan would always reply, though he was receiving as teacher thirty (30) rupees a month, "Teacher, I would not take more than the other evangelists; it would not be fair; they would be jealous of me, but I must go." Finally, after a year, he was permitted to realize his heart's desire; ever since that time he has traveled those mountains in search of souls, and many have been led through his eager testimonies and spotless life to take his Saviour for their Saviour too.

Repeatedly has Thankhan been offered government positions, where his salary would be many fold more than what he received, either as teacher or evangelist, but his answer has always been to these government officials, that he could not engage himself in any work whatever at any salary, however large, that would in any way interfere with his work as an evangelist of the Lord Jesus Christ, and the highest honor that God can possibly give to any man has come to him in a multitude of saved souls to shine forever as stars in the crown of his rejoicing.

My wife and I lived miles away from any white person, but we never sat down alone; there was always a Third. We know He was present just as truly as if we could see Him, as if we could feel His hand. If you want to be alone with Him, go to Assam. Mr. Moore and his wife spent several years there. One morning when the attendant went to see if Mrs. Moore was in need of anything, she found that the spirit had gone. Mr. Moore had to prepare the body of his wife for burial; he was alone, their boy having been left in America to attend Newton Seminary. There was nothing for a coffin, so the missionary wrapped his wife's body in a mat and himself placed her in the grave which he had dug. Standing there he preached the funeral sermon to the natives who had gathered to show their sympathy. Later he returned to America, but he is going back to the same field.

As I have said, there are thousands in that country who have never heard the name of Christ, who never can and never will hear it until more men and women go to do this work to which they are called by the living God. Go and claim some worker like Thankhan and the thing is done. It is worth the work of a lifetime to find one such.

WESTERN ASIA—TURKEY, PERSIA AND ARABIA

The Reasons for a More Adequate, Prompt, and Aggressive Effort to Evangelize These Lands

The Value of Education as a Missionary Agency

Woman's Work for Mohammedan Women

The Unoccupied Fields of Western Asia

REASONS FOR A MORE ADEQUATE, PROMPT, AND AGGRESSIVE EFFORT TO EVANGELIZE THESE LANDS

PRESIDENT JOHN E. MERRILL, AINTAB, TURKEY

I BELIEVE that God wills a definite, immediate, comprehensive forward movement on the part of the Christian Church, by sympathetic testimony and loving service, for the speedy evangelization of the Moslem peoples of the Turkish Empire.

This is a personal confession of faith. You will notice that it expresses a religious conviction. A permanent movement for the salvation of the Turkish Empire cannot have any other foundation. Beyond all other reasons for the missionary enterprise, the fact that it is the will of God gives the deepest basis for determined and effective effort. Notice that it is a call to this advance by sympathetic testimony and loving service. The watchword, "God wills it," roused Europe in the Middle Ages to force armed entrance into the land of the Sepulchre. The same message calls the Church today to the same country, but this time to a Christ-like exhibition by sympathy and loving service of the blessed way of the Holy Cross. Note also the word "speedy." Here is a boy of six. "Speedily" he will be a man, just as fast as God can make a man of him. So there is speedy evangelization of the Turkish Empire purposed in the will of God, and it is to be realized just as rapidly as the Church will let God accomplish there His will.

Now as to the reasons for this conviction:

1. This forward movement is in accord with the purpose of Jesus Christ. Do we need to be reminded that He said, "I will draw all men unto myself." That includes Mohammedans. Such universality is not in accord with the Oriental idea of religion. There people still hold the theory adopted by the Roman Empire that each race has its own religion. Not only Moslems but Oriental Christians will tell you, "Christianity for Christians, Mohammedanism for Mohammedans." Mohammedans will tell you that hereafter Christians will be judged by Christ, Mohammedans by Mohammed, and Jews by Moses. To all intents, Oriental Christians have accepted practically the same view. The universality of the purpose of Christ is to both of them a foreign thought. And it is a foreign thought to many people in this country, so far as the Mohammedans are concerned. "Mohammedans cannot be reached with the Gos-

pel." "Mohammedanism is good enough for Mohammedans." You have heard people say both these things. But the purpose of Jesus is that the Mohammedans should be evangelized and spiritually regenerated. Can you read the New Testament and deny it? Let us try to stand where Jesus stood and see as He saw, and with the growth of spiritual insight we cannot but be led to say, "It must be done." We shall see, also, as we look out upon the Mohammedan world, that it is beginning to whiten already to the harvest.

2. This forward movement is in accord with the providences of God. When missionaries went to Turkey, ninety years ago, they found a Mohammedan land and a darkened, powerless Christian Church. They desired to work at once among Mohammedans, but the Turkish government rendered this impossible. Then they turned to the ancient Christian churches, in the thought of helping them and making them the light-bearers to the Mohammedans about them. Now, in view of changed political conditions in the Empire, we are asked for a report as to whether this policy has met with success. And the answer is that, in some real measure, God has accomplished those things for which the missionaries worked and prayed. Today there exists in Turkey a purified, independent, evangelistic, missionary native Church. Purified? Mohammedans look at the evangelical churches and say that, if they were not Mohammedans, they would be Protestants. Independent? They have their democratic church organizations, their native pastors with college and seminary training, their educational institutions, their own arrangements for charity and home missions and even for foreign missions. The churches of one portion of the country are planning definitely to become, as a body of churches, financially entirely self-supporting within the next few years. These churches, many of them, have received into their activities the evangelistic spirit, and they say that they themselves expect to carry out as their own undertaking the missionary purpose among the Mohammedans.

God, in his providence, has brought about political changes for which missionary effort in the Turkish Empire has long been waiting. They may not have been so fruitful of immediate reform as was anticipated. But the divorce of politics from religion which has begun has made it possible for Turks and Christians to mingle more freely, and for both to discuss religious questions in a way hitherto unheard of. It is noteworthy that this political situation is synchronous with the development of the native Church of which mention has just been made.

God, in His providence, has given to American Christians preeminent influence with that portion of the population which can be expected to be formative socially in the interior. Look over Turkey and seek out those who give promise of intelligent and liberal social leadership. If you put aside the Young Turks and those Greeks and Armenians who have gone abroad for their training, you will

find that the educated portion of the common people in the interior has become what it is largely under the direct or indirect influence of foreign missions. These enlightened Ottoman citizens not only are open to receive, but desire and seek, the assistance of American Christians that their service may be made most fruitful and effective.

God, in His providence, has allowed massacre and martyrdom. These things may be viewed as mere incidents of political overturn, yet we cannot fail to note that they happened only in the region of Adana, although planned for many other localities. And we note that they happened at Adana just at the time and place where, humanly speaking, they could work greatest harm to the cause of evangelical Christianity, for they cut in two the force of pastors and preachers in the strongest mission in the Empire. The terrible massacres of 1895 were, on the testimony of a far-seeing Armenian, one of the most potent factors in preparing the country to receive constitutional government when it was proclaimed. They aroused a thirst for knowledge of the outside world and stimulated greatly the reading of the Constantinople daily papers in the interior. And today there are not wanting in Turkey men and women who have suffered grievously through these last occurrences, but who are the first to read their significance and say, "This is the beginning of the evangelization of the Mohammedans." If this is what they say, out of their anguish, shall we who sit here in comfort, after the celebration of Christmas in our happy homes, protest that the time has not yet come in the providence of God for us to devote ourselves to a forward movement in the Turkish Empire?

God, in His providence, has been making other preparations among the Mohammedans themselves, of which we in this country are hardly aware. Mohammedanism is not a unit, but is divided within itself. In the midst of the Mohammedan world there are unnumbered thousands who are seeking for more spiritual light. In one city, five hundred Mohammedan men are said to be studying the Christian Scriptures. They are not Christians, they are Mohammedans seeking for light. But God can do for them what He did for Cornelius. It has been declared by men high in the counsels of the Mohammedan religion that Mohammedanism itself must be changed, and they are beginning to change it. Meantime the Mohammedan people in many parts of the Empire have come to trust the knowledge and character and helpfulness that are associated with evangelical Christianity, and are more open than ever before to its influence.

3. This forward movement is in accord with the promptings of God's Spirit in men's hearts. You know what a change has been going on in the last ten years in the mind of the churches in this country, and how men's attention has been drawn to Arabia, the cradle of Islam, as it never was before. You know of young men who, in these latter years, have devoted their lives to work

for Mohammedans. Some of them with this purpose have gone to the Turkish Empire. You know of Rogers, martyred last year at Adana, who "being dead yet speaketh." One of his last words to a friend in America was this expression of his heart, "I want to go out to Turkey and to give my life for Moslems." These things are the signs of a new spirit in the churches of America, and they have been prompted by the Holy Spirit.

On the mission field, also, there has been a new interest in work for Mohammedans. A new policy, likewise, has been entered upon in their regard. And we know that the Holy Spirit has led in these things.

Moreover, there is in Turkey a new spirit among the native churches concerning the extension of the Kingdom of God in their own land. There are men and women who are natives of Turkey, young men and young women like the Volunteers, who over there have said that they would make the carrying of the Gospel to Mohammedans a part of their lifework. This, again, has been wrought by the Spirit of God.

This forward movement is the will of God regarding Turkey, and He calls you and me to work for its accomplishment. For it is in accord with the purpose of Jesus Christ, as we know. It is in accord with the providences of God, as we can see. And it is in accord with the promptings of the Holy Spirit. In prayer, let us seek to learn our responsibility for Turkey in her great crisis.

THE VALUE OF EDUCATION AS A MISSIONARY AGENCY IN TURKEY

THE REVEREND JAMES P. MC NAUGHTON, SMYRNA

When missionaries went to Turkey more than four score years ago, there was no educational system in the Empire. There were no schools for girls, and the few schools for boys were in connection with monasteries, and were intended only for those who had the priesthood in contemplation. Little more than reading and writing were taught.

When the missionaries addressed themselves to the problem of female education, it was not a question with the Moslems as to the desirability of educating girls. The question in their minds was this: "Can girls learn to read? Girls have not the ability of learning anything so difficult." (One need not wonder at this, if the almost universal illiteracy of men at that time is taken into consideration.)

"And besides, what benefit would it be to them if they could; it would not make them any better helpers in the domestic sphere and it would certainly not make them more docile to their husbands."

A school for girls was opened in the city of Smyrna in 1836. It was not long till this was followed by others, until today there are nearly four hundred schools for boys and girls scattered over Asia Minor alone, in which are gathered over twenty-three thousand pupils, graded from the kindergarten through to the colleges and theological seminaries. In the provinces of Syria the Presbyterians and others are carrying on educational work on a similar scale. What are the results?

1. *Generally.* The mission schools stimulated the desire for education to such an extent that all the nationalities of a particularly cosmopolitan Empire, were compelled, in self-defense, to open schools of their own, so that now there are thousands of schools scattered over the country that really owe their existence to the presence of the mission school. A missionary, on one of his tours, was met by a friend, who asked him where he was going. "I am going to open two schools in that village just before us." "What need of two schools in so small a village?" returned his friend. "There is no need, but if I open one the people will surely open another."

Last Autumn, Enver Bey, who with Niazi Bey brought the revolution to a crisis, visited Smyrna to consult with his committee. He was asked to speak in our mission church. He readily accepted the invitation. After a very eloquent address to a large audience, he was invited into the parlor of the American Collegiate Institute for Girls, one of the most important schools in the Empire, to a reception prepared by the American ladies. He and his staff, with other prominent officers, willingly responded to the proffered courtesy. In the course of his remarks, he said, "We are under an incalculable debt to you Americans for the splendid system of schools you have built up during the long period of service you have rendered the country. On reorganizing our department of education we shall take your splendid schools as our models." "The excellence of our schools has been so manifest that its stimulating effect has been felt not only by the Armenian and Greek schools, but also by the Turkish schools," is the testimony of Prof. James B. Angell, LL.D., ex-United States Minister to Turkey.

2. *Politically.* It would, indeed, be strange if, after three-quarters of a century of the education given to tens of thousands of the brightest and most ambitious young people of the land, studying the history of the struggles toward freedom of other nations, if there should not arise in their hearts the desire to find themselves aligned with the great forces that make for progress and free institutions. There is no question that other elements, important elements, have entered into the political situation that prepared the nation for the great changes that have occurred during the last two years, yet I

do believe that the work of the American missions in all their departments has had, if not a preponderating, a very important, influence in shaping the trend of events that led to a constitutional government.

On the return of the American fleet from its round-the-world cruise last year, the Turkish Government put four of its brightest young officers aboard the *Virginia,* so that during the trip to America they might study the working of a great battleship. One day, in conversation with the senior of these Turkish officers, the Chaplain asked this very cogent question: "Is it true that the freedom and constitutional government you are now enjoying are due to the American schools?" In reply the officer said: "I want to confirm the report you have heard. Were it not for the work, during all these years, of the American schools scattered over the Empire, we should not today be in possession of these great blessings."

Dr. Talcott Williams, editor of the "Philadelphia Press," in an address at Brooklyn in 1908, said: "Many causes have combined, many factors are present, many influences have turned the hearts of men throughout Turkey; but if we ask ourselves what the governing and final factor is which has brought about the first of the world's bloodless revolutions, which has seen a people divided and dissevered by creed, by race, by language, by every conceivable difference which can separate the sons and daughters of men, suddenly act together—we do ill if we forget that for eighty years the American missionaries have been laying the foundations and preaching the doctrine which makes free government possible."

Prof. Ramsay, of Aberdeen University, one of the great authorities on the East, in his book, "Impressions of Turkey," wrote: "Further, the action of strong, free American life in Turkey must always tend to strengthen the movement there towards that freer and more elastic order which belongs to all the English-speaking peoples. But though the mission work has, undoubtedly, exerted a great influence on the political situation in Turkey, the mission policy has studiously and consistently been non-political, and has zealously inculcated the doctrine of non-resistance and obedience to the existing government."

3. *Morally.* I need not dwell on the moral quality of Oriental life. It is too well known to demand exposition at my hands. The work of the missionaries has, by its persistent advocacy of purity in social relations and honesty in business relations, raised an ideal that first disturbed, then awakened the people from their moral lethargy and at last beckoned them to follow. Thousands of parents are risking the proselyting of their children, and send them to our schools on account of the high moral tone insisted upon. The native schools, on the confession of their own supporters, are often hotbeds of moral corruption, blasphemy, and infidelity. The teachers of

the non-mission schools, having been continually criticised by the parents of the pupils, and urged to emulate the mission school, not only in quality of work but in the training of the children in moral principles, have in many places made radical changes in methods and begun the cultivation of the moral nature of the boys and girls under their direction.

4. *Spiritually.* It is the persistent determination of every missionary in the country that all the teaching staff of every school, so far as possible, shall be of high moral and spiritual quality. There could hardly be any reason for the existence of a missionary school unless the chief aim was to influence the children spiritually. Mission boards are no longer satisfied with an ignorant constituency, either at home or abroad. Piety, however admirable, takes upon itself new force and beauty if joined to education and culture. "Intelligent Christians and Christians of intelligence," is now the watchword in every important mission. A strong, virile community, high in its moral and spiritual aspirations, is the only kind of community that can any longer meet the demands of life anywhere.

Secular education is not enough. An education that meets the need of the tremendous pressure that bears down on life so heavily must be comprehensive. It must affect every element in human nature. That is the education aimed at by missionaries everywhere. To meet this demand adequately, earnest teachers with the Word of God in their hands are needed. The Bible is a regular text-book in the model mission school. Every school day in the year begins with religious exercises, and these are followed by at least a half hour's lesson directly from the Scriptures. The result is that the graduates of mission schools have usually a far better knowledge of the Bible than their more favored brothers and sisters in our home land.

You cannot fail even from this very brief presentation to see what a tremendous force the school becomes in co-operation with the Church. They are companions, united in the one great work of raising up a constituency for the future development of the country that shall stand for all that is best in life. The future of every country is in its schools. The leaders, legislators, ministers, doctors, lawyers and teachers of tomorrow are in the schools today. Can any one estimate what tremendous issues are involved in the presence of twenty-three thousand pupils now in mission schools in Asia Minor alone? In our Sunday-schools there are more than thirty thousand; in connection with our churches there are sixty thousand evangelical Christians. If all this has been accomplished under restraints and restrictions of the most irritating type, what may we not hope for now that the oppression of a reactionary government has been removed, now that freedom of the press and public speech has been proclaimed, unrestricted travel secured, constitutional government promulgated, and a new era inaugurated.

The destiny of a great empire is in the balance. Everything depends on what will be the dominating influences at work in the near future. A national consciousness is now being evolved. This plastic condition will not last long. The nation will soon be set in one of two moulds—either in a materialistic one that spells infidelity or in a spiritual one that spells Christianity. Which will it be? If we could only pour into this great Empire a large body of missionaries, multiply the number of our schools and churches, I should have no doubt of the issue. Not only would a strong propaganda mean the Christianization of Turkey; it would affect the whole Moslem world. Constantinople, that two-continent-embracing city, is not only the capital of Turkey; it is the capital of the whole Moslem world, with its two hundred and thirty million souls.

The Sultan is the Calif of the prophet and the Sheik-ul-Islam is the supreme pontiff of the Mohammedan faith. India, with its sixty-two million Moslems, the Dutch East Indies with its thirty millions, China with its thirty millions, and Africa with its fifty millions and all Turkey look to Constantinople for the keynote of its religious life. Anything that can be done to touch Islam at its source will affect the whole body to its utmost bounds. Do you see the tremendous opportunity of the Church to attack the Moslem problem? Is the Church adequate? Surely, if we but give it a generous chance to bring to bear upon the problem its full force. The young men and women of our colleges have power, if it is applied to this great task, to do much to realize the hope of Christ for the dark lands dominated by the prophet of the desert.

WOMAN'S WORK FOR MOHAMMEDAN WOMEN

MRS. BENJAMIN W. LABAREE, PERSIA

In the reign of Mohammed Ali Mirza, the lately deposed Shah of Persia, a little daughter of a Mohammedan nobleman was sent to Iran Bethel, a missionary boarding school for girls at Teheran. It seemed strange that the child of this noble household should be sent to a Christian school to associate with Christian girls and teachers, to eat Christian food and imbibe Christian doctrines. But stranger still was the message from her father accompanying the child: "I send my daughter to your school that her future husband may lead a more peaceful life than I have led!" Whole volumes are back of this one sentence—volumes that are commentaries on Mohammedan home life with its plural marriage and frequent divorce, uncontrolled passions and untutored idleness; volumes also that comment on the great

changes taking place with ever-increasing momentum in Persia and Turkey and other Moslem lands where even the women are eagerly seeking education and emancipation; volumes that show how those who are seeking the best for their newly awakened lands turn instinctively to Christian missionaries and their institutions to obtain what they need. I shall confine myself to some forms of Christian work that are reaching and touching the Mohammedan women of Persia, in the belief that they are typical and representative of the work done by missionary women in other Moslem lands.

We rejoice in the girls' schools in the various parts of Persia—Teheran, Hamadan, Tabriz, Resht, Ooroomiah, where more and more Moslem girls are coming into the schools, drawn by the new desire for learning or by the much appreciated fancy-work classes, or by the joy of greater freedom than the harem affords.

One summer's day the large schoolroom of Fiske Seminary in Ooroomiah was filled with admiring mothers and sisters and neighbors, while sixty-nine little Mohammedan girls took part in the closing exercises. They sang Christian hymns, told Bible stories, read and recited in several languages, and the mothers were overheard to say as they nodded appreciatively to each other: "*We* are like animals, but just think what our daughters are going to be!"

A little Mohammedan girl was allowed for a few months to attend the mission school as a day pupil. The cruel stepmother showed her scorn of all connected with Christianity by abusing her more than usual, and by trampling the girl's school books on the floor. One day some one at the school gave the child forty cents, unheard of wealth for the little thing. A teacher, at the instigation of the missionary, offered to help her invest the money in some much desired article of clothing before her stepmother could get hold of it, but the little girl answered, "Oh, no! I am going to give it all to the Lord and then I shall have treasure in Heaven. I learned that in school." I am glad to be able to say that when she was married off by her family, her husband proved to be a friend to Christians and she lived and died a consistent Christian.

A recent letter from the principal of the Mohammedan girls' school in Ooroomiah utters the sentiment of those who are trying to teach Mohammedan girlhood, "We are not satisfied that our girls are learning to read, we want them to be eager to know Christ."

If you want to see those who, in true fellowship with the Master, go about doing good, go with the missionaries who tour among the Mohammedan villages, sitting down with the women in their mud hovels, or talking to a crowd in a garden or vineyard or by the roadside. Miss Holliday, of Tabriz, spends many months of the year in this work, improving every opportunity to sow seed and to touch souls. One evening she noticed that the wife of the muleteer who was preparing her own and her husband's supper, surreptitiously set aside a part of the tea and sugar. "Why do you do that?" asked

Miss Holliday. "Oh!" said the woman, "I have to lay aside provision against the day when my husband may suddenly divorce me." It seems that her husband had had six previous wives, and she was on her wedding journey with her sixth husband!

It is in connection with the medical work that one finds some of the greatest opportunities for reaching and helping Mohammedan women. One has also some of the most heart-breaking experiences as the veil is lifted and the bitter anguish of a Mohammedan woman's life is revealed. Things too sacredly awful to speak of in Christian America come daily to the ears of the woman who is a missionary physician; and if she carries with her Christ's words of comfort and healing, as well as her medicines and her professional skill, she has opportunities that angels might envy her. One poor suffering woman whose life had been saved and her sufferings relieved by hours of hard labor, as the physician knelt on the floor by the quilt which forms her bed, put up her poor feeble arms and drew down the kind face to kiss, as she tried to utter her broken thanks. Who would not rather hold the key to such a heart than the greatest fee that can come in money to a skilled physician?

Of all the agencies that are used to reach and uplift Mohammedan womanhood I believe the missionary home has some of the greatest possibilities. Many a young woman going out to the mission field is asked by well-meaning acquaintances, "Are you going as a missionary or only as a missionary's wife?" For some unexplained reason, possibly it is the fault of some missionary wives themselves, there seems to be a popular feeling that the homemaker on the mission field is only a half or a quarter of a missionary. If rightly used, her opportunity is as great as that of any other Christian worker on the foreign field. I would almost say that it is greater than many others. What she *is,* what she *does,* what her chidren are, what the atmosphere of her home means to all who enter it and to all who hear of it—all these speak louder and more forcibly than hundreds of sermons or innumerable class-room recitations. For the non-Christian religions, as well as the Christian religion that exists in name but not in deed, fail to make connections between the doctrine and the life; and the faith that makes the most private and most hidden part of life—its home life—illustrate what its books and preachers tell about, this faith is the one that is needed by all mankind! No other religion than that brought by Jesus Christ into the little home at Nazareth and into the home at Bethany and into the homes of all who follow Him can avail to satisfy the human soul.

"Cannot your husband divorce you any time he wants?" the Mohammedan women would ask me, wonderingly. "No," I answered, "our religion does not allow it." "Oh, that must be a good religion," said they who a few minutes before were trying to impress me with the superiority of Islam to Christianity. We were going one day through the hot, dusty streets of an Oriental city to call on a wealthy

lady; and, as we went, my heart was lifted in prayer that somehow God would open the way for serious, helpful talk with this foolish, frivolous woman, whose conversation was apt to be filled with disgusting topics. On arriving, we found that she was alone except for the company of a neighbor, before whom she was not afraid to talk on religious topics as we guided the conversation along those lines. The subject of motherhood proved a topic of common interest, and she listened wonderingly as I told her of my own dear mother who was always up and at prayer when I awoke in the morning, and whose home life was guided by secret prayer and prayer with and for her children. The woman's great black eyes were fixed on me searchingly as she asked, "Do you bring up your children in that way?" What greater opportunity could be asked for than this—to bring Christ and His message of help to a hungering soul? She would not let us leave when we made an effort to do so, but turning to her neighbor, said, "I could listen to such conversation for hours." We called one day at a home never visited before by missionaries, and the two young daughters of the house amused themselves by smiling at my efforts to speak Turkish; but when I found that their hand sewing machine, bought of a peddler had been promptly put out of order, and that they longed to know how to use it, I invited them to bring it out. Their amusement was turned into something more polite when the machine was put in order and they were invited to come to my house weekly for sewing lessons. These proved so popular that the girls continued to come for months, learning to sew, embroider, and crochet. They were evidently warned by their mother against any Christian teaching, but when one's heart is full there are many opportunities in a two hour's session to present Christ in one way or another. I was deeply touched when one day one of the girls exclaimed, "Could any one come to this house and not learn something?"

And now, what are we Christian women and girls of America going to do for the over one hundred million Moslem women and girls among whom Christian work has just been begun?

"Sorrowful women's faces, hungry, yearning;
Wild with despair, or dark with sin and dread,
Worn with long weeping for the unreturning,
Hopeless, uncomforted.

"Dear Heart of Love, canst Thou forgive the blindness
That let Thy child sit selfish and at ease
By the full table of Thy loving kindness,
And take no thought for these?

"As Thou hast loved me, let me love; returning
To these dark souls the grace Thou givest me;
And oh, to me impart Thy deathless yearning
To draw the lost to Thee!"

THE UNOCCUPIED FIELDS OF WESTERN ASIA

THE REVEREND SAMUEL M. ZWEMER, D.D., F.R.G.S., ARABIA

IT IS IMPOSSIBLE to overstate or exaggerate the call of present opportunity due to changed conditions in the nearer East. It is equally impossible, and I speak as a missionary, to overstate the tremendous opportunities that have been brought to us, as they exist in Persia, and I believe it would be impossible to overstate the intense struggle, the heart prayer, of workers on the under-manned fields, not only in Turkey and in Persia, but also in Arabia. Yet there is a stronger plea than the plea of the under-manned station, or of the field white to the harvest, or of the land where the workers have been approved of God and are calling for reinforcements, and that is the plea of destitution. There is a stronger plea for a strong man than the coming dawn. It is the cry of midnight. And just because Western Asia does not stop at the Eastern border of Persia, any more than Eastern Asia stops at Western China—for because God so loved the world He loved that great section in between those lands—I want to voice the plea of the unoccupied lands of Western Asia.

Now, there are three reasons why the unoccupied fields of the world ought to appeal to us. First, we have followed too long the line of least resistance, and the fact that these fields are unoccupied indicates that they are possessed by races that have steeled their hearts against the Gospel of God. The hardest places of the world are the unoccupied places. The hardest part of Africa is the heart of Africa and the hardest part of Asia is the heart of Asia.

The second reason why we ought to go to the unoccupied fields is because we are retarding Christ's return if we don't go to them. It is easy enough to believe in the second coming when we don't deal with it practically. But it *is* a practical question when we pray for the coming of Jesus Christ, because you and I believe that He told us that the Gospel of the Kingdom must first be preached in all the world for a witness. And as long as Afghanistan, to speak of no other country, is without a witness for Jesus Christ, Christ cannot come.

And the third reason is this: Because to occupy them—I say not to evangelize them—even to occupy them, to lead a forlorn hope, would be to the glory of God. And that is what you and I are living for, and not for the glory of ourselves or our denomination.

I wish to survey these fields, to describe them, and tell you why I think you ought to go there. A survey of the unoccupied fields of Western Asia would include these lands, beginning with the lands which we have already touched. There is Persia. Persia has on its far north one entire province, Khorassan, without a single missionary, black as midnight. In Khorassan it is practically still B. C. You will have an idea of the condition of Khorassan if you will read, not as poetry, but as real life, Moore's poem, Lalla Rookh. What Mohammedanism then was in Persia, Mohammedanism still is in Persia. There are men as vile and men as heartless as the Veiled Prophet of Khorassan. There are women there who are trampled on as was the woman in Thomas Moore's poem.

The Persian Gulf littoral is a nearly unoccupied field, and we of Arabia, looking across the Persian Gulf, can travel all the way along that coast, a distance of 1,200 miles, without seeing a single mission station. There is not a single missionary residence on the coast of Persia, not a Christian school nor a Bible shop; in the interior there are stations, but the littoral has been left out.

Turning to Arabia, I will not speak of that portion of the field where our mission works, and where I return next October, but of the unoccupied parts of Arabia. Yet in all Eastern Arabia there are but a handful of twenty-five people to care for the 3,000,000 people along the Persian Gulf. Of the seven provinces in Arabia only three have mission stations.

Think of these unoccupied provinces in Arabia without a single witness for God. Does it not appeal to you? That is the way the world looked when Christ came, for God so loved the world that He gave His only Son when there were no missionaries. We have better maps of the North Pole and of the moon than we have of those parts of Arabia. You can draw across Southeastern Arabia a triangle, and Dr. Keltie, of the Royal Geographical Society, tells us that this triangle with a base 700 miles long and 500 miles toward the apex is absolutely unsurveyed. No European has ever crossed it, and the gold medal of the Royal Geographical Society awaits the man who will map the triangle. If for no other reason than as a mere matter of Christian adventure and finding the Farthest North of uncharted humanity, there is a challenge to any man.

The Rochester Convention may truly be called big in the power of God's Spirit. But there were only 5,000 people. At Mecca, their pilgrimage ending at about the same time, not 5,000, but 70,000 to 90,000 were assembled, and they have been meeting there in equal numbers for 1,300 years! Yet all Western Arabia has no missionary.

And these are only the border lines. Away beyond Kurdistan and Arabia and Persia you have the real heart of Western Asia. You have, first of all, Afghanistan, with 4,000,000 people. And who knows what goes on in Afghanistan? You won't find it in any

missionary exhibit; China, Japan, India are there, but there is no exhibit of Afghanistan. I have found an exhibit from Afghanistan in a book, "Under the Absolute Amir," by a traveler, Frank Martin, who signs himself as for eight years an engineer in that country. There might be written of this land what Dante says was written over the Inferno: "All hope abandon ye who enter here." He tells us how he went out for eight years' service, and here is a picture of Afghanistan "Under the Absolute Amir." "A common practice is that of blinding people. This is the usual punishment of those who try to escape from prison or from the country, synonymous terms almost. The manner of doing this is to lance the pupils of the eyes and then put in a drop of nitric acid, and to guarantee no sight being left, quicklime is afterwards added. The agony endured must be frightful, and in one case fifteen men were blinded together in Sherpur cantonment, where these punishments are usually carried out and the men were seen on the third day after being blinded, chained one to the other, and sitting in a row on the ground. Three of them were lying dead, still chained to the living, and some of the living, too, were lying unconscious, while the others were moaning and rocking themselves backwards and forwards."

This is not an idle story to awaken pity. It is the testimony of a man who went there as an engineer. And he tells of more dreadful things than that.

Christ said, "All power is given to me in heaven and on earth; go ye therefore and teach all nations." But there is no witness there for Christ or in those great districts of Chinese Turkestan, Russian Turkestan, Thibet or Afghanistan, places that are only names to us here, but are populous areas there. There are people there. There are hearts that are weary. There are men and women there. There are children there that have never heard of the children's Friend. Bokhara is a large city—Kabul, Herat, Samarcand are large cities. They are only names to us. But I asked Cook's agent the other day and he told me that anybody could come to his office and buy a ticket in New York to Samarcand by rail from St. Petersburg! And if the tourist can go there, why not the missionary? And yet, with the exception of half a dozen noble Swedish missionaries, the whole heart of Asia is without workers.

And what is the condition of those lands? It is the same as that of our forefathers when they called the third and fourth and fifth days of the week Woden's day and Thor's day and Frija's day. That is the whole of the situation. And God so loved Great Britain and Holland and Russia and Germany that he sent the early missionaries to them. If you believe that these people have no right to missionaries because they live in unoccupied fields, then you ought to ask why God did not leave us out. The plea for these countries is the plea that came to Jesus Christ Himself when He came to the unoccupied fields of the world. There is a word in John's Gospel that has

burned into my soul. Christ throws out a challenge for the unoccupied fields when He says in John's Gospel, "If I had not come." Well, suppose He had not come. Would your life and my life be any different, any better, any worse, perhaps, than the lives of the people who are now living in Afghanistan, in Turkestan, in Kurdistan, in Beloochistan, and on the Persian Gulf Coast and in Khorassan and the heart of Asia?

And I want to add the plea of extreme destitution which comes with special force whenever we say "Merry Christmas" to each other—and they have never heard of Christ's coming. Shall we say, each first of January, "Happy New Year" and leave them out? There is no happiness in our hearts until Christ comes. "Thou, O Lord, art all I want." Thou, O Christ, are all *they* want.

I think it is a grave mistake to say to those who are thinking of going out that it is easy, that they will have a good house just like an American house, that they can come home every five years, and such things. Tell them that this work is for Jesus Christ and that they can go out to the front as soldiers do, work for Him and die for Him, and you will get the best type of men and women. I believe it is better to be candid and you will find that it is the strong men and women who will offer their lives to this cause. I don't believe all college men are selfish, nor that heroism has died out of the manhood of America.

We need pioneers for the Kingdom. The march of civilization must not be swifter than that of Christ's own messengers. Nothing can hold back the advance of Western civilization into the very heart of Asia. The railway and the caravan are forcing upon them through every pass and along every channel of communication the latest inventions of our times. At Kabul one may see motor cars and sewing machines, gramophones, rifles and smokeless powder. One of the results of the visit of the Amir of Afghanistan to India was that he arranged for the erection of looms in his capital and now we hear of the transportation by camel train of pianos and motor cars and a plant for wireless telegraphy through the Khyber Pass. For the management of all these modern industries a staff of European engineers and mechanics is admitted into the country. For some years European physicians, both men and women, have been under the protection and the pay of the Amir, and yet the missionary is forbidden entrance.

Afghanistan is perhaps today the most difficult country for a missionary to enter. Not only is the Amir's written permission necessary, but the Indian government also must consent and no European is allowed to cross the frontier without a permit. It is almost as difficult for those who are employed by the Amir to return to India. Even the British political agent residing at Kabul is little better than a prisoner, and hundreds of people have been killed merely on suspicion of having visited him and given reports of the

doings of the government. Yet all these difficulties of long neglect, of political barriers, and national jealousies, and religious intolerance are only a challenge to faith and intended of God to lead us to prayer. The evangelization of Central Asia has in it the glory of the impossible, and all difficulties can be surmounted by those who have faith in God. The kingdoms and the governments of this world have frontiers which must not be crossed, but the Gospel of Jesus Christ has no frontier. It never has been kept within bounds; it has a message for the whole race and the very fact that there are millions of souls in Central Asia who have never heard the message becomes the strongest of reasons why we must carry it to them. Every year we hear of further advance into those regions of Central Asia by commerce, by travelers and by men of science. If they can open the way for themselves in spite of all these difficulties, shall the ambas-

commerce, by travelers, and by men of science. If they can open the the first time a place in the prayers and faith and enterprise of even a few Christians is a sure promise of its final evangelization.

THE INCREASING DEMAND OF THE ORIENT UPON THE COLLEGES OF THE OCCIDENT

THE INCREASING DEMAND OF THE ORIENT UPON THE COLLEGES OF THE OCCIDENT

PROFESSOR EDWARD C. MOORE, PH.D., CAMBRIDGE, MASSACHUSETTS

No one who has not traveled in the Orient in recent years, or been in close contact with the administration of missionary work, can realize the changes which have taken place in the great civilized nations of the Orient, within the last ten years. One must have traveled within very recent years; because a visit to India or China ten years ago would have given him no idea of those things which are at present most significant. And of course I mean that one must so have traveled as to come in contact with missionary work. It hardly needs be said that it is quite possible for an intelligent man or woman to travel in the East, and to bring home no knowledge whatever concerning missions. There are people who have lived long in the East, and who know nothing whatever, at all events nothing that is true, about missions.

But again, I spoke of having close contact with the administration of missionary work. I am impressed with the fact that a large part of the men and women in our churches, zealous for the cause of missions, live to a great extent upon information derived in their own youth. The supporters of the missionary cause have by no means all of them kept pace with the dramatic changes of the last few years in the Far East. All of these changes, as they have enormously increased our opportunity, so have they also vastly increased our responsibility. I think it may be said with truth that all of them have gone to enhance exactly that responsibility of which I am asked to speak, the responsibility of the educated man and of the educated woman.

God forbid that I should speak slightingly of the evangelistic aspects of missionary work. That simpler phase of the work has, in large part, nearly down to our own day, prevailed. It was this stage of the work in which a foreigner could go, and the foreigner did go, to the vast populations, say, of China or of India, to the outcast and the lower classes. They could give their message concerning the love of God as manifest in Jesus Christ. They quickened in those stricken and down-trodden the sense of God's illimitable mercy and of His hope which the Gospel gives. Always the beginnings of the propagation of the Gospel are of that sort. There is a per-

manent call for that type of work. But the time comes when the men who can best do that work are the natives themselves. They are the Christian converts, the children of the converts of two or three generations ago. With the expansion of the Christian Church in their land, they are themselves able to take a portion of the burden. Because of the knowledge of the language and of the characteristics of their own people, which is with them instinctive, they are the best teachers of the Gospel in the simple way to the masses of their own people.

But also, with the lapse of time a new situation has been created in which a hearing for the Gospel has been gained among the leaders of these nations, among the educated, among the powerful, among the official classes. Now it becomes necessary, it becomes strategic to meet the educated at their level, to speak the Gospel as an educated man alone can speak it to educated men. We must reach the leaders of men. We must solve those problems of leadership which develop as a movement approaches its maturity. Those are the problems which are on us now. Those are the problems which entail obligation for the educated men and women of our land and of all lands who are interested in this work.

I was reminded, as I thought of this subject, of the progress of the first Christian evangelization in ways similar to those which I have just outlined. At first, those who heard the message of our Lord and Saviour Jesus Christ were from the lowest and simplest of the people. The impression which you get concerning the apostolic churches is an impression of communities gathered from among the poor and ignorant, from the oppressed and distressed. The learned were not among them. The powerful were hardly known. Influential in any way were but the fewest. But shortly after the beginning of the second century—and is it not now but just a century since the great revival of missions in modern times—shortly, I say, after the beginning of the second century, a great change came. Men of learning were found among the Christian advocates, apologists and teachers everywhere. Men of social, of financial, of political power began to be enrolled within the Christian body. These, too, became the bearers of the message of the Gospel. And the conquest of the ancient classic civilization by the Christian spirit, the conquest of the basin of the Mediterranean, with the majesty and power of the Roman Empire began. The Christians came to feel that they belonged to a conquering movement, assimilating everything to itself and being itself in most wonderful fashion assimilated to the life of the people among whom it went. That movement began exactly at a point in the ancient history of evangelism like the one at which we now stand in this modern work of missions.

Furthermore, I think that very few of us have known how far this movement, in India and China and Japan, is becoming an educational, reforming, and civilizing movement. It was our mission

aries who from the first carried education of one sort and another into these lands. Before the government thought of lending a hand to educational endeavor, the missionaries dotted India with little schools, whose purpose was to bring in Western learning along with the Gospel of Christ. Long before the government felt responsibility for great moral and reformatory movements, for charitable and philanthropic endeavor, the missionary movement, with its slight resources, and at vast cost to the men and women who seemed to stand alone under this staggering load, introduced the small beginnings of these uplifting influences along with their teaching of the secret of the Gospel for the transformation of the inward life of men.

The same thing was true in China. The beginnings of medicine in China are as far back as the middle of the decade of the thirties of the nineteenth century. It is only within the last few years that government has undertaken to lay hold upon the problem and carry it forward with the resources of the State in an enlarged and more effective way. The same things might be said of the beginnings of education in China. But those beginnings were in most cases pathetically small. There is here something touching and august, as one thinks of what these men and women attempted in the face of obstacles of which we have no idea, as we read of them, in the midst of our comforts of this land. We little know the wall of obstacles against which they strove in these initial endeavors, which went side by side with that which was ever on their hearts, their appeal to the souls of men. Today the question is not any longer with us, whether schools and hospitals are going into those lands. The glory of having begun them is ours. No one can take that glory from the missionary and his cause. But now those things are going into these lands, whether we will it or not. They are going in by a thousand forces other than the missionary force. They are going in because the world has been awakened to it. The native world there desires them. They are going in, not because the Western world pushes them, but because the Eastern world seizes them and drags them toward itself and drags itself forward, by the hold which it has taken upon these things.

Going, did I say? Look at Japan. They are not going into Japan, they went sometime ago, because the Japanese would have them; the Japanese man proposed no longer to exist without them. He has got them, and he has given the whole world a mighty lesson in these last few years because he has got them. The question, I say, is not at all whether these things, education, reform, Western civilization, are going into these countries. The only question for us is whether they are to be there as only secularizing forces; are they to be there only as forces which make men merely the more intent upon the present life, which tend more and more to materialism, to gratify present ambitions, and suppress the spiritual life and the ethical endeavor of these lands. Or are they to be, by the fact that

they go with the spirit of the Gospel, the sources of blessing and benediction as well. That is our question. And to that question the educated men and women of this land, of Canada, of England, of Germany, of France, must give answer.

Those who have traveled in China of late years know the truth of what I say. Look back at 1898 and realize that for but proposing legislation touching education and reform, the Emperor went to his exile on the Island, virtually forfeiting his throne. The episode of 1900 was an end and a beginning. By 1902 the Dowager's government found it necessary to do some of the very things for which the Emperor had suffered. All up and down China today the tragic situation is this: The old education, in which the Chinese have had such confidence and of which they have been so proud, is much discredited. It is discredited because it shows but little aptitude, or none at all, to lead China forward in the lines of material civilization, of military and naval power; to lead China forward in those directions in which the Chinese feel that they must be led if China is to maintain her integrity as a world-power at all. In their keen perception of this fact they have lost sense of another fact. After all, the ancient education in the Confucian system touched the moral life of men and bred up men and women with character; it bred up men with honor and integrity. It was the basis of a moral order which we can most honestly admire. With the newer apprehensions concerning the usefulness of education, to the immediate ends of outward and material advancement of a State, the sense of the supreme importance of the moral education of a people, the sense of the ethical and spiritual foundations of society has momentarily, at least, been lost. Sober men in China realize that something from the past which was of infinite importance has been jeopardized. That is the dramatic situation. There are many men and women in our own land who glory in the outward advancement which our country makes, who boast of its wealth, its prestige and its power, who have but slight sense of the moral and the spiritual foundation whereon all this rests. These would not naturally be the bearers to others of the moral message which, when we think, we realize to be the profoundest of all messages. It is the one without which all outward prosperity of our nation, all the military and naval glory of it, is only a curse. I have no words in which to portray to you the crisis through which China is passing.

And what I say of China is true, in one way, of Japan, and in another way of India, and in another way still of Turkey. Turkey has astounded the world in these last eighteen months. Even those who knew Turkey well and cherished generous hopes hardly believed that they would see the things which have been accomplished. We congratulate Turkey on those events. We realize that in no small measure they rest upon the fact that with Christian colleges real education was offered both to the Turks

themselves and to the mixed races of the Balkans and elsewhere. They began to realize what constitutional privileges might mean. They saw what Turkey must do if she hoped to take her place among the great nations of the world. And those men, in a manner unexpected, have arisen in their might to achieve liberty for their own land. But the great majority of those men, no doubt, have their eyes upon specific advantages, present and temporal, which they desire. And surely it is true that the great majority of those who have striven together so magnificently for these results are convinced that the Mohammedan faith has in it the power so to transform itself as to remain the secret of our moral life of men under the new aspect which the civilization of the Mohammedan world is bound in no long time to wear. It is not for us to speak one ungenerous word concerning that. But of one thing we may be sure. If Mohammedanism can in any measure thus transform itself it will be because of the life, and ideals, and power of the Christian movement in Turkey, precisely as the intellectual movement in Turkey is the fruit and counterpart of the Christian intellectual movement in that land.

I said a moment ago that I had no power to depict what seems to me the greatness of the crisis in the world of these Eastern nations. It is no use to attempt to solve the problem in the manner in which the uneducated, though truly faithful and devout among us, might seek to solve it. The peculiar fusion of the intellectual life, quickened as it now is in those nations to eagerness and aggressiveness, the combination of that with spiritual necessities of these races, presents to us a challenge the like of which has never been heard in the world. The population of the basin of the Mediterranean was but a meager thing compared with the numbers of these peoples of India, China, Japan, and Mohammedan lands. The first Christian conquest was of the fringe of an inland sea. The second Christian conquest, after the lapse of six or seven hundred years, was of the North of the continent of Europe. The issue of it was Teutonic Christianity. But now there is not a land upon the earth to which, in some part of it, at least, the Gospel has not been carried, by the marvelous industry, the patience, the triumphant struggle of the men and women of three generations past. There is scarcely a portion of the world in which these great world problems which I have endeavored briefly to outline are not felt, for their full significance. There is not a country in which men are not troubled concerning these questions and asking what to do. And we teachers of the youth under instruction in the institutions of learning in our land, are asked to see what is our obligation in this matter. What shall be our response?

If I have not portrayed the greatest problem which any generations of Christians ever have faced, then I have simply failed in portrayal of it. To teach Christianity among the nations of the

world so as in reverence to hold fast to all that is great in the foundations of their societies as these exist, and at the same time with insight to put one's finger on the weak and rotten places, and to show the power and majesty which is in Christ, ours is the task. To civilize, without making men and women weak and trivial, as civilization does make some among us weak and luxurious and pleasure-loving; to educate, without making men to feel merely that which is outward in man's life, but rather to lead them to the glory of what is inward and spiritual and eternal, that is the problem which some of us find hard in the colleges and universities in our own country. Surely it must be harder there. I speak to you as to those who are seeking a hard problem, as to those who are seeking the greatest opportunity which our age and world affords. I am grateful to this Convention for having given me the chance to try, however unsuccessfully, to portray that opportunity, and to urge you to prayer and action.

WHAT IS NEEDED TO MEET THE PRESENT WORLD CRISIS

WHAT IS NEEDED TO MEET THE PRESENT WORLD CRISIS

MR. JOHN R. MOTT, M.A., NEW YORK

SINCE the Nashville convention, four years ago, it has been my opportunity to visit all of the continents of the world and many of the islands. It has taken me to the principal battlefields of the Christian Church. During that same period also it has been my privilege to come into touch with the world in epitome in two significant world's conferences, one held in the principal student center of the Far East, Tokyo, where there were delegates representing the aggressive forces of Christianity in some twenty-five nations; the other held in what in many respects is the most influential university of the Occident, Oxford, where there were delegates from some thirty different nations.

You have heard of the plan of a world missionary conference to be held in Edinburgh next June. In connection with that conference, a number of commissions are working on great missionary problems. I have the honor of being associated with the commission on the carrying of the Gospel to all the non-Christian world. Connected with our commission are correspondents literally from all parts of the earth. This includes hundreds of the leading missionaries chosen with reference to their large knowledge and experience, from every section of the non-Christian world. They have been sending in letters to us ranging in length from five pages to one hundred and forty typewritten pages. They have worked on those letters from a few hours to several days.

This threefold touch which I have been permitted to have with the whole world—the touch by travel, the touch in convention, and the touch with the experts by correspondence—has borne in upon me with force the conviction that the time is at hand when there must be a great enlargement in the number of students going out to the non-Christian world. There are some things concerning which I have mental reservations. This is not one of them. Not a small increase, but a great increase of the strongest young men and young women of God's own appointment should go forth from the universities of North America and Europe in the near future.

There have been times before when in one part of the world or in a few parts of the world the Church has confronted grave crises;

for example, in the Roman Empire at the time of the beginnings of Christianity, or in Japan in the 80's; but I wish to reiterate what I have already said, that never before in the history of our religion has there been such a *synchronizing of crises* in all parts of the world. This is emphatically true of the Far East. It is equally true of the Near East. It is overwhelmingly evident in Southern Asia. Although we have often overlooked it, it is strikingly apparent in the East Indies. We have been impressed that it is likewise true and convincing in the African Continent. And we shall see that *crisis,* in the real use of that word, is also existing in Latin America. It is a synchronizing of crises, involving all the principal parts of the non-Christian world.

A situation like this, absolutely unprecedented, overwhelming in its character and significance, can be met by nothing less than a great enlargement in the missionary operations. We must have larger plans; that goes without saying. As the British Ambassador clearly pointed out, this is one time when we simply must take the whole world into our plan. There must be larger comprehension; not only larger comprehension of the non-Christian peoples and religions but also larger comprehension of the particular time in which this generation of students are living. There must also be larger strategy—that strategy which recognizes the providential mission of certain races, that strategy which recognizes the importance of certain classes and positions, that strategy which recognizes the importance of certain methods, which does not overlook the importance of certain times, and the strategy made wise by that discernment of the assistance of the Holy Spirit, which recognizes that some things are strategic that human wisdom does not call strategic, even the reaching of the most debased and neglected and overlooked classes. I find myself in agreement with the Bishop of Madras when he speaks in India, saying that the future of Christianity in India lies not so much with the proud and influential Brahman as with the pariah. There is a divine strategy and we must discover it and relate our plans to it.

Larger dynamic also is needed. Not so much new methods, but a fresh and overflowing accession of superhuman energy. This is a great essential. And need I insist that we must have larger unity? That is one of the finest things about a Student Volunteer Convention. It is not talking about unity, but it is furnishing an atmosphere of Christ-like willingness to consider the will of God and a disposition to do the will of God, in which atmosphere we lose sight of our differences and find our common Heavenly Father and become absorbed with the plans of our one Lord and Saviour.

We need a larger home base, a far stronger home base. It is absurd to talk about a Watchword like this one we have before us and a world plan without an adequate base for a world-wide war.

But I make bold to say that immeasurably the greatest need,

after the one of the accession of superhuman energy, is that of lives gathered out of companies like the Student Volunteer Convention to be scattered by the power of an omnipotent God among the needy peoples and nations. You will find on other pages the Report of the Executive Committee. The eloquent part of that Report is not the part printed in large type [see pages 17-36]; but in those pages of small type, where you find 1,286 names of the volunteers who have sailed since the Nashville convention, four years ago [see Appendix A of this volume]. It is an eloquent list; it is the impressive part of this, the Executive Committee's report. If we wish to see that number increased by the time of the next convention from 1,286 to well past two thousand, which I believe is the will of God, then there must be a great enlargement of the operations of the Student Volunteer Movement.

It is at just such a time as this that our hearts must be filled with gratitude to God for his gift to the Church in this Student Volunteer Movement. And yet we are asking this Movement to do the impossible thing. We are saying to the Movement, with a budget of $35,000: "Meet the situation described to us in this Convention." It cannot be done. It is a matter that makes one incredulous to think that there has been such a large output in a Movement like this on such a small budget, and I say with care that I know of no organization which with about $35,000 is maintaining a staff of fifteen secretaries, large offices, an extensive publication department, and various other methods and agencies, and which has a better showing in results under the influence of the Spirit. And yet I am in a position to say that the amount is painfully inadequate. There must be enlargement, and it has been put in my heart to express the hope that friends may put us in a position to double the staff of traveling secretaries.

MISSION STUDY AMONG STUDENTS

How the Work of Mission Study in North American Institutions may be Developed

The Study of Missions as a Preparation for Missionary Service

Essentials for a Mission Study Class Leader

Mission Study in Girls' Boarding Schools

The Opportunity of the Teacher to Promote the Study of Missions in the Community where he is Teaching

HOW THE WORK OF MISSION STUDY IN NORTH AMERICAN INSTITUTIONS MAY BE DEVELOPED

MR. J. LOVELL MURRAY, M.A., NEW YORK

IF THERE IS one thing more than another on which missionary interest depends, and for which missionary activity must wait, it is missionary intelligence.

Before the Rochester Convention had advanced two sessions there was produced within each one of the delegates the deep conviction that our missionary work must now be done on a vastly enlarged scale, and we were prepared for the programme which was outlined in the Executive Committee's report calling for an effort such as the colleges of this country have never known in the matter of giving the Gospel to the world—both carrying it and sending it and commending the blessing of God upon it.

But if this is to be accomplished in any effective and enduring way we must elevate our mission study standards and redouble our mission study activities. We know already that the Convention will be followed by a great quickening of missionary conviction and energy and prayer all over the continent and that there will be an unusual dedication of life to the work of foreign missions. But will the influence last? Will it carry over till the next Convention? It cannot unless it is stimulated and fed by a constant supply of missionary knowledge.

How, then, are we going to lift this mission study work now? What are we to do that we have not done, and what new qualities must we bring into this work?

I. *We must reach a vastly larger number of students.*

At the present time not more than one out of five active members of the student Young Men's Christian Association and Young Women's Christian Association is enrolled in a mission study class, and taking into consideration the entire student body, comprising some students in the institutions reached by the Student Volunteer Movement, only a small proportion is making any systematic study of missions.

In our effort to include in this mission study undertaking a much larger number of students we should profit by the mistakes of our past experience. There are many things we must no longer do — to put it positively, there are the following things that we must do:

1. In every college we must regard the entire student body as the proper field for this enterprise. Who could be regarded as outside the constituency of a mission study committee's effort? Surely no Christian who has a zeal for the Kingdom as he has a love for Christ, who presumably is ready to locate his interest wherever his Master's interests are, who wishes to know his part and do it in a great imperial undertaking to which he is pledged—no Christian whose name means what it says is to be thought of as outside the field of a mission study undertaking. And surely no student who, as a student, is ambitious for a big horizon and a well-furnished mind and an equipment for leadership in large movements and enterprises, every one of which today has international bearings and affiliations, is to be regarded as not belonging to the field of a mission study undertaking.

2. The effort to reach this large constituency is specially the business of the missionary committees, but by no means of these alone. The time must pass at once when cabinets of student Christian Associations will delegate this work to a committee—often a weak one—and then wash its hands of the missionary department. If this is the biggest business of the Church today it is the biggest business of every part of the Church. It must be thrown into the forefront of the activities of every student Christian Association and regarded as a cabinet affair. At every cabinet meeting it should have unhurried consideration. It may not demand so large a share of attention twenty years hence, but for the immediate future, certainly for these next four years, it must have it.

3. Bible study must not be regarded as an alternative for mission study. In many institutions there seems to be a sort of understanding that students are expected to take one or the other. They are like the two women grinding at the mill—"One shall be taken and the other left." There is no reason why a student, impressed with the importance and value of mission study, should decide to drop out of his daily programme—not something optional or secondary, but the most vital and necessary thing he does; which is his study of the Bible. Rather the first students to be invited and expected to study the progress and world movements of the Kingdom are those who are daily immersing their minds in the principles and spirit of the Kingdom.

4. Plans should be laid away ahead. The institutions now doing the best work laid their plans far back in the spring and followed them up during the summer. This is the time to begin preparations for next Fall's work. The victories of next year will largely be won in the coming Spring and Summer months. Policies should be comprehensive, courageous and—this is very important—*definite*. At the same time, the policies which committees are now following should be carefully reconsidered at once. If they are found to be inadequate in any way, if they were framed in ignorance or timid-

ity or unbelief, they should be revised and a larger work entered on at once.

5. The work should be announced widely and confidently. It should be announced in terms which indicate that the leaders believe intensely in this work and desire to include all classes of students in it.

6. Provision should be made for reaching the entire student body through printed announcements of many kinds, through public presentations, and through personal invitation. The canvass, which is the most effective method of all, should never be done casually, but with briskness, with great thoroughness, with dogged persistence, and with much prayer. Before starting out the canvassers should meet for prayer and conference.

II. *Not only must the mission study work we now undertake be wider than it has been, but it must be deeper as well.*

1. This means for one thing that it must be better sustained. While in many institutions the work seems to gather strength week after week until the end of the college year, in other institutions the reverse is the case. If the work is to be well sustained a large responsibility must rest upon the leaders of the classes. Without painstaking preparation and constant devotion to their undertaking they cannot expect the interest of the classes to continue. Much, perhaps quite as much, depends upon the missionary committee. I have stood mournfully by the grave of many a splendid missionary policy that had come to an untimely end because the committee had believed its work to be done when the enrollment was made and the first session of the classes had been held. As a matter of fact, the committee should distribute themselves among the classes and endeavor in every possible way to support the leader, and sustain the interest.

2. Our mission study work should always be characterized by scholarliness. Able and influential students should be drafted for the missionary committee, and only the best material possible should be secured for the leadership of classes. No one can look through Dr. Barton's pamphlet, "What is Involved in Mission Study," without realizing that this is a matter deserving the best attention of the best intellects. The study of missions should be presented to students as something that is well worth their serious consideration and effort. This policy may deter certain classes of students from engaging upon the study of missions, but with the rank and file of the student body it should set a premium upon the whole enterprise.

3. The group plan of study is the one to be followed wherever possible. Reading circles and lecture courses have a certain value, but unquestionably the best results are secured from individual study and weekly group meetings. Any one who questions this should read the article by Dr. Warneck, of Germany, on the "Scientific Study of Missions," which appeared in the *Student World* for January, 1909.

4. Too careful attention cannot be given to the selection of courses and textbooks. There are some which are thoroughgoing and scholarly and some which are not. Now, certain colleges apparently follow a "hit-and-miss" plan of choosing their text-books. Classes composed of post-graduate students are sometimes found studying textbooks for juniors. A class of advanced students in one of the leading women's colleges of the country has this Fall been studying a book written for boys of the preparatory school age. These misfits might easily be avoided if careful attention were given to the manner of selecting courses and text-books. For certain classes of students and for certain institutions simpler courses are to be recommended, but the tendency should always be in the direction of the stronger and more scholarly books. There is an abundance of these in existence—most of them especially written for the Student Volunteer Movement.

5. It should be emphasized again that genuine study should be expected of all who enroll. Attending sessions of the class and reading the portion assigned is a good deal more than many students do; but less than the merits of the undertaking and the needs of the student demand. Side reading and seminary work add much to the interest and profit of any course.

6. To attain a thoroughgoing, substantial study of missions even more depends upon the choice of leaders than upon the choice of text-books. It cannot be emphasized too strongly that the very best men and women in college are the ones to be detailed for this duty. Usually there will be found one or more members of the faculty, especially junior professors, who are admirably suited to this work—much more so than any of the students. As a rule, however, students are more successful as leaders of small groups, but only those students who are highly gifted should be asked to undertake the work.

7. Nor is it sufficient that the leaders be highly gifted for this service. They should also be especially trained for it. This training is to be had through the literature which has been prepared for the purpose, through mission study institutes, through attendance on summer conferences, and especially through the normal group. Every institution where there are two or more classes should have a normal group. Often it will be desirable to use fewer courses in order that the greatest advantage may be gained from this coaching. Here, again, the faculty may be drawn upon for splendid service.

8. Leaders of classes are also given a great advantage if they are assigned early to their duties in order that they may have time for thorough preparation of their courses, and also for collateral reading, which should be done.

9. Another matter relating to the thoroughness of the work and to which earnest attention should be devoted is that of reference material. So important has this been deemed by the Executive Com-

mittee of the Movement that missionary reference literature was made the main feature of the exhibit at the Convention. There is a great wealth of missionary books coming from the presses every year. The number of important volumes published within the last decade which would be appropriate in missionary libraries would run into the thousands. There is a great mass of material also in the way of pamphlet literature on missions, most of which is published by the missionary societies. In some respects the most useful and important reference material is to be found in periodical literature. A constant watch should be kept on the periodicals as they appear month by month. Even the daily press will often be found to furnish illustrative material.

A good missionary map of the world and maps of the leading mission countries should also form part of the equipment of every student Christian Association.

10. Reference has been made already to the assistance which may be looked for from members of the faculty. This cannot be emphasized too often. Among the ways in which college professors can assist the voluntary mission study undertakings of the students may be mentioned speaking at meetings, teaching classes, leading normal groups, opening their homes for social gatherings in the interest of mission study, giving counsel regarding courses, books and periodicals, directing the interest that mission study arouses into proper channels, and furnishing a connecting link between the work of successive committees.

In ways such as these we are in a position this year not only to lengthen our cords but to strengthen our stakes. Even if the mission study activity on which any institution represented at Rochester will immediately enter is not so extensive or showy as in some other institution, let it be so thoroughgoing and substantial that strong foundations will be laid on which the work can be built next Fall and later.

III. *But the work of mission study will be deepest of all if its spiritual meaning and value are kept always in view.*

What is a spiritual undertaking if this is not? But if it is a spiritual undertaking, let us be assured that principalities and powers are arrayed against it, and that it can only succeed if against these there are arrayed yet greater principalities and powers. Fellow-students, we are in danger of utterly missing the mark and squandering energy without aim or meaning if we forget the spiritual character and objective of the study of missions. And if we regard it as being a spiritual undertaking, then there are three things which we shall do:

1. We shall throw ourselves into it without reserve. No price is too great for a committeeman or a study class leader or a professor to pay, in the light of the exalted issues which are at stake.

2. We shall saturate it with prayer. If we are waging a spir-

itual battle, let us wage it with spiritual weapons. From the day that the new committee is appointed until it lays down its work a year from that time the members of the committee—and later the leaders as soon as they are appointed and the members of the cabinet and other friends who are willing to intercede for this work—should make it a matter of persistent prayer for "the Lord of Hosts, He it is that giveth strength unto His people."

3. We shall aim directly at spiritual results. We desire that the students of missions shall have broader visions and better furnished intellects. But that is not why we are planning to deny ourselves and pour our strength into the undertaking. If that were our ultimate and exclusive aim, we should not only miss the mark but we should be in grave danger of unfairness and injustice. There is a peril in missionary knowledge. "If ye know these things, happy are ye if ye do them." We must endeavor to direct into ways of service the energies of those whose sympathies and consciences and wills have been moved because of the new knowledge that they have gained. We must seek to crystallize new interest into a definite consecration to large and lofty ideals—a consecration that will express itself in generous giving, in sympathetic prayer, and in the unstinted offering of life.

Never was this work needed as it is needed today. Not only is our own national life calling for the leadership of Christian statesmen, but the Kingdom of God in this day is making its most insistent and pleading appeal to the colleges of these two countries that they produce more loyal citizens ready to bear their burdens of citizenship in the Kingdom and more statesmen to lead in the work of the Kingdom. It is to this high end that we propose to direct our efforts along the line of the studying of missions during the next quadrennium. And we are bound to win. If there is anything in the whole range of Christian work among students certain of the divine backing which guarantees success it is surely this; but on our part the zeal for this thing must eat us up.

THE STUDY OF MISSIONS AS A PREPARATION FOR MISSIONARY SERVICE

MISS BELLE C. MORRILL, CHICAGO

THE WORD *preparation* is one of the watchwords of the present day. The successful worker in both the business world and the intellectual world is the specialist, and for his training the most effective methods of preparation are considered with care. In missions as well, the time has passed when one was considered prepared for the foreign field merely by a gift of negative goodness. This stress

which is being laid on missionary preparation is shown by the programme for the world's missionary conference to be held at Edinburgh next June, in which one whole department will be concerned with nothing but the preparation of the missionary candidate.

Preparation for any kind of work may be classed under three heads: educational, inspirational, and practical. For present purposes, however, let us reduce this classification to two points, carefully defining each. Education, rightly conceived, is not merely theoretical, but has in it a practical element with practical ends in view; not study for study's sake, but for the sake of flesh and blood men and women. On the other hand, true inspiration is no mere emotion; it must include the expression of that emotion in action if it be living.

Reducing, then, the essential elements in preparation to educational and inspirational, does the study of missions fulfill these two functions?

First, as to the educational value of mission study. There are at least three ways in which this value is shown, one of which we may call the *broadening* effect upon the student. A friend was asking me about the fitness of a certain young woman for a position in Y. W. C. A. work. Among other qualifications I mentioned a deep interest in all kinds of missionary work. My friend's face lighted with approval as she said: "That shows that she's a broad-minded young woman." Mission study takes one out of himself and his own little town into God's great world. If any phase of life demands a normal, all-round, broadly sympathetic personality, it is that of the missionary, and mission study is one of the various forms of study which will develop this breadth of view.

The educational value becomes more evident when one remembers it is mission *study*, and not casual or superficial missionary reading, which we are considering. I refer to the *intellectual discipline* which any real study brings. There are those whose hearts are loyal to Christ, whose hands and feet are ready to do His bidding, who still have slipshod, inaccurate, unconsecrated minds. It may be more enjoyable to give a talk in prayer meeting than to study out an Old Testament history lesson for a class of limited intellectual ability, and yet the latter with all its difficulties may be the greater test of one's real consecration. The learning of a foreign language is not some miraculous gift handed down from Heaven as soon as one reaches the foreign field. With curious faces peering in at the windows when one seeks to study, with a climate which enervates even the most energetic and vigorous American, concentration becomes a synonym for consecration, and that virtue must be acquired here and now. For other uses this discipline is equally needful. A man who is to grow will not be content with a preserved Bible study, or with a theology put up in his student days. As he encounters new situations he must study out new ways of adapting the great

fundamentals of the Bible to those changed conditions. Mission study, pursued with zeal and determination, will strengthen the missionary for his intellectual life on the field.

But the distinctive educational value of mission study is the *concrete information* it gives of the people for whom work is being done and of the work itself. This information relates to the country and its history, with the bearing of the past on the present life of the people, customs, and social institutions; literature reflecting race, habits of thought; religious belief (here is the place for a study of comparative religions). It is only when one knows fully what a people already possess, that a right estimate can be made of what they lack and of what Christianity must supply for them. Not only is information as to the people vitally important, but also the study of what has actually been accomplished in a given field. In what fields is industrial, in what is educational, in what is medical work the best method of approach to the deeper message of Christianity itself? Has direct evangelistic work in a definite field created great antagonism? Consider how by some other means the hearts of the people may be won and prepared for the deeper Gospel message.

But the educational value of mission study should not be considered apart from its inspirational value. Livingstone praying for Africa, Henry Martyn with his desire to "burn out for God," David Brainard with his passion for souls and his unwearied faith, martyrs in China and in Turkey in our own day—whose heart is so cold as not to be thrilled to definite action by the challenge of such lives? There was a young Armenian in our seminary who from the time of the massacres bore on his body the marks of Jesus. His life history is not yet written, but it deserves to be classed with that of other native heroes of whom we read. At the terrible massacres in Adana last April the martyrdom of Miner Rogers left alone his bride of less than a year and her tiny babe. She is now in this country, and in a recent letter to a friend wrote these words: "I long to be back with those Moslem women and tell them 'You killed my husband, but I do not hate you. I long to help you.'"

To those of you who are to be our ambassadors—nay, His ambassadors, in the uttermost regions of earth—let me urge this tremendous need of mission study, not only of your own field, but also of every other field. Cherish for your own station in Burma the intensity of a Hosea, but like Isaiah let your interest go out to other countries as well. One of the last things Horace Pitkin did was to send some money to one of his college friends in India for work there. Study for the breadth of character which Christ's herald needs; for the intellectual vigor which a messenger of truth needs; for the definite information which a specialist needs; for the inspiration without which the servant of God is useless. Do all this that the man of God, that the woman of God, "may be thoroughly furnished, prepared unto every good work."

ESSENTIALS FOR A MISSION STUDY CLASS LEADER

T. H. P. SAILER, PH.D., NEW YORK

In treating a subject of this kind, it is difficult to avoid the dangers of inefficiency on the one hand by making ideals too low, and discouragement on the other by making them too high. I shall try to mention not the absolutely minimum essentials by which a leader may barely keep a class from dissolution, but rather the essentials for fruitful work. Leaders possessing some of these in only a very slight degree have had fair success. No one can afford to neglect any of them, however, except with great risk of failure.

1. The first essential is *earnestness.* The leader must be thoroughly convinced that the course is worth while. A listless spirit will surely communicate itself to the class members. We must speak from the heart if we wish to speak to the heart; we must be convinced ourselves if we wish to convince others. The leader must acquire enthusiasm for the subject before approaching the class. It will be fatal to attempt to assume in the session a spirit of earnestness which has not been generated previously in the moments of preparation. Such a spirit has no compelling power.

2. The second essential is *faith in God.* It is possible to have a grim earnestness that is altogether without optimism. We must believe that it is in the power of God to accomplish something with *these* members. People who begin to offer excuses and to express doubts that anything can be done will never obtain the blessing that is the reward of faith. We may well have a lack of confidence in ourselves, but we must believe that God has a plan for each one of these lives and that He will use us in realizing His plans if we are faithful. We are called to be God's helpers in carrying out His designs. Great service may be rendered to the Kingdom of God by those who receive their first impulse from us. The reason some of us never get any specific results is because we do not expect them.

3. The third essential is *definiteness of aims.* There should be general aims for the course and more specific aims for each session. A good motto is, "Don't get so interested in your subject that you forget your object."

The aims will be determined not only by the nature of the subject matter but by the character of the class. Our ultimate aim is the promotion of the missionary enterprise. As a means to this, we should seek to induce students to volunteer; but some classes are

not yet ready to respond to such an aim. All we may be able to hope for at first is to get them interested in the subject and prepared to pray for it with more earnestness. We must have faith in our aims and not set them too low, but we can also make a mistake by forcing things too soon. Individual temperaments have much to do with the matter. Some classes will respond at once to an emotional appeal; others will be repelled by anything of the kind.

For each session, it is not sufficient to have a topic selected; we must be able to tell just what we hope to accomplish, and must be conscious of the contribution which this will make to the aim of the whole course. The resources of China, or the strategic geographical position of Japan, indicate future greatness and constitute a challenge to the Church. We should never treat a subject in the abstract, but always in its relation to the great enterprise. We must avoid aims that may prove boomerangs, such as unfair treatment of other religions and extravagant claims.

Some persons feel that such definiteness of detail cramps freedom. The opposite is the case. True freedom is the result only of perfect control. A beginner at tennis has no freedom just because he has not yet acquired control. The more thoroughly we have mastered our subject, the more flexible can we afford to be in our treatment of it. The more carefully we have thought out our aims, the more effectively shall we be able to change them if necessary. Development of the class, and even the circumstances of a particular session, may lead to a modification of subordinate and temporary aims in order that our ultimate aim may be more adequately realized.

"But," some one says, "I do not see how such and such a chapter or section can possibly be related to the general aim of the course," Then I trust you will have the good sense to omit it. There is no necessity of utilizing the entire text-book. The presumption is rather to the contrary. I do not recall a single text-book which I should consider it either advisable or possible to cover altogether in a short course of eight to ten sessions. Your inability to see the connection between some paragraph and the accomplishment of the missionary enterprise may be due to your own stupidity, but quite as probably it is due to the woodenness of the author. Let your rule be, "Whatever does not contribute in some way to my aim shall be omitted." Inexperienced leaders are far more apt to err by trying to include too much than by omitting too much.

4. The fourth essential is *time to prepare*. Just what is the minimum amount needed will vary with individuals. Some leaders will accomplish more in one hour than others will in three. But in most cases the chances of success are in direct proportion to the amount of time the leader spends in preparation. Faith in God will not lead us to trust that we shall get through anyhow, but will make us believe that careful work is worth our while. Slipshod work usually means that we doubt that thoroughness will be rewarded.

Before the course begins, the leader should have time to gain a general knowledge of the subject. He should try to read at least a few of the best books. He is not expected to become an authority, but on the other hand he should know more than the class members. In some places, with the very laudable desire of promoting a democratic spirit by throwing equal responsibility upon all, the leader is encouraged to begin work without special outside preparation. In my opinion this is dangerous. Assuredly the leader should avoid lecturing or monopolizing the discussion, but this granted, the more he knows the better. It is discouraging to the class to find themselves in a bog every time they wander away from the text-book. The leader must know enough to help them to find their way out. There must be some confidence that conclusions are being reached.

In preparing for individual sessions, the main objectives should be for cumulative evidence to establish important conclusions, and for pros and cons of problems for discussion. The assignments for the following sessions must always be worked out a week in advance. A good assignment is half the battle. Then there must be constant modification and adjustment to the needs of the class as they were revealed at the last session. The leader must reflect on what went well and what went badly, and try to discover the reason in each case. Experimental work of this kind, if done with a firm determination to improve, is in the highest sense educative.

5. The fifth essential is *ability to conduct a discussion.* The free discussion is the life of the class. Leaders should strive earnestly to acquire the skill to stimulate and guide this activity.

The first thing to cultivate is a free social spirit in the session. The way in which the class is seated will have much to do with securing free participation. Questions should be put in a conversational manner rather than in that of a catechism.

Next, the class must be furnished with discussable problems. This means that there must be something to be said on both sides, some appeal to difference of opinion. Questions should be worded so as to challenge investigation and exercise judgment. Hearing the text-book is undoubtedly easier, but is of far less profit. Moreover, there must not only be something to be said on both sides of the question, but the material must be within the reach of the members, derivable either from the text-book or from their general information. Finally, it must be worth discussing; otherwise the spirit of the session will become formal. For instance, the question whether the Japanese are of Malayan or Mongolian origin offers much to be said on both sides, but this material is not available for the ordinary class, nor for them is it worth debating.

In wording our problems we must endeavor to appeal to curiosity. Often a little preliminary sketch of the importance and complexity of a problem will create a keen appetite for its discussion. It is worth while working over our questions until they really chal-

lenge curiosity. Concrete and practical questions are usually much more successful than abstract ones. One of the best ways of stimulating thought is to confront the class with a practical situation. We may impersonate skeptics or indifferent persons and call upon our classes to convince us. We should raise just enough objection to provoke response, not so much as to discourage or silence.

The common method of asking each member of the class to bring in a report on some topic is justified only if it leads to discussion. As a substitute for discussion it is bad. Better discussion without reports than reports without discussion.

MISSION STUDY IN GIRLS' BOARDING SCHOOLS

MISS DOROTHEA DAY, CATSKILL, NEW YORK

MOST PEOPLE, when asked what verses in the Bible mean "Missions" to them, will glibly repeat to you, "Go ye into all the world and preach the Gospel to every creature," or "Freely ye have received, freely give," or some other familiar verse often quoted in connection with the question of missionary service. But the verse I wish to bring to your attention is a different one—it is, "Look not every man on his own things, but every man also on the things of others," for this verse, to my mind, expresses the kind of missionary spirit which it should be our desire and purpose to arouse among the young girls in our boarding schools.

The end and aim of our missionary work in the schools is not always clear to our minds, and I wish first of all to attempt to show what should be our purpose and our expectation in this work. Our aim, then, should be not so much to educate the girls in regard to missions, as to develop in them a missionary spirit. The real education in regard to foreign peoples, forms of mission work, etc., will come to them later in college or in their churches, provided they have received earlier, in the schools, a bent in the right direction, provided they have there become predisposed to missions. When I first went home from college I started a mission band for girls. I expected to teach them about missions, and I fancy I imagined they would shortly become little walking encyclopedias in regard to missions. I soon discovered my mistake. It was not the age for instruction primarily—that would come later in the mission study class—but it was the time to stir and develop in them the true missionary spirit so that later they should be glad to study about a work they really loved. You will find that in the leader's helps accompanying the books for younger people, the emphasis is laid alto-

gether on this point, the arousing in the girls of that broad spirit of love and sympathy that will later lead them to a more intellectual interest in the great enterprise, and into a more thorough knowledge of it. So we have tried, in the band to cultivate in our own lives the missionary spirit of "love and service," and so to be ready for larger service later. From the standpoint of the college girl I can say that we ask only that the girls coming from the schools shall be in sympathy with missions—the classes in college will educate them if only they come predisposed to think the great undertaking worth while.

But while this is the great reason for the developing of missionary interest in the schools, there are some other arguments in regard to the value of this work that may be briefly mentioned here. The matter of giving is discussed elsewhere, in this volume. Now, in this connection it is not hard to see the need of some simple missionary information and concrete ground for interest being brought to the girls, inasmuch as it is not fair to make an appeal, rouse enthusiasm, and allow a girl to act on it, while giving her no solid ground for that enthusiasm. A girl's sympathies are often very easily roused, and she may, in response to your call, give you all her pocket money one day, and then, the next day, wish she had it back again! If we are to train the girls to true giving, intelligent and careful giving, we *must give* them some real fuel for a true enthusiasm, some basis for serious interest in facts, not too many deep abstruse ideas, of course, but some simple knowledge of the life and needs of those for whom their sympathies are appealed to. It is only simple fairness to them to give them solid ground for interest.

There are many by-products of mission study the value of which to the girls in our schools should not be overlooked, and which they ought not to lose. The general broadening effect of the study of missions cannot be overestimated. So many of our girls are living narrow lives in just a little segment of the great life of the world, with no idea of *life* itself as it is, and no feeling of oneness with any people outside their own little sphere. In school, at home, on visits, they see and know only one kind of people. They may travel, but they see only what is related to their own previous lives, and all else they see merely as "sights"—not as anything that touches life for them. Surely to broaden one's horizon, to develop breadth of interest and sympathy, is one of the great aims of education; and mission study by bringing us into touch with other peoples, their lives, ways, needs and thoughts, helps, as no other subject can, to incline us to look not merely at our own things, but at "the things of others." I venture to say that a girl who has some knowledge of mission lands, who has been in some mission study classes, will get a hundred per cent more out of a trip around the world than the girl without a broader outlook that mission study gives. We need to help these girls in the schools to some large, true conceptions of

the great truth of the inter-relation of all peoples, to take away their narrow ideas of life as just the existence they themselves have been accustomed to, and help to set their minds and hearts toward a true breadth of sympathy that will lead them into lives of service. Mission study will help do this more than anything else except good Bible study.

And, then, many little lessons are learned by the way, casually, in the mission study class. One cannot fail to receive impulses to truer reverence for one's parents as one studies the filial piety of the Chinese, and the study of the manners of the Orientals, and their criticisms of the manners of the Occident is full of suggestion in regard to how rough and crude our ways of doing things often are. Thus the study of the ways of other peoples often reveals to us places for improvement in our own manner of life.

And again the influences for good that come from the study of the lives of some of the great missionaries cannot be over-estimated. The lives of courage, perseverance, steadfast loyalty, are sources of great inspiration to young people at the age when biography is practically helpful. Religious educators all tell us that the teens is the time when use should be made of *biography* in Christian training. How, then, can we withhold from these girls this knowledge that might bring undreamed-of help to their lives? A year or so ago the missionary committee of the Young People's Society in my home church had put on muslin and stretched over the platform in the Sunday-school room some of the great missionary mottoes, each remaining up a month or two. Such mottoes as, "Anywhere, provided it be forward," spoken by Livingstone's courageous spirit, John Eliot's famous saying, "Prayer and pains through faith in Jesus Christ will accomplish anything," and William Cary's well-known motto, "Expect great things from God; attempt great things for God," were successively viewed for several weeks by the young people, and who can tell what fruit may come from the sinking into their minds and hearts of some of these terse, strong expressions of great missionary spirits. When Samuel T. Mills' motto was before us—"We can do it if we will"—one of the public school teachers came and asked that when the motto was taken down she might have it to put up in her room in school, where she felt just this determined spirit of Mills was needed. We cannot possibly estimate what a knowledge of missionary biographies may mean to our girls. A year or so ago when my band of girls at home had been studying the life of Alexander Mackay in the book for young people, "Uganda's White Man of Work," I asked them to write to me, at the end of the course, a letter telling me about Mackay and what they had learned from our work. From nearly all I got expressions of the help they had received from Mackay's life—not so much details of the events of his life, exciting as it was, but appreciation of his courage, his perseverance, his *will*. The general impression

was, I could see, made on the girls' *characters* rather than on their *brains*. They had felt impelled to stronger living by knowing such a sturdy, brave spirit as Mackay of Uganda, and I trust the impulses received that year may bear real fruit in service later.

As for the methods to be followed in the school, in arousing this spirit of interest in the work and sympathy for it, the best plan, to my mind, is to have a little mission reading circle meeting weekly for from half an hour to an hour. Such books as "The Vanguard," "The Cobra Den," "The Tiger Jungle," the lives of Paton, Livingstone, Mary Reid, and others will afford you abundance of good material. It will usually be better to have some friend, teacher or older girl lead the reading, planning it a little, and skipping the parts when necessary. Let the girls bring their sewing if they wish to, and let the whole thing be informal and spontaneous. With a leader who cares about it and is near the girls, it cannot fail to succeed. And may I say just here a word about the absolute necessity of co-operation on the part of the faculty in such a work. Sometimes the teachers express approval of the idea of such a circle, but when one tries to really start it, it is found nearly impossible for lack of time. The life of the girls in the schools is very full, and in some schools it is hard to find ten minutes when such a circle could be held. Now I appeal to the teachers, if such a plan will really help the girls, both educationally and spiritually in their Christian lives, as we believe it will, won't you help them to find and have a time for this work? It cannot be done unless the school authorities are actively as well as theoretically in sympathy with the undertaking.

And what will be the result of such a circle? The joy is that the results cannot be measured, the results on character especially. Some of the results in service can be seen perhaps. The girls in that circle may go forth first of all to champion missions. During the summer, at hotels and house parties, instead of falling in with that frequent attitude of some toward missions which a bell boy at our hotel evidently had when he said he supposed the Conference would bring a lot of old fogies to Rochester—the girls may stand up for missionaries, and though this does not seem to be a great work, it is a little thing to make out of your circle a body of loyal young supporters of the missionary enterprise. Such championship of the cause by the girls in our schools will mean far more to young people than we can realize.

And then, when these girls go home they can begin to work in their churches. They will be asked to work probably, and expected to serve, and all too often they come from school indisposed to service because they are so totally unequipped for it. If, in a reading circle, the missionary spirit and idea has got hold on a girl and she has even a little information, she can and *will* probably begin a mission band and become perhaps a center for the spread of the spirit of

love and service. Some of the members of that circle in your school may find there the first impulse that will lead them finally to the field, others may go home to have bands and classes, and from these bands and classes may go forth many workers all over the world, and others to be in turn centers of interest among their friends. You cannot measure the possible results of a reading circle in your school. If you do not have one you may be withholding really strong inspirations from the lives of your girls and many workers from the fields of service for our Lord.

THE OPPORTUNITY OF THE TEACHER TO PROMOTE THE STUDY OF MISSIONS IN THE COMMUNITY WHERE HE IS TEACHING

THE REVEREND EDMUND D. SOPER, NEW YORK

We are asked to look beyond our school and college days to the time when we shall be teachers. Life will be very different then. Instead of being absorbed, as we are now, by all the many things that make up our school life, we shall be members of the community where we are teaching. That means that we shall have, or can have, if we will, a relationship to the Christian work of the town or city and to the local church of the denomination to which we belong. We can look on this relationship as an opportunity for doing large things for the coming of the Kingdom of God. The question we have to ask today is, "Along what lines can a teacher do his most effective work?"

It might be said that a teacher ought to be actively engaged in any needed form of work which makes a demand upon him. He could be of use in almost any one of the many church organizations and make himself so essential that it would seem to be impossible to get along without him. Our anxiety, however, is to try to discover that feature of church life, and particularly of missions, where he can be used most effectively. As a teacher, he must be specially fitted for some phases of work better than for others. His opportunity ought to lie along the line of his special training. This includes Psychology, Pedagogy, Child Study, and all the varied forms of practical methods of education. What is the particular phase of missionary work which calls for the use of what has been received as a teacher's special training in the normal schools?

There can be but one answer to the question—it will be along the line of missionary education. While other agencies are rightly interested in the securing of immediate returns for the promotion of

the missionary enterprise, the question which ought to be pre-eminently of interest to the teacher, *as a teacher,* is how to make the next generation missionary.

While it is difficult to make comparisons, it may be said that there is no more important work than that of missionary education before the Church at this time, provided, of course, that the evangelization of the world is kept to the fore. Whatever else may be needed to conduct the missionary enterprise, three things are essential. These are money, the devotion of life, and the outpouring of the heart in prayer. It may be well briefly to consider the relationship of missionary education to each of these three necessary things.

We hear much talk these days about systematic and proportionate giving, and many seem to feel, judging by the way they proceed in promoting the idea, that this kind of giving can be made effective by preaching sermons or giving a few addresses on the subject. The fact is, if people become systematic and proportionate givers, it is generally because they were trained in this kind of giving, both in theory and practice, from the time they were children. In any case, people are unlikely to give to a cause about which they know little or nothing. Giving, then, becomes a problem of missionary education, and not until it is recognized as such can we hope for any radical change in the condition of the finances of churches and mission boards.

Is there any connection between missionary education and the devotion of life? The Student Volunteer Movement certainly believes that there is. The earnestness with which the leaders of the movement have for years promoted mission study in the colleges is their answer to the question. But we need to go still farther. Young men and women naturally think about their life-work in the later years of adolescence. It is recognized by educators that the years between fifteen or sixteen and twenty-one or twenty-two, are the years when most young men and women determine their life-work. Even when they do not reach a final decision, their minds receive a permanent bent during this period. The connection then between the devotion of life to the mission field and missionary education is obvious. If we desire young men and women to consider missions as a life-work, we must place the ideal of missions before them at the time when they are necessarily thinking about what they are going to be. It is the high school and the preparatory school age, and their thoughts during this time will be determined by what they read and what they hear, and also by the impressions they have received in earlier years, before they entered this period of decision. During all the years when a school teacher is dealing with boys and girls, and with young men and women in their teens, he may instill in their minds thoughts and impressions upon which the Spirit of God may work later in leading them to the mission fields.

We may provide for money and for the devotion of life, but

this provision will be of little avail unless the heart of the Church is led out in prayer. The most important fact with reference to prayer is that in true prayer we are actually in contact with God Himself. But next to this in importance is the fact that prayer, to be real prayer, must be intelligent and must spring from conviction and deep feeling. How can convictions be produced? How can a man or a woman feel deeply the condition of those who are without the Gospel? Only by knowing the facts, and it is here that the connection between missionary education and prayer is most clearly seen. To pray intelligently, we must know. To lead others into lives of prayer, we must first give them the facts.

The teacher, then, ought to find his work along the line of his special training. That will inevitably force him into the work of missionary education. What are the special opportunities a teacher may have, in view of these considerations? Four may be mentioned.

The teacher has a special opportunity with the younger children. A man or a woman, and it is usually the woman who is interested in the younger children, understands the place of kindergarten methods. Few others in any community know the meaning of these special methods for training children, which have been introduced so largely in the last few years. Object lessons, pictures, flag drills, all appeal to the child, and create a lasting impression. The same methods which are used in the public schools with the smaller children are now beginning to be used in the training of boys and girls in missions. A teacher who has mastered the principles can readily apply these same principles in her work with children in the Sunday-school, Junior Young People's Societies, and Mission Bands.

The teacher has a peculiar opportunity to stimulate missionary reading. Is there any more important work for any teacher than to guide school boys and girls in their reading? They will read, and do read, far more than is imagined. But what is the character of their reading? This is the teacher's real concern. When a teacher has made the discovery that missionary books appeal to the best motives, are informing, have real cultural value, furnish the element of adventure, and are from beginning to end picturesque, he is in a place where with enthusiasm he can lead his students to read missionary books. It is a contribution whose value cannot be estimated.

Even beyond this a teacher ought to be acquainted with missionary facts to make vivid the teaching of history and, particularly, geography. Some geographical facts require missions to explain them. The Island of Java is only half the size of Sumatra, but has double the population. When a reason for this was asked of Professor Harlan P. Beach, he said that missions had been so successful in Java that head-hunting, as compared with Sumatra, was almost unknown; and that consequently the population had a chance to increase. The connection of David Livingstone with the opening up of Africa is so close that some knowledge of missions is necessary

to a correct understanding of the problems of Central Africa. Many other illustrations could be used to show the close connection between missions and facts which are dealt with in all our public school work.

The teacher has a peculiar opportunity to help to improve the grade of teaching in the Sunday-school, and to introduce missionary instruction. The creation of a missionary atmosphere is analogous to the creation of a patriotic atmosphere in the schoolroom. As the teacher understands one, so he or she may introduce the other into the Sunday-school. No one more than the teacher can sympathize with the earnest desire of Sunday-school leaders to introduce graded lessons into the Sunday-school. In fact, it means nothing less than the co-ordination of the work of the Sunday-school and the public school. It is an attempt to introduce the same system of grading and of graded instruction as has been worked out so thoroughly in all the schools of the United States. It is sadly needed in the Sunday-school, and there is no greater need than that public school teachers, who are familiar with the graded system in the public school, should carry the same ideas and principles and adapt them to the work of the Sunday-school.

The teacher has a peculiar opportunity to lead mission study classes and stimulate a mission study class campaign. In teaching a mission study class the principles are the same as those of conducting a class in a public school. The books recommended by Dr. T. H. P. Sailer are such familiar titles as the following: McMurry's "The Elements of General Method" and "The Method of the Recitation," Thorndyke's "The Principles of Teaching," and many others which are well-worn companions of the normal school student. The work of mission study classes succeeds or fails because of good leadership or poor leadership. It is the one crucial problem of the whole mission study campaign. Here is a teacher's pre-eminent opportunity. No one is better trained than he or she to lead these classes. What another must learn, if he ever learns it at all, by the hardest kind of application, the school teacher already has as his equipment received while in training in the normal school.

William James, the psychologist, has made us familiar with "the will to do." It is that which is needed by the teacher in face of the opportunity of the hour with respect to missionary education. It may become a transforming experience in the life of many a teacher to realize the spiritual and missionary opportunities which have come because of pedagogical training. It may be the entry into a new world of service almost unparalleled when it is recognized that what has been looked upon merely as equipment for secular service may be used directly for Christ and the coming of His Kingdom.

PROMOTION OF GIVING TO MISSIONS AMONG STUDENTS

THE PROMOTION OF GIVING TO MISSIONS AMONG STUDENTS

MR. E. T. COLTON, NEW YORK

UNLESS THE Rochester Convention is to be interpreted as the call of God to relate the North American institutions of higher learning more than they have ever been related to the evangelization of the world, it is difficult to know by what sign or language we could speak to those who have enjoyed its privileges.

One of the answers to His call must, of necessity, be enlisting many students, perhaps more than in any other way, in the giving of themselves through money. Without doubt, the burden of responsibility for what is done or left undone during the next four years in enlisting the students of the institutions represented at the Convention in the exercise of their stewardship rests with the several Rochester delegations.

There are four possible attitudes we can take to this claimant duty as we go back to live and work among the men and women of our colleges and universities. It is possible, I suppose, to utterly ignore the responsibility. Perhaps one ought not to say we can ignore it; we cannot and keep the flag of Christ flying over our works. We worship God, Who so loved the world that He gave His Son for its life. We forsake our sins before a cross on which, as our confession reads, "He died not for our sins only, but also for the sins of the whole world." We pray, because He taught us to pray, "Thy Kingdom come into the earth." We accept as binding upon us His least wish, if we can discover it, and let it never be forgotten that He took the most precious moments of His life, the last He would have with the Disciples in the flesh, to give them the perfectly clear direction that the facts about His life, death and resurrection, and the news of the remission of sins, should be made known among the nations of the earth.

Accordingly, any student who by neglect or deliberation leaves out of the range of influence, sympathy, and generosity, part of the world, is doing as much violence to Jesus' conception of the function of a Christian as another who is habitually dishonest or otherwise grossly remiss. That may sound like strong language. Not long ago one of the most discriminating American scholars declared,

"The man who has said, 'Our Father,' is either a missionary or a hypocrite." Now, as leaders in the religious life of our colleges, we cannot discharge the responsibility assumed for maturing Christian character among our fellow students without bringing them to share the consciousness of Jesus that whatever He has done for the individual is for the possession of the world. We may send forth from our institutions imitations of Christians. They may talk like disciples, and have some of the other marks of discipleship, but if they are not sharing the compassion of Christ for His unshepherded sheep, they are something less than Christian in reality; the stamp on the coin overstates the value of the metal within. Surely the last sources from which to pour forth such a fraud on society and the Church are our institutions of learning, whose proudest boast is their dedication to the ideals of rounded Christian character. This development of character cannot be obtained by exhortation merely, nor by delegating the process to others. We shall never be sure that we have discharged our responsibility to lead students into the stewardship of their means in behalf of the regions beyond until we confront them year by year with some definite and substantial missionary undertaking in which we know that we are doing all that can be done to call forth their intelligence, intercession, and gifts. In all but exceptional cases the ultimate outlet of these gifts will be through the existing missionary agencies, but the effort should be established and conducted as an activity expressing one of the responsibilities of the student body, and should generally include the faculty and often the alumni.

We might play with this clear duty, but the time is too short to multiply words about this peril. Let it be said frankly that any institution of 500 students that initiates a plan to provide less than $500 for foreign missions is playing with the undertaking. Playing with it, judged by the expenditures of college and university life for athletics, for social life, and for the current expenses of the Christian Associations. Raising $100 or $200 is playing with it, judging by the achievements of other institutions. There are no circumstances in the nature of the case that enable Princeton to provide several thousand dollars for foreign missions, and excuse other institutions, with as many students and as much wealth, in their offering of a pittance. There is no adequate accounting for Oberlin supporting a foreign missionary, and scores of institutions of equal ability doing nothing, except indifference and sloth on the part of the many. Unless we hurry on, I shall be bound to raise the minimum amount from $500 to $1,000. It is idle to do a small thing judging by the tasks that remain undone. We should really refuse to go before any student body represented here and ask them to do anything less than an average of one dollar per capita.

We might postpone the attempt to perform our share of the task. This will be the temptation that men and women will yield to more

than any other. Do comments like these have a familiar sound to any: "We expect to get our students together next year and raise a large sum for a Christian Association building, and we fear that if we enlist them in a large missionary movement now, they will not respond next year for the building fund." Perhaps this is more to the point: "We secured a building three years ago, and owe a few thousand dollars. We cannot now do anything for the men, women and children of the non-Christian world," or, "The athletic season was very poor this year, and all the students are impoverished trying to make up the deficit."

Postponement is easy on one pretext or another. The secretaries of mission boards go from Sydney, on Cape Breton Island, Westward, and in every city are assured by perfectly judicial people, professors, students, and business men, who reason with perfect honesty that the money for carrying on the mission enterprise on a large scale is in the next city or college. By the time one works wearily across to San Francisco and Berkeley, and is started back with the same story, he begins to suspect that there is some vital consideration being overlooked, and here it is. The time never comes, according to the wisdom of this world, when it is propitious to perform a great unselfish service. It will be a sad day for an institution of learning if the time comes when, in the judgment of the leaders of its Christian forces, there remain no gaping open doors at home. It will mean they have lost their vision and are either spiritually dying or dead. They will be the last to test the laws of sacrifice. I recall being in a conference with a large number of men when some one asked: "Under what circumstances is a body of Christians justified in having no part in the foreign missionary enterprise?" Instantly a man, whose hair was whitened with the financial burdens he was carrying, arose almost involuntarily and firmly said, "There are no such circumstances." What did he mean? Probably back in his mind was the stern truth that when God puts ten duties before a body of men and women he expects them to do all of the ten, or to die trying. It is not their business to select one and make it a sacrifice to the other nine.

If, then, we cannot ignore the duty of enlisting and training students for missionary giving for the sake of their character and the need of the world, as we have seen it in the light of this Convention; if we dare not play with it; if conscience smites when we presume to postpone it, there is only one other thing to do, and that is to perform the duty. The Kingdom of Heaven is as a man going into a far country, and he called together his servants. To Vassar, Harvard, and Ann Arbor he gave ten talents; to Vanderbilt, Stanford, Holyoke, and McGill he gave five talents; to Beloit, Clemson, and Wells he gave two talents, and to the struggling, debt-burdened college he gave one talent. After a time the lord of these servants cometh and reckoneth with them. Let a man so account of us as of

the trustees of God, as the stewards of the mysteries of Christ. Moreover, it is required in trustees that a man be found faithful; not rich, not distinguished, nor learned, but faithful. Simply faithful. Faithful.

THE PROMOTION OF GIVING TO MISSIONS AMONG STUDENTS

THE REVEREND D. BREWER EDDY, BOSTON

1.—*The Spirit of Our Offerings.*

Everything depends upon getting the right spirit into the men who are to raise these funds. The best method ever conceived will go to smash in the hands of an uninterested collector. Conversely, the poorest method that was ever proposed can be made successful when carried out by devoted, attractive, and earnest fellows. We have a right to expect that the Volunteers or Association officers who stay at home will put into the home end of the work the same devotion, the same willingness to sacrifice, and the same persistence expected from missionaries abroad. A higher standard of giving must be held before the students in our colleges if missions are to stand for the heroic. At present, in too many cases, small sums are asked for in an inconsequential way, and the whole thing is discarded by the active college man as unessential. It must all be expressed in larger terms, and the chairman of the committee having the collection of subscriptions in charge must inspire every man with the immense opportunity, the need, and the importance, of laying the burden of obligation upon every student approached. There is no room for apologetic manners. The committee must believe in their cause and must insist upon a favorable hearing. One girls' school has reached a per capita gift of $23 for the past year, and a theological seminary a per capita gift of $20.

2.—*The Method of Our Giving.*

a. Get a definite object. It is in the air today, both in churches and colleges, that boards must furnish a definite, personal, tangible object to encourage gifts; otherwise it is merely a casual collection. Let the cabinet determine not only the object, but the amount, they are trying to reach, in a moment of large faith.

b. Organize the subscription committee thoroughly. Have meetings for definite prayer with them, one or two strong addresses at them, in order to stir enthusiasm in them.

c. Condense the period of solicitation into the smallest possible time. Two weeks should be sufficient. Have a committee large enough to solicit every student in that time.

d. Tactfully and carefully arrange the lists. Do not send an

unpopular man or tactless man to solicit from the careless or exclusive students. We are justified in using our wisdom in this matter.

e. Introduce the entire campaign by an attractive public meeting. Have strong speakers. Pass the cards for subscription; use a blackboard on the platform to report subscriptions made if there is some one who can lead this successfully, and thus launch the campaign with enthusiasm. It is necessary in this case to set the scheme up a little by obtaining beforehand a few larger subscriptions to lead off with.

f. Advertise throughout the college when the solicitors are to start so that every one may expect them, and so that the interest of the college may be centered in that particular movement.

g. Monthly subscriptions are the best. Weekly gifts are often burdensome to collect. Quarterly gifts look too large when written down in black and white. If the subscriptions are pledged by the week they may, however, be collected quarterly.

3.—*Objects of Our Giving.*

Of course, every institution wants a missionary of its own, one of its own graduates in a field of particular interest. But here let a warning word be spoken. The object must be allied with one of the regular boards. No school or college should sustain an independent mission, for many are the wrecks of this type which strew the missionary coast. Do not give your money to unauthorized or independent missionaries. Tie up with one of the accredited boards so that dignity, permanence, and wisdom may be obtained in the use of your money. It will not decrease your general interest in the world-fields to send your money to a particular object. You have to drill a small hole before you blast out the side of a mountain, and in the same way thorough acquaintance with one station will increase the interest in all the world-fields. There are many colleges now supporting their own stations: notably the Yale Mission in Changsha; Princeton's work under Gailey in Peking; the University of Pennsylvania's medical work in Canton Christian College; and Miss Leavens supported by the students of Smith, besides many others, including the Shansi Station, supported by Oberlin under the American Board. You will find it to be a mistake to hastily adopt a particular missionary unless you feel sure that he can be adequately supported and, above all, let such a worker be allied with a regular board.

Surely no word need be added of the need of prayer throughout this entire campaign, nor of the immense value of this work in developing the future missionary interest of those students who are one day to be the leaders of their generation. May God help us all, working under these favorable conditions at home, to be found faithful, for the greatness of the task demands it.

THE PROFESSORS' RESPONSIBILITY IN REGARD TO FOREIGN MISSIONS

The Professor as a Recruiting Force

How Professors may Co-operate in the Voluntary Missionary Activities of Students

THE PROFESSOR AS A RECRUITING FORCE

PROFESSOR W. J. HUTCHINS, D.D., OBERLIN, OHIO

I SHALL not present an argument, because I take it that we shall all agree with the words of Samuel J. Mills, that no man should live in our century without trying to make his influence felt around the world. I come not to attempt to enlighten your understanding, for I know that many of you have been teachers for a far longer time than I. Again, I would not ignore the variety of conditions under which we work. There are some colleges in which a missionary enthusiast drags a dray; there are other colleges in which a missionary enthusiast rides in an automobile and simply needs to turn on the power. I think we must agree, at least in theory, that the teacher is in a peculiarly favorable position to serve as a recruiting force for foreign missions, and this, in the first place, because many of our students are idealists. There are, of course, college men who come to college because their fathers were there, who come to college because they were compelled to go there, but, after all, the majority of our students, by the very fact that they are in college, tell the world that they are idealists. Still again; most of the men in our colleges are facing with special earnestness the problem of life-calling. The boy in the City of New York looks up an "ad" in the daily paper, he goes to a Wall street office, drifts into that office to find there his life-prison. On the other hand, a man comes in to the freshman class in college, he at once begins to elect courses, courses which he imagines are going to help him toward his life-work. Still again, the college man belongs to a class peculiarly responsive to the high and heroic appeal. There is no class of men in the world so responsive to the kind of appeal which Garibaldi made to his soldiers in the great square before St. Peter's. "Soldiers, that which I have to offer you is this: hunger, thirst, cold, heat, no bed, no barracks, no rest, but frequent alarms, forced marches, charges at the point of the bayonet." When Abraham Lincoln pleaded for three hundred thousand soldiers our college class rooms emptied themselves out upon the battlefield. Our college students have, as you know, been particularly responsive to the appeal of the cause demanding greatest heroism today, the cause of foreign missions. From the statistics which John R. Mott gave us, we learn that from Canada and the United States 4,346 volunteers have sailed since 1886. Think of the fact that 450

men have gone from the University of Cambridge alone since the days of Henry Martyn. I say these men are peculiarly responsive to the heroic appeal. Further: our college students are in a great majority of instances specially open to suggestions from teachers whom they like. You remember that at the inauguration of President Lowell, of Harvard, the President said that the old attitude of the college man toward the faculty was this: "Educate me if you can." That attitude has in very large measure changed. In our college a suggestion from President King, a hint of a point of view from Dr. Bosworth will, as a rule, end dispute, and dictate conduct. I say that, theoretically, we as teachers are in a specially favorable position to serve as a recruiting force for foreign missions.

But, practically, how are we to go about it? I believe that much can be done by definite class-room suggestion. You have the good fortune, we will say, to be a teacher of the Bible; you are instructing a class of more or less indifferent freshmen in the Gospel of John, a difficult task. You come to the passage: "Behold the Lamb of God that taketh away the sin of the world." What more pertinent illustration can you find in literature than that in Kipling's "Kim." You remember the old lama says to the curator of the museum: "Where Buddha's arrow fell there broke out a stream, which presently became a river, whose nature, by our Lord's beneficence, is, that who so bathes in it washes away all taint and speckle of sin. Where is that river, Fountain of Wisdom? Where fell the arrow? I ask with my head between Thy feet. Where is the river? My dream told me to find it—I am here. But where is the river?" "Fellows," you say to your class, "where is the river? Where is the river in whose depths a man may wash and be clean? Rather, where is the great sin-bearer of the world who takes the taint and speckle out of a man's life?" You study that passage in John 7: "He that believeth in me, out of the innermost recesses of his being shall flow rivers of living water." What finer illustration than the story of Grenfell of Labrador, the man in whose life is the fountain of living water, and from whose life flow rivers of living water over desolate Labrador. You are going on in John and you come to the passage, in the ninth chapter, about the blind man. You recall Mrs. Howard Taylor's story of the man, who came to instruct in the Chinese language Hill, the missionary, how one day he went up to the missionary's room to find out what that book was in which he seemed so much interested, and as he read on in the story of Jesus, on to Gethsemane, on to the place of the cross, you remember he slipped from his chair and fell down before the Man, the unknown Man of whom that book told. His eyes were opened and he saw in Jesus Christ his Master. Or you are studying with your students the Book of Psalms, and you come to Psalm 72:5-8. Now, it is the most natural thing in the world for you to tell the boys of Allan Gardiner, starving to death down in Terra del Fuego, how he inscribed that

passage upon the wall of his cave. Or you are reading the 121st Psalm or the 135th Psalm, and you will remind the boys that those Psalms were David Livingstone's favorites. Or you come to Jeremiah, the 45th chapter and 5th verse, and you will tell them that this is Henry Martyn's great text, and you will have just a word to say about Henry Martyn. Do you not see? In teaching Luke 6:30, you are bound to tell the story of Henry Richards down on the Congo. So you go to Matthew, the 20th chapter and 28th verse, and you are reminded of Gilmour. That was his great text. I speak of these things, because I have had a teacher of the Bible, I suppose you have, who never gave me the remotest idea that the Bible had anything to do with religion, much less with foreign missions.

You are an instructor in philosophy. You have a glorious chance to tell your students of the inadequacy of the non-Christian religions, the awful curse of Kali Ynga in India, the breakdown of the philosophy of Mohammedanism, the life bound by the philosophies and religions of the Orient. You don't have to say much, just a little. You are professor of modern or contemporary history. Marquis Ito dies at the hand of a Korean assassin. You don't have to go very far out of your way to quote what Marquis Ito himself said a little while ago, to the effect that the progress and development of Japan was due in no small measure to the missionaries' influence exerted in right directions when Japan was first studying the outer world. You simply take cognizance of facts, facts which cannot be ignored, when you say that the enormous increase of Christians in Korea is a factor of the first magnitude in those changes which are now taking place in Korea, due to the overlordship of Japan. When Turkey is peacefully revolutionized, what a chance you have to pay a tribute to the missionaries who fathered the men who have fathered that peaceful revolution. And when King Leopold falls at last from his pyramid of skulls, what a chance you have to pay a tribute to those missionaries whose heroic testimony against King Leopold has shaken all the world awake to the horrors, the unspeakable horrors, in the Congo Free State.

You are professor of sociology or political economy. Well, what a chance have you there? Oh, the chance is as wide as the world. You have, for example, to re-interpret the old proverb, "Let every man mind his own business." "Fellows, what is your business? What is your business?" "Well," the reply comes to you, "Well, my business is whatever affects myself and my family." "Right you are. What is your business then? Does it make no difference to you and your family that the international commerce of the United States has increased one hundred per cent since 1895? Does it make no difference to your family that from a single factory in the United States sixty thousand sewing machines have gone to Turkey in a single year? What is your business? You can't be

content with your definition. And pretty soon you will get the answer, "Whatever affects the welfare of the man or woman whom I can help, that is my business." "My business? Yes; my business then expands to the wideness of the world, and my comrade becomes humanity." I believe it must strike the angels of Heaven with particular and eternal wonder that a professor of political economy or sociology may carry his class through an entire year and never once give the slightest hint of that enterprise which Professor McKenzie, the author of "The Nineteenth Century," declares to be the foremost of those forces which are destined to transform the face of the earth, namely, the cause of foreign missions. You are so fortunate, we will say, as to be a professor in a medical school. What a chance you have! You are talking about the sleeping sickness out in Africa, and I will promise that you can wake up the dullest class at an afternoon lecture by saying just a word, not much, about the transformation of Uganda, where the sleeping sickness is found today. It does your class no harm to tell them that ipecac and quinine were both discovered by missionaries. It does your class no harm to learn about the physical condition of womanhood in foreign lands. It will not hurt them to hear the words of Mrs. Isabella Bird Bishop: "In many lands I have scarcely been in a woman's house or near a woman's tent without being asked for poison to disfigure the face of the favorite wife, or to murder the favorite wife's infant child. This request has been made not less than two hundred times." I refuse to admit that even a professor of mathematics need become a trapezoid. I refuse to believe that a man who teaches a dead language must be a dead man and cease to be a man of the world that now is. You have a classmate who is a missionary in Shantung College, China. Can't you tell your class something about his experiences over there?

I have no doubt that you all have your hour for consultation with the boys. A student comes to your room and says, "Professor, I have to write an essay," or "I have an oration next month. Can you make any suggestion?" "Why, certainly—'Japan, the Rudder of Asia.' 'The Builders of the New Japan.' Take this: 'New Forces in Old China,' 'The Uplift of China,' 'The West in the East.' Take this: 'India and Her Influence upon the Anglo-Saxon World.' Take this: 'The Success of Defeat,' illustrated by the life of Bishop Hannington, or this: 'Alexander Mackay, the Pathfinder for Roosevelt,' if you will! There are subjects for you." A man comes into your study and begins to talk with you about his electives for the next three years or with reference to his life-work. "Well, what are you planning to do?" "I had thought of being a business man." "A great chance. You know John Mott says that money speaks in all languages. Of course, you will not be like the rich fool who builds his barn, and then tears it down, and then builds a bigger barn, and then tears that down and builds a bigger one, until at the

last he has just a great big barn. You have noticed the Laymen's Missionary Movement. There's a chance for a business man to tie himself up to the great forces of the world." "What are you planning to be?" "Well, I had thought of being a mechanical engineer." "Good! By the way, did you see what they have recently done in India? They have taken a great river which was wasting itself down in the sea and have tunneled through the mountain and have turned the whole flood of that stream out upon the dry fields and made a garden of the country. Fine, isn't it? Do you know Carroll Churchill? Do you know what he has done? He has gone out to India and he has invented a loom which is transforming the whole industrial situation in his section of India." Then you give the boy a book that tells all about it. "Well, what do you plan to do?" "I was planning to go into politics." "Were you? A great opportunity. By the way, have you noticed what the missionaries down in South India have done? It is a piece of superb statesmanship, this unifying of all the forces of the Christian Church there." "I was planning to be a doctor in Canton, Ohio." "Is that so? How many doctors are there down in Canton?" "I don't know." "I will venture to say you can't throw a stone anywhere without hitting a doctor's sign. Had you ever thought of Canton, China, as an opportunity? Had you ever thought of the possibility of going into a hospital down in Southern India, where for one-quarter of the money you can do four times the amount of work you can do in any hospital in New York City? Great chance." "I had thought of being a minister." "Well, I know of no opportunity quite so big as that, except that of a missionary in the foreign field. That you have considered, doubtless?" "Well, no." "Believe me, you can never make a straight-away plea for foreign missions unless you have thought it through yourself. Remember that the foreign missionary has done more than any other force in the world to make the Church at home earnest, to make the Church at home united, and to make the Church at home heroic."

I can but speak in passing of the opportunities that every one of us has in connection with Sunday-school classes, where, of course, the matter of missions comes in naturally, inevitably.

May I say that I believe with all my heart that no man can speak successfully for foreign missions or serve as an active recruiting force who does not himself lead or join his students in some active, aggressive work of social or religious redemption in his college town? May I remind you that Grenfell of Labrador got his early training in the streets of London; that Horace Pitkin, my classmate, did a notable work in New Haven among the drunks and bums; that the little physician of Tientsin did a great work in England before he went to China? And the professor who joins or leads a group of men or women down to the redemption of his own college town, that man will discover year by year and inspire day by day the future

Pitkins, Patons, and Grenfells, and Mackenzies—yes, and John Stewart Kennedys.

I close with one thought. Bigger than all, more important than all, is the influence that a college professor can exert by creating in his own classroom, by helping to create in his own college, an atmosphere in which commercialism and materialism die, in which lofty enthusiasms and ideals grow. You remember the words of Henry Ward Beecher. He says: "There came to Litchfield when I was about eight years old a tall and slender creature. Her name I have forgotten, if I ever knew it. So delicate and attenuated was she that the sun seemed to shine through her. She moved so quietly about the schoolroom that it was as if a bird were flying in the midst of a tree from branch to branch. Whereas, before, in that hateful little old schoolhouse I had been cabined and cribbed, and curbed and pinched, and whipped, for not learning what was not taught me; there came this spectre of a human being whose eyes were lustrous of another world, and whose heart was full of gentleness and richness. Nor can I remember that she ever opened a book to me. I can only remember her as a dream; but I feel to this hour and distinctly, that many of the things which I say to you were born out of the influence of that woman who, if I mistake not, taught in that school but a single summer. I have long been preaching, and it may be said that many preachers who have gone forth from this church have derived influences from me; and they in their preaching are unconsciously and unknowingly indebted to her."

Every classroom has its atmosphere, and the professor creates it, and the students are forced to breathe it. Every college has its atmosphere, an atmosphere as separate and distinct from that of every other college as can possibly be imagined, and the professors do much to create it, and every student perforce breathes it. If we think primarily of our salaries our students will think in terms of money. If, on the other hand, we are seekers of what Professor Nash so beautifully calls the "eternal worth-while," if we are seekers of the eternal worth-while, our students will join us in the quest. Men and women, let us identify ourselves so completely with the Cause that we shall know no failure save the failure of the Cause, and know no success save the success of the Cause. Our students will pass from our classrooms and colleges, to imitate our gestures and tell at their banquets funny stories about our idiosyncrasies; yes, God bless them, of course they will, but they will also go, mark my word, they will also go, their life-purposes kindled at the fires of our loyalty and our enthusiasm.

HOW PROFESSORS MAY CO-OPERATE IN THE VOLUNTARY MISSIONARY ACTIVITIES OF STUDENTS

MR. J. LOVELL MURRAY, M.A., NEW YORK

IT IS MANY YEARS since the organized missionary activities among students began to seek the assistance of members of faculty. Only recently, however, has there seemed to be a strong disposition on the part of students to solicit faculty co-operation and on the part of professors and presidents to strengthen the missionary activities carried on by students. On the one hand, there seemed to be some misgiving as to the appropriateness of calling for the co-operation of professors who already were committed to the missionary undertakings of their own churches. On the other hand, there was the natural hesitancy on the part of faculty members to interfere with that student initiative and responsibility which are the genius of the missionary activities in the colleges.

At the present time, however, it seems fairly well understood by students that members of the faculty are ready and eager to ally themselves with the undertakings of the student body in this direction; and it also seems understood on the part of professors that there is a clear possibility of attaching their interests and efforts to the missionary work carried on among the students without its interfering in the least with student initiative.

And surely the period has arrived in the missionary life of the colleges of North America when all such misgivings and hesitancy should be laid aside. New responsibilities are now resting upon the Christian students of America. The claims of the Far Eastern countries upon our colleges are duplicated by the growing demands made by the Near East, by Northern and Central Africa, and by almost all the Latin-American republics. If there is such a thing as statesmanship in the Kingdom of God, every dictate of that statesmanship is now demanding that immediate attention on the part of the men and women of this college generation and those of the next quarter of a century be given to the present-day opportunities of the Kingdom in all parts of the world.

The problem is largely one of leadership, both by missionaries and lay workers in non-Christian lands, and by pastors and Christian laymen at home. And the solution of the problem lies for the most part in the colleges of America and Protestant Europe.

Now, if we look at the colleges of the United States and Can-

ada we find a readiness on the part of students to recognize much larger responsibilities and to undertake much larger tasks. One cannot travel among the colleges or correspond constantly with them without becoming convinced that there is an intense desire to respond to the opportunities on the mission fields and to the summons of the Church. The voluntary Christian organizations among the students are found to be adopting courageous and sometimes audacious policies in regard to their missionary work. In the quadrennium on which the Student Volunteer Movement is now entering the pressure that will be upon us as colleges will be intense; almost awful. And the question which will be before the professors of these two countries will not be whether they shall join with the students in an enlarged and improved missionary undertaking, but the question will be that which we are now to consider: *In what ways may professors give their co-operation?* And in answer to that question I wish merely to set before you some different ways in which one finds that professors in certain colleges are now linking their efforts most helpfully with the efforts of the students.

1. There is the sort of assistance that is informal and unofficial and sometimes indirect. When professors lend their advocacy and championship to a cause of this kind, in respect of which there is sometimes so much misunderstanding and prejudice, it greatly strengthens the hands of committees. The Cause attains new standing and prestige in the estimation of the student body. Many a committee which has almost grown discouraged has sprung into new life by reason of the confidence and strengthened purpose which it has thus acquired.

There are scores of ways in which this sympathy on the part of professors may be exhibited. Sometimes it is nothing more than devoting a share of their missionary-giving to the particular undertaking of the student body. Sometimes the sympathy is expressed by the readiness of professors to accompany their students to the summer conference or to some week-end missionary institute or conference held in the course of the college year. Sometimes the sympathy is shown in as simple a way as attending—often at a sacrifice—the missionary meeting of the student Christian organization. Sometimes it is shown merely in conversation in his home or in his office or on the campus, or in the Association rooms, with students who carry missionary responsibilities.

2. In many colleges professors throw open their homes to missionary committees or to mission study classes or to parlor conferences in the interest of some missionary undertaking. Those of us who in our student days served on missionary committees will realize what it would have meant to us and our work if some professor had welcomed us into his home for such an occasion.

3. Another way which professors find of assisting the missionary work carried on by students is by taking part in the public

missionary meetings, which are usually held once a month in the college. Here the assistance may be given by presiding at the meeting or by giving a lecture on some missionary theme. I think now of a professor in one of the State universities who is giving a series of missionary lectures at what I know to be a real sacrifice.

4. One of the most useful methods whereby professors may assist students in their missionary work is by leading mission study classes organized by the students. Experience has plainly demontrated that the mission study group is easily the most effective method of promoting missionary intelligence among students. Other methods have their several and distinct values, but this is clear and away the most useful of all. The one thing which stands in the way of the most advantageous employment of this method is the lack of qualified leaders. In scores, I think I may say in hundreds, of institutions where this work is now being carried on with difficulty it would be possible for professors to save the day by lending their assistance in this direction. I do not contend, nor do you consider, that all professors are well-suited to the leading—not teaching, but *leading*—of a student mission study class. As a rule, students make more efficient leaders of these informal groups; but in almost every faculty there are to be found some professors who can do this service splendidly and in many cases more acceptably than any student.

5. Even where there is a sufficient number of well-qualified students to lead the mission study classes there is always need of a normal group. I should say there is no exception to this rule. The constant effort is to improve the quality of mission study class leadership, and in this effort numerous plans are followed. Classes are conducted at the summer conference; mission study institutes are held; considerable literature has been prepared on the subject; but none of these methods compares for a moment with the normal group in its efficiency to train leaders. If the men and women who are leading the student Christian undertakings of the colleges were canvassed on this subject, many of them would immediately declare that it is in this way that the greatest assistance can be given to their missionary work by college and seminary professors.

6. Large numbers of leaders, however, might say that yet more useful assistance may be rendered by professors who act as advisory members of missionary committees. Faculty members who are not officially appointed as advisory members may help informally in the same direction. The need seems to be growing for men in every faculty who will make a careful study of these questions and become missionary specialists in their colleges. Their counsel will be sought and is greatly needed in regard to the study courses and textbooks; in regard to the framing of policies for the year; in regard to methods of work; in regard to libraries and reference literature generally; in regard to the financial missionary undertakings of the students, and in many other matters as well.

7. One direction in which most important assistance is being rendered by some college professors is in the locating of men for missionary service. There can be no doubt that professors, well-informed as to the opportunities for life-service on mission fields, well-informed as to the awful need existing in the mission fields of the Church, and well-informed also as to the requirements of the missionary societies, may do what no other class of persons can do in directing the thought of students to foreign missions as a life-work. A number of professors are now faithfully opening up this whole question to the attention of the students, both in public presentation and private interview, and in consequence many lives are being offered to the work of foreign missions.

Furthermore, the problem of the candidate department of the Student Volunteer Movement to secure, in behalf of the missionary societies, peculiarly qualified men for the peculiar demands of certain positions in the mission fields is often solved by the wise suggestions given our office by college professors.

8. Another service which professors are rendering is in establishing points of contact with graduates. There is an increasing desire among students to undertake missionary tasks which will be regarded as college enterprises, and frequently the assistance of alumni is desired. Without the help of professors the Christian Associations would be at a loss to reach more than a very few of the graduates who would be willing to co-operate. This opens up another field, the recent graduates, in which the recruiting function of the professor may be performed.

9. Finally, it is being plainly shown that faculty co-operation in efforts of this kind lends a continuity to the work which is exceedingly important. Professors are able to help committees to begin where their predecessors left off, and so to give progressiveness to the work and enduring quality to its results.

These are some of the ways, doubtless there are others, in which college presidents and professors are now co-operating with the voluntary missionary activities of the colleges. Wherever this assistance has been given it has meant such a difference in the work—in its standing and its quality and its output—that the students of the present day would shrink from entering upon the responsibilities of this quadrennium did they not have a deep confidence that closely allied with them in all their enterprises there is the sympathetic, prayerful, active interest of many hundreds of godly men and women on the faculties of their institutions who share their love for the King and their zeal for His Kingdom.

CONFERENCE OF THEOLOGICAL STUDENTS AND PROFESSORS

Christian Faith means Missionary Living

The Pastor and Foreign Missions

The Place of Mission Study in the Theological Curriculum

Intensive Mission Study

The Need of a Spiritual Atmosphere in Our Seminaries

The Call for Men of Theological Training

A Personal Testimony

An Efficient Ministry a Personal Problem

CHRISTIAN FAITH MEANS MISSIONARY LIVING

PROFESSOR PHILIP M. RHINELANDER, D.D., CAMBRIDGE, MASS.

I WANT to read a few verses from the eighth chapter of St. Paul's letter to the Romans, beginning at the ninth verse:

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man have not the Spirit of Christ, he is none of his.

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

"But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you.

"So then, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die; but if by the Spirit ye mortify the deeds of the body, ye shall live.

"For as many as are led by the Spirit of God, these are the sons of God."

I want to bring a very simple message, especially addressed to men preparing for the holy ministry. I want us to return to first principles, the first principles of our faith; to return to them so that we may grasp them with a new understanding of their meaning and a new apprehension of their power. First principles are always important; they are, indeed, the principal things; those on which subsequent developments, superimposed structures, lines of direction, all utterly depend. Above all is this true in religion, that the first principles of our faith are the exacting, the compelling, the really essential things. So much depends on us, on our attitude to God. Our receptiveness is the inevitable limitation of God's omnipotence of blessing. It is just these first principles of personal surrender, of personal devotion, of personal consciousness of sin, of personal experience of God's redeeming power, that must determine, not only our personal salvation, but also our personal effectiveness as ambassadors of Jesus Christ.

I have been talking of first principles. Really I want to lay stress only upon one first principle, which I think includes all others. It is quite familiar to us, but, like all familiar things, it is very often suffered to lie on our spiritual dust-heaps, neglected, overlooked.

It is this: Christian faith means missionary living. It is not only that one leads to the other as its proper consequence, but that you cannot have one without the other; that the two are interwoven into that indivisible unity which we call the Christian life. It is always true that faith and life are utterly inseparable, that creed and character always go together. Every man has a creed, and every man lives by the creed he has. Always, in every case, high or low, noble or ignoble, a man's character is the expression of his creed, and a man's creed is the explanation of his character. So here, on the highest of all levels, Christian faith means missionary life. For the Christian, there is one great heresy which he must once and for all utterly abolish, the idea that Christian faith can be divorced from missionary life. It has been put in a suggestive way by a recent writer. I think his words are worth quoting and remembering, "Faith is the effect in us of God's being what He is." If we keep that clearly in our minds we shall be saved from much superficial error. Our religion is no merely abstract philosophy, no mere system of ideas, to which we give intellectual assent; we can never find it there; faith is no mere conviction. Neither is it a mere code or rule of moral duty to which our consciences aspire and adhere. We shall never find religion there. Faith is personal, spiritual union with a self-revealing God. Faith is that capacity in us, useless until we use it, by which we give God His opportunity. Faith is our holding up of empty hands that God may fill them! It is our opening of hungry mouths that God may feed us; it is the stretching wide of our hearts and minds that He may kindle and enlighten us. Therefore a man who is faithful, or full of faith, is a man into whom God is pouring His own life; in whom God is working out His own character.

Faith is the effect in us of God's being what He is. God is love; God gives love; God gives love for loving. I think there you have the story of true, self-conscious Christian faith. God is love. That is the spring of our faith. Not that God is simply loving and benevolent, willing to do good things if He can, but that He is, through and through, in all His being, love; that there is nothing else which has reality save only love. Starting with that as its unconquerable hope, faith goes on to work it out, to verify it in experience. It turns to Christ. In Him it finds God, who is Love, giving Love to man, actually giving it, bringing it down from heaven to earth, working it out in a great dramatic act on the common soil and dusty field of history. So God gives love, and why? That we may love as He does; that His Spirit of Love manifested in Jesus Christ may through Christ abide in us. There is the whole of our faith, the whole reality of Christianity. There is the pathway by which a Christian comes to himself and to his Lord. "If any man have not the Spirit of Christ, he is none of His. As many as are led by the Spirit of God, they are the sons of God." You see the inexorable

logic of the Apostle's argument. He is not content to define sonship in any lower terms than those of identity of life. Sonship isn't just the fact that God created us. Suppose He did, what of it? There was no need of Christ to tell us that. No, sonship means reality of living fellowship; one Spirit animating all alike; one Spirit; the Spirit of God, the Spirit of God manifested in Christ, the Spirit of God dwelling through Christ in men and women. We know precisely what that Spirit is. There is no mistaking it. It is one thing and not another. We look at the example and we follow the life of our dear Lord. There is its perfect revelation. The Christian is one who has that Spirit. That is the only Spirit God has to give us; if we have it not, we have not God nor Christ. We are not Christians, for we have not realized our sonship. Christian faith means missionary living. Let us, all of us, who in God's providence and mercy, are to be set in His Church as His ambassadors and stewards, let us be quite clear about our witness and our work; about the faith and life which we are bound ourselves to exhibit and exemplify; to which we are seeking to win the world. Let us not mock our God, nor cheat our brother. "If any man have not the Spirit of Christ, he is none of His." Christian faith means missionary life.

I can only touch on two applications which I had in mind to make. First, as to our need in seminary life of just this recollection. It is so easy for us, as we study, to become abstract, to look at religion from the outside, to think of it as a kind of ultimate philosophy, or as a kind of higher righteousness and nothing more. How well we know the great temptation! It is so easy, for instance, to think of the life of Christ as meaning simply the life of the historical Figure in the Gospels, rather than as the energizing of Christ's Spirit in His living body here on earth; that is, in His Church which is meant to embody in a sinful world the reality of Incarnation. I heard recently of a very learned writer on church history, who, when one of his friends criticized a recent essay of his upon the apostolic age, on the ground that it did not leave much room for the Person and work of the Holy Spirit, replied that the Holy Spirit did not particularly interest him! Isn't that our persistent, practical temptation; not to be interested, as we study doctrine history, even the Bible, not to be interested in the Holy Ghost? Are we not apt to think that we can know religion from the outside; that a person need not be even comparatively religious in order to be a competent student or teacher of comparative religion; that God can be known without being loved? Brethren, you and I, in our preparatory discipline, need more than any other men, a vivid, overwhelming sense of this "first principle": that to be a Christian, to have a Christian faith, means to be led daily, hourly, in all things, by the Spirit of the Missionary Father and His Missionary Son.

Lastly, I think this principle has a very practical bearing on

what is sometimes called "the missionary situation" in our seminaries. It has a lesson for us members of the Faculties. If God give us grace, we must do away with that sinful division between the regular, normal, "non-missionary" courses of the curriculum, and the occasional, disjointed, half-hearted provision made, and the periods allowed, for mission study. We must face the fact, patent to honest Christian faith, that all instruction given which does not rest on missionary principles and illumine missionary purpose, is self-condemned as ignorant and blind and faithless; that every bit of genuinely Christian teaching is compelled, by the inner law of spiritual truth, to force home with personal directness the reality of life led by the Spirit of the Christ.

And it has no less clearly a lesson for you students. Your true missionary preparation is not accomplished simply by knowledge of the fields to which you go, although that, of course, is necessary. Nor does it consist in the storing of your minds with those facts of Christian truth and history which alone can justify your mission and put a message on your lips. That, too, is necessary. But you are to be prepared by the experience of a daily missionary discipline, by a persistent habit of freely and unreservedly offering to the motions of God's grace your whole undivided life, your thought and heart and will. So, and so only, will He enter in and take possession, and, having shaped and moulded you after the likeness of His Son, will thereafter, with increasing power, speak through you and work through you, to the effective calling of His children home to their great spiritual heritage in the knowledge of Himself and the partaking of His life. "If any man have not the Spirit of Christ, he is none of His." That first, and then, following it, that other supreme truth of life and evidence of love: "as many as are led by the Spirit of God," the Spirit of Divine Love, made effective and dominant in men and women, "as many as are led by the Spirit of God, they are the sons of God." That is our "first principle," and our last. God give us grace and love to heed it. Christian faith means missionary life.

THE PASTOR AND FOREIGN MISSIONS

THE REVEREND JOHN TIMOTHY STONE, D.D., CHICAGO

In the first place, a minister of the Gospel must be an expression of missionary intelligence, and should talk less about missions and more about men. A great many people think it is necessary for a minister to preach a missionary sermon just so often to his people; I do not believe it; I believe that *every* sermon ought to be the preaching of the Gospel of the Kingdom, and men will take the mission-thought as a parallel and relate that thought to the great thought of Christ and the Kingdom. If we are to be the expression of missionary intelligence we must be sources of information, and the man who is a source of information must intelligently inform himself as to the present-day activities of missions. Now, if we have not studied, how can we know? If we do not take time to study missionary exhibits and missionary books we shall not realize the opportunity that is ours today as to missionary intelligence. Our utterance must be the real expression of what we know. There are many men in this world who know the backs of their books better than the inside. There are many others who have the tabulated results of other men's reading, and who have the expression of what other men have thought out and written, simply gathered here and there, who do not possess a living impress of what men have said and done. If we are to be informed in missions we must pay the price, as in everything else, and that means the consideration of a lot of secondary things in order that we may get primary information, and gain the truth which will inspire others.

More than this, we must be genuine! We must not speak of the Kingdom because we feel it is necessary but because the Kingdom is genuinely related to our lives; because our souls are really burning within us; because this message is on our very heart, and a part of our very life. Nothing to me so injures the Church at home as a leadership which is the expression of something that is not real. Unless we ourselves really believe a thing we cannot give to others. If this expression of missionary intelligence is ours, it will create a missionary consciousness in others, and the creation of missionary consciousness is that which is needed throughout the entire Church. No man can create a missionary consciousness who is in the home field today trying to do a work

here, when God called him to the foreign field and he was not willing to go. No man can gain the response of a real consciousness in other men for the great world kingdom unless he himself has been detained and held here by the definite expression of God's will. The creation of that missionary consciousness means that men who do not believe in missions will believe. There are ministers of the Gospel and there have been theological students who have not known exactly what to preach. A man who is filled with the missionary spirit, and who has a missionary conscience, will not be asking what he can preach, but what he can keep from preaching. He is so filled with the living thought of the Kingdom of Christ that constantly his preaching is a matter of selection. He is seeking the theme of primary importance, and his preaching will naturally take form in anecdote and activity from the lives of the great workers on the field. He will not have to preface these remarks by saying, "I would like to give you a missionary illustration." He may receive a letter from China or Japan or Korea, and this very letter will contain a message, no matter from whom it comes, for it touches his life and creates a missionary intelligence. He will be on the alert every moment to interest people who do not now approve of missions. The man who is opposed to the world-wide message is the man whom you and I want to win, because he shows life enough to oppose. Win him. If you win him you have a power. Get the boys and girls of your church to win him. Let the great message that burns in your soul create a missionary consciousness in that man.

The other day a noted physician said to me, "I don't believe in missions." "Well," I said, "I am glad you have the courage to say so, but have you ever stopped to think how the great medical missionary today has paved the way for a vast amount of investigation in medical science in our own country? Have you informed yourself on what the medical missionaries have given to the American physician?" "No, I never thought of it," he said. I quoted to him two or three authorities, and I sent him a book that night. I received a letter from him in a few days, saying, "I have never realized before what missionaries have done for medicine, and I want to talk with you more upon that subject." Now, if that man becomes interested in missions he will be a power. Why? A missionary consciousness will be created. We ought to know something of the inspiration of opportunity, and give others that inspiration. I have a little motto on my wall which reads: "Opportunity is responsibility." Do we realize it? The opportunity of men today in business is known. Touch any great city and see where it touches the world. A man recently in our own city made this statement: "There isn't any single commercial advance that is going to the forefront today that is not touching the entire world"— and that same man did not believe in missions. The proper presenting of missions to him means that

he will put the same spirit into his Christianity that he is putting into his business. We must realize that the inspiration of the opportunity will win men. When we cease in the pulpit and in the preparation for the pulpit to take time to criticize others, or to find the deficiency in others and give ourselves to that great inspiration of the opportunity of the moment, we will give to young men a new power and a new enthusiasm. We have no time to complain, we have no time to criticize. I love those words of the beloved Dr. Babcock, when he said in writing about a young man who was about to be installed in one of our churches, and who was in doubt as to what he should preach, "Tell him to preach every sermon as if it were his last." What is time? Time is this, the chance *now* which we can never have again and it means that we are to inspire others by the opportunity of the moment.

Now, last of all, I plead for a ministry which gives a man the enthusiasm of holiness, that we may learn how to do these things, because God teaches us by His Holy Spirit; that we may carry the Gospel of Jesus Christ into the uttermost parts of the world, and let people know the enthusiasm of His life. This is what we call holiness.

THE PLACE OF MISSION STUDY IN THE THEOLOGICAL CURRICULUM

PROFESSOR CHARLES R. ERDMAN, D.D., PRINCETON, NEW JERSEY

If we must have missionary pastors, if the crisis before us and upon us demands that; if we must have theologically trained men in the foreign field, it is obvious that in the theological seminaries a place of supreme importance must be allotted to missionary studies. My simple thesis would be this, that *a larger place than is now given should be afforded in the curricula of our seminaries to missionary study*. That is a very bold statement; it is almost revolutionary to say that a larger place should be given to any one subject in the theological curriculum. Now, why? It would not surprise a man in the street to tell him that; but *you* know, you who are theological professors and students, you know how difficult it is to alter by one hair's breadth the curriculum of a theological seminary. If there is anything except the divine decrees which are unchangeable, it seems to be the aforesaid curriculum. However, at this present time, we are at the opening of a new era. The established curricula are beginning to yield. They are being crushed from beneath and from above. The seminaries are receiving an increasing number of men

who have no adequate preparation in Greek, in philosophy, and in other propædeutic branches; there has arisen a necessity of providing special courses for these men; that means an additional strain upon the curriculum. Then, too, some new departments have been introduced to meet certain changing conditions of modern life and thought. Most, or all, of the older disciplines are absolutely essential to a theological curriculum; when to these the recent courses have been added the curriculum is overburdened. Nevertheless, whatever must be sacrificed, we must give a larger place to mission studies.

Now, why? For two obvious reasons. First, because the present place allotted to them is so painfully small. It has been my privilege within the past few months to correspond with one hundred and twenty-three of the seminaries in the United States and Canada, and to receive replies from one hundred and fifteen; and I learned that in thirty-three per cent of these seminaries there is no provision whatsoever made for the study of missions—no curriculum studies, no extra-curriculum studies, no regular courses of lectures, in one seminary out of three. This is indeed a startling fact. In those seminaries you can not by any means enlarge the missionary study courses—for there is nothing to enlarge. You will have to begin from the ground there and do something radical. Of our other seminaries fifty per cent are teaching missions; but what are they doing? On an average they are allotting one hour a week, for one year of the course; in all, possibly thirty hours, possibly two per cent of the hours of instruction in the seminary curriculum; not quite that actually, but almost two per cent, almost *one hour out of fifty*, given to the study of missions, in the theological seminaries of America. Surely a great and immediate advance should be made. It would not be too much if we had *required* courses in our seminaries occupying at least one hour every week, during every year of the course, or one-fifteenth of the required hours of the curricula of our seminaries. The other reason is this: The theological course very largely determines for a minister the character of his work. We do not take theological seminaries so seriously as to imagine that men, after graduation, do not change in many essentials of belief and practice; but we can say that a theological course usually gives to a man's mind a certain definite bent. There are certain seminaries that are said to lay the stress upon critical scholarship, some upon social service, and some upon the art of homiletics. Is it not true, however, that the theological seminary that will serve the Church of Christ best today, will be *that theological seminary which puts the greatest stress upon missionary activities?*

Let us seek to utilize more fully whatever agencies now exist in our seminaries for the promotion of missionary interest and intelligence. This can be done by both students and instructors, if each one goes to his work saying: "I shall put into my courses more of real missionary spirit." There are some men who can bring any-

thing into their courses. They remind one of the minister in the Presbyterian Church who was always preaching on "infant baptism." Some one wished a change of theme, and suggested the text: "Adam, where art thou?" This is how the preacher outlined his sermon: First division: All men are somewhere; second division: Some men are where they ought not to be; third division: Some men will be where they don't want to be; fourth division: Infant baptism.

Why not put world-wide evangelization into every class-room represented in the Convention?

Then, too, if we are students, let us improve the opportunities already offered in the literature at our hands in the classes and courses already established. And if, in any degree, we are influential in the sphere of theological education, let us unite to secure a more generous provision for missionary instruction—that the men who are graduated by our seminaries may go out filled with a burning zeal for the evangelization of the world.

INTENSIVE MISSION STUDY

DEAN SHAILER MATHEWS, PH.D., CHICAGO

I HAVE A GOOD many things I should like to say, and the first would be: Take some of the studies out of the theological course and give the student time to get other than a sort of pedagogical *table d'hôte,* which will so disease his mental digestion that when he gets out he will have to take the rest cure to recover himself. Therefore, I do not make the point first of all that we should simply increase the number of our required courses by the addition of courses in missions. We must put courses of missions into our curricula, but they must come in as a part of a legitimate and well-considered plan of preparation for the ministry.

I take it that we are not considering here merely foreign missions, as something distinct from the work of the pastorate. I take it that the very purpose of this discussion is the placing of the missionary spirit quite as truly as missionary courses in the curricula; teachers and students must have the missionary spirit. If we approach the problem of the ministry with the idea that it is our duty to produce scholars we shall produce that which is necessary, for you have to have some of us to teach; but the great thing that the Church needs is not scholars but apostles. The difference between an apostle and a scholar is a very simple one, like that between the apostle and the prophet. The prophet uttered his message and let

people take it or leave it. The apostle uttered his message, socialized and institutionalized that message in the Church. Therefore, the work of the apostle is abiding and the work of the prophet is literature. We must teach our students to be apostles, with the power and the method to institutionalize the Gospel everywhere, particularly in new fields both abroad and at home.

We must teach them also to view this great work in foreign fields as a part of the great social reorganization of our day. The moment a man gets the individualistic conception of mission work, whether in this country or abroad, he fails to be able to touch the imagination of today. And if we are going to be strong in mission work of any sort we must be able to touch the imagination of the twentieth century. It is the big conception of the work of Christ in bringing in the social order of the Kingdom of God that we must get into our students' minds. Missions have outgrown the curio stage. We must not divorce them from the social gospel. We want to feel that whoever goes out with the social gospel in this country is a missionary apostle. Foreign missions are not to be measured by mileage. I can find more non-Christians in Chicago—I do not mean native born Chicagoans—but for instance of the Mohammedan type, I suppose, than Dr. Zwemer can find in many cities in Arabia. In Chicago we can see these men and women need the social ideals of Jesus. But if we are to be real teachers of evangelicalism we must make our students feel that as they go out to preach the Gospel in foreign lands they are carrying out great formative principles, and that therefore they must capture the formative men and movements of a period. But it must be Gospel, not merely civilization. It is right to give the heathen, whether you find them in Chicago or farther off, a sort of institutional free lunch, a feeding of the five thousand; but it is quite another thing, as Jesus Himself saw, to capture apostles. He had five thousand people whom he fed, but he sent them away when he wanted things to be done. And then when he had twelve men who seemed to be able to do things, and didn't, he captured a teacher, a Paul. And he did things. I have always been proud that I belonged to that class. Not because I am a professor, but because Jesus Christ thus shows that the way to get a great movement to the world is to capture a thoroughly trained man who has the sense of tomorrow. We want to send men out from our missionary classes, whether they be voluntary or required, possessed of the overwhelming and contagious enthusiasm for tomorrow, and able to capture formative people and formative movements. The work of the missionary is something more than saving individual heathen, important as that is. It is a part of the magnificent transformation of social purposes and social institutions now in process.

Finally, I think we have got to make our method of teaching—you see I am not handling it as a matter of how many hours a week,

although I should like to discuss that—we must make the method of our teaching one that will grip the sense of elemental responsibility. You can't interest people into morality. There are some ministers who are trying to introduce religion surreptitiously between lantern slides. Stereopticons will not disciple all nations. We need to get over the idea that we must entertain people in order to make them religious. You can't amuse people of the world into the Kingdom of God, and I don't believe you can amuse theological students into effective ministers. In our method of teaching, fellow teachers, and in your life, fellow students, there must be an elemental sense of the responsibility to carry the Gospel on and out to institution and to people.

So my message is a very simple one. What are you trying to make out of the men that come in your classes—peripatetic editions of your views? More or less imperfectly recalled recitations of your beliefs which they will find better expressed in books upon their shelves, to which they refer when somebody asks them what they believe? Or are you trying to make apostles, possessed of the Gospel, possessed of the sense of the bigness of their task, possessed of the determination to carry to the forces of the world that are making tomorrow the everlasting word of the Kingdom, the Gospel of our Lord and Saviour Jesus Christ?

THE NEED OF A SPIRITUAL ATMOSPHERE IN OUR SEMINARIES

BISHOP WILLIAM F. MC DOWELL, D.D., CHICAGO

HALF A DOZEN years ago, with my wife and daughter, I visited Rugby College one afternoon in midsummer vacation. We were being shown about the historic old institution by a very genial tutor who happened to be spending the summer in the college. He finally took us into the little bedroom in which he said Judge Hughes had always told them little Arthur kneeled down to say his prayers the night when he first appeared, and where as he kneeled down the other students guyed him for saying his prayers. You remember how, after the guying had reached a certain point, Tom Brown came to himself, reached out of his own bed, in which he had gotten before saying his prayers—he reached out of his bed and picked up his good, stout boot, and with a kind of inspired accuracy, landed it where it would do the most good, and then said: "Now, if there is anybody else who wants the other foot he knows how he can get it." That is just a simple story, but this was the comment

made upon it by the young tutor that day long after the episode itself. He said: "It has been easier for English schoolboys to say their prayers in English schools since little Arthur kneeled down that night in this room," which saying is a parable. We are intending pretty soon to make a certain atmosphere in a country parish, in a city church, on a foreign mission field, or somewhere else in this wide, wide world in which we are going to work. We are intending, please God, to be the kind of men who by and by will make it impossible for people not to care for missionaries; we are intending to be the kind of men by and by whose very presence will make it difficult not to lead the life of prayer; we are intending to be the kind of men whose very presence will make it difficult not to lead the life of Bible study; we are intending by and by to be the kind of men who will make it difficult, just because we are in a community, for men and women to be indifferent to the claims of Christ; we are intending by and by to be the kind of men whose very presence will make the rich open their hearts and their purses to the poor, whose very presence will make the strong eagerly and voluntarily take up the burdens of the weak, whose very presence will create an atmosphere that we call a spiritual atmosphere. My brethren, it is the peril of men like us that we are going to do things in some coming day, for which we are not fitting ourselves by practice in the present day.

Now, I suppose that first of all we shall be obliged to define what we mean by a spiritual atmosphere. Instantly you think of the customary, the conventional, notion of spirituality. I am very sure that you cannot have listened to what you have heard in the convention without having a deep conviction in your heart that the conventional notion of spirituality as a kind of religious rapture, a personal religious glow—that this conventional notion is utterly inadequate. I said one day to a group of young men who were talking about this matter of being spiritual men: "Had you ever thought about the spirituality of Jesus Christ?" "Well, no," said one of them, "we had not exactly thought of that, because He seems all the time to be in a class by Himself." Well, in all things He must have the preeminence, and in a real sense He is in a class by Himself, but I am always seeking to get, not points of separation between myself and Him, but points of contact. What, then, does spirituality mean as applied to Jesus Christ? And what light do we get upon the question of spirituality as we study the life of Jesus Christ? We are always concerned about the methods of men. It was the good fortune of some of us to hear when we were your age that marvelous man, Phillips Brooks, and I remember, naturally, how we asked how he, Brooks, prepared his sermons, and how eager we were to know whether he wrote all of them in full and read some of them from the manuscript he had written, and committed others to memory; or whether he wrote some of them, and, as we say, extemporized the

rest, and a good many of us imagined that if we could just find out how Phillips Brooks did that thing, we could do the thing like Phillips Brooks. There is a melancholy dearth of that kind of preaching on the part of those who heard him. There did come, however, to a good many a deeper question than the question of the methods of his activity, the methods of how he did his work. It was not the question of how he wrote his sermons or how he preached them, but how he came to be and continued to be, in his life with God, in his grasp upon truth, in his obedience to God, in his love for men, in that passionate, tidal rush of life that one could not escape—how he came to be and continued to be the kind of man that by any process could make this kind of sermon. So with the methods of Jesus Christ. The methods of His activities are not as luminous as men sometimes think. I am frank to say that the mechanics of His life are not very suggestive. But the essence of His life floods the world with light to those who are hunting it. He wore sandals; sandals would not have been valuable in Chicago on a winter day. He wore a certain kind of garment. We need other kinds in Chicago, with the mercury ten degrees below zero. But back of all the methods of His activities lie those deeper methods of His life. How did He get to be, and how did He continue to be, the kind of person who did the kind of things He was eternally doing? When once you get into those methods you find out something about the spirituality of Jesus Christ. He seemed to need prayer so little, and He used prayer so much. We need it so much and use it so little. He seemed to need contact with the old Word so little, and did have that contact so constantly. We do need it so much, and do have it so little. Down under the question of His activities is always the question of what I may call the methods of His life, and into these methods we have to go to discover what spirituality means in Jesus Christ.

But there is still a kind of subtle feeling that spirituality is measured by acts of devotion, that the spirituality of Jesus Christ is measured by the hours He spent in prayer, by His communion with His Father, by His hours of meditation, and in the hours of meditation through the records of the old literature, which we would not call Bible study. But one gets a new conception of spirituality for himself when he comes into the atmosphere that Jesus Himself created and creates when men open themselves to it. One needs to expose himself to it in order to feel it. A fine young fellow was bragging about the Christian Association to which he belonged. He said: "You can get the best physical instruction, you can get the best gymnasium practice, you can get the best lectures, you can get the best night classes, you can get the best games—and he went on and named several other advantages. Some one asked: "Can you get religion in your Christian Association?" He said, "You can, but you are not exposed to it." One needs to expose himself to the atmosphere that Christ creates, and when one does thus expose himself to

the atmosphere that Christ creates, this is what he discovers: that it is an atmosphere in which the tides are eternally running, full and fresh, between himself and that upper world; it is an atmosphere in which blind men get a chance to see, and deaf men get a chance to hear, and lame men get a chance to walk, and lepers get a chance for health, and lost women get a chance for life, and the white slave traffic gets a chance for destruction, and the white slave a chance for freedom; it is an atmosphere in which the broken and the bruised and the beaten find hope and courage. Nay, more than that, one exposing himself to the atmosphere of Jesus Christ feels the value of prayer, feels the value of communion through God's Word, evermore with God, and feels the eternal importance of the individual; when he comes in contact with Christ he feels his horizon expand, until the whole world rises to his view, and he sees, not simply that Jerusalem over which He wept, that Jerusalem for which He would gladly have given His life any minute, but sees that whole world, which lay upon His heart as a spiritual vision, always steady, never flagging, never dim. One cannot get in contact with Jesus without catching something of this. One cannot lay his heart up against the heart of Jesus without feeling something of this. One cannot expose himself to the personality of Jesus without feeling this. It seems to me, as I see Him walk up and down the little province in which He lived, that men with world empires in their brains are at home in this atmosphere that He created. Oh, men of the seminaries, listen; you are going to go out into a little bit of a place to preach, pretty soon. Don't go pitying yourself because the place is small, if only there is a chance for something to do. You are going into a big place, you are going to be dropped down in the heart of heathenism. Bless God for the chance to be dropped down anywhere, and for the chance to create, as your Master created, a spiritual atmosphere, that involves communion with God as life's great privilege, that involves the redemption of the man and the woman that is down and out right there in your presence, that involves the redemption of the world, until this is the atmosphere that men must breathe when you are about. I know perfectly well the peril of the theological seminary; I know the flippant thing that is said about it, that the seminary is the place where a man loses good religious experience while he is getting a bad theology. I know that perfectly well. I know how false it is. But I know this, that it is the tendency of life to run down, and I am praying for you and all of you that you may put your lives up against the life of Jesus Himself, that the spirituality of Christ may be re-created in you; even so grant it, O Lord Jesus Christ.

THE CALL FOR MEN OF THEOLOGICAL TRAINING

THE REVEREND SAMUEL M. ZWEMER, D.D., F.R.G.S., NEW YORK

WITH A FEW brilliant exceptions, the theological seminary has been the chief training ground for missionaries since the days of Paul. None of the great champions of the faith—Raymund Lull, Alexander Duff, Adoniram Judson, Jacob Chamberlain, Griffith John, Bishop French of India, or Bishop Steere of Zanzibar, could have done what they did or been what they were without a thorough theological training.

The call for men of special theological training and of Christian scholarship is loud and insistent today. The demand for ordained men with full theological training is first one of quantity and then one of quality. They are needed in all the mission fields by all the boards and the demand for them outnumbers that for all other kinds of missionary workers, almost two to one. Even where the call is for men to teach, many societies insist and most societies prefer that they be ordained men. In the case of some British and Continental societies all missionaries going out, women as well as men, physicians as well as evangelists, are required to have some theological training before appointment.

Aside from all other qualifications and in addition to them the foreign mission field needs men of thorough theological training for two reasons:

1. The character of the work itself demands the highest intellectual and spiritual leadership along these lines of study. The best that the Church has at home is none too good for the foreign mission field. The translation of the Scriptures and the preparation of Christian literature demand qualifications of high order. The former is an impossible and hopeless task without a thorough knowledge of Greek and Hebrew, of manuscripts, versions, the principles of textual criticism, and of the laws of idiom. Read the list of over six hundred missionaries who have made themselves immortal through Bible translation and revision for the non-Christian world, if you would realize the value of linguistic scholarship for the Kingdom. And while the work of Bible translation is largely accomplished there is a dearth of Bible helps, commentaries, concordances, catechisms, and Bible dictionaries, in large language areas, which only the theologically trained missionary can help to supply.

There is need for *broad* training because of the curse of sectar-

ianism which must not be perpetuated on the foreign field. In an editorial printed after the Laymen's Convention, the *Detroit News* tells us: "The pagan will save us from our sectarianism. There is only one Gospel for the heathen. You can't talk denominational distinctions to a man who worships a sacred goat nor preach differences of church polity to a man who believes his wife ought to be burned alive on his funeral pyre. It is said that 5,000 converts in India told the census-taker they were Christians—because they did not remember their particular denomination!" Just because it is true that mere sectarian and denominational lines are disappearing on the mission field, we need to hold fast to all the fundamental doctrines of Christianity, and to hold fast to them as living doctrines of the universal Church and not as a nebular hypothesis. For this we need men of theological training to educate the native leaders away from mere shibboleths but also away from deadly heresy; to teach them the faith, once for all delivered to the saints, in such a scientific way that India shall have her Augustine and Japan her Athanasius, who shall be able to stand against the world for the great truths of God.

The ordained missionary must be a bishop in the training of the native ministry. He must be the intellectual as well as the spiritual leader of the leaders. He must be the referee in perplexing problems of church-government, of church-worship, of creed and conduct. Church history repeats itself; and a knowledge of all the rocks and reefs, of shoals and mists, of wind and weather, that have threatened the ship during the past twenty centuries will not be amiss to the pilots of today. Every ordained missionary to the Nearer East should first attend the Council of Nice. It is impossible to be a leader in the religious thought of the native Church without theological training. And the calibre and culture of the native Church leaders today in China, Japan, India, is of very high order.

2. Missions need men of special theological training also because of the character and present attitude of the non-Christian religions and philosophies.

Christianity and the non-Christian religions are two distinct conceptions. Their real relation, therefore, when they come into contact is that of impact, and not of compromise. Christianity is distinct in its origin. Its revelation is supernatural, and its Founder was the Lord from Heaven. In a real sense the Church of Christ can say with the Psalmist: "He hath not dealt so with any nation, and as for His statutes, they have not known them." Christianity is distinct in its character from all other religions. If it were not, there could be no universal mission. It is distinct in its effect. If it were not, there should be no foreign missions. "There may be comparative religions," Joseph Parker has said, "but Christianity is not one of them."

When it was proposed in Berlin to found a chair of Comparative

Religion, Professor Harnack gave three great reasons why such a chair has no place in a great university. The first reason he gave in these words: "There is only one religion which was revealed from God. All the other so-called religions are the inventions of men. One has come down from heaven; the others are of the earth, earthy. One is a divine revelation from the Creator of the universe; and all the others may be classified as mere moral philosophies."

Now we may or may not agree with Mr. Parker and Professor Harnack. Many would not like to see our theological seminaries transformed into schools of comparative religion. But the only way for the missionary to deal with comparative religions is to have positive religion himself. To be able not only to defend his position but also to know every weakness in the position of his opponent, he must have special training. There is great danger in underestimating the strength of our foe. The strength of Islam is its theism, its fatalistic theism. The strength of Hinduism is its pantheistic theology, and not its social system of caste. The strength of Buddhism is the seductive power of its philosophy, not its externals of worship. Bishop Mylne, after twenty-one years in India, made a notable contribution to the science of missions in his recent book, "Missions to Hindus," and those who study it will see how the whole problem of method hinges on a thoroughgoing knowledge of Hinduism. He shows that *monism* in philosophy, *pantheism* in religion, and *caste* in society are absolutely inseparable—"one homogeneous whole of ruthless and uncompromising solidarity." Hinduism is no longer stagnant but active and uses the modern arguments and methods in its attack on Christianity through the Arya Somaj and the Brahmo Somaj. An educated Hindu writes in the *Fortnightly Review* on "Why I am not a Christian"; and his arguments are worthy of careful study.

Buddhism has always been a missionary religion. It came to Ceylon from India 250 years before Jesus Christ was born. It was a missionary religion in China before the Apostle Paul became a missionary. It had already reached Japan before Mohammed was born, and before Mohammed died Buddhism had grasped the whole of Siam. In the middle ages, Turkestan and Central Asia were the big battleground between Buddhism, Islam, and Christianity, and the statistics of religion given today for the Russian Empire show that year by year the mighty struggle between these three greatest religions of the world is still going on.

There is a pamphlet against Christianity published by the Young Men's Buddhist Association of Ceylon, which would require a first-class theological education on the part of him who answered it.

Islam is anti-Christian in its origin, character, and history, but it was never so aggressive and defiant as it is today. At Bahrein, Arabia, a Moslem showed me Delitsch's "Babel und Bibel" translated at Cairo almost before I had seen a review of the book in American journals. And he wished me to answer its arguments.

If you want some stiff subjects for theological debate try Tisdall's "Mohammedan Objections to Christianity." The men of the yellow robe and the men of the green turban are in clash and conflict with Christian missionaries today. The pen is mightier than the sword for them as well as for us, and they know it. Shall the religion of the loveless Allah or of the lifeless creed continue to dominate Asia and Africa because we have no adequate missionary leadership to win over these leaders of the blind?

Where shall we find missionaries of the right stamp for this work save in our theological seminaries? The special need is the special call to those who have the special training. Will you go?

A PERSONAL TESTIMONY

MR. GEORGE SHERWOOD EDDY, M.A., INDIA

ALTHOUGH I run the risk of being misunderstood, I should like to give a brief personal testimony. To get to the foreign mission field I had to run two gauntlets, the college and the theological seminary. In the college the fight was with ambition, money as the means, self as the end; and when that battle was won I went to the seminary with the missionary purpose. But that missionary purpose ebbed away, the whole unconscious trend of the seminary being toward the ambition of a big city church. A trip through the various seminaries for the Volunteer Movement convinced me that Union and Princeton were among the leading missionary seminaries at the time, yet the trend was toward the ambition of a big city church. When one night I faced that out, about midnight, I remember the difficulty and doubt in my heart was this: I was willing to pay the price, I was willing to make a sacrifice, I was willing to fall into the ground and die, if I could only be sure that thereby I should bear much fruit, or the most that was possible. But I was not willing to gratuitiously throw away my life among an unresponsive people, where there would be nothing to show for it, and where it might be wasted, for the sake of some subjective sense of duty, which was mistakenly driving me out to the foreign field. I was honestly afraid of wasting my life.

Well, as I look back upon it now, after thirteen years in India I smile at that fear. I have been so overwhelmed at the vast opportunity there, and at my own utter inadequacy and petty smallness and insufficiency for the work, that I am amazed that I could ever have had that fear. I wish to bear testimony today that in

thirteen years in India I have never known one hour of discouragement. I say again that I would have gone to the ends of the earth, if only I could have had the experience of the presence of Christ, of the joy and peace, of the unspeakable fellowship with Christ out there alone. And there has been more fruit in actual results than I ever dreamed or imagined. This is the work which I rejoice to take up again, as I eagerly go home to India, a land that I love more than America, a people that I love more than the people of this country. Is this work too small for you? I tremble as I think of going back into those colleges all over South India to continue to work among educated Hindus, who are so lovable, so responsive, so open to the truth. Is it a small opportunity to face the Christian men in those colleges who are to be the leaders of the Church over that vast empire? For the other half of my time, because I have not strength to travel more than half the time, I go back to a missionary station. With one other missionary I have the responsibility of fifty schools, ninety native workers, more than a hundred churches, scattered so largely that I have no hope of covering them save on a motorbicycle, and twenty miles an hour is all too slow to reach a hundred congregations, five thousand Christians, and five hundred thousand Hindoos. I cannot reach this multitude, but through those ninety workers, of stuff and calibre and spirit such that I am proud to work with them—through them one can hope to reach these multitudes. I say again I go back overwhelmed at the opportunity.

Is that work too small for you, to be builders of empire, moulders of a nation's life, founders of the Kingdom of God at the ends of the earth? What more could you wish? And I ask you, is it God's will, when half the world has not yet heard of Christ, that of every seven thousand Protestant Christians we send but one to the needier half, while six thousand nine hundred and ninety nine are huddled here at home? Oh, "work enough at home," yes, need enough in God's name, but not enough to make us neglect that needier half that has never yet heard of Christ. I care not so much *where* you are, but *what* you are. But you cannot be what God would have you be, unless you are willing to go where He would have you go. I tremble for the usefulness of any man who would not be willing to go anywhere for God, and I ask you in closing these questions. Are you, on your knees, able to say "I'll go where you want me to go, dear Lord, over mountain or plain or sea; I'll do what you want me to do, dear Lord, I'll be what you want me to be." Will you come to the point of surrender where you will be willing to go and ready to go, taking His message as to where to go? And secondly, will you go out with a vision of the world field and the missionary spirit, at home or abroad—there is no "home" or "foreign" in the one undivided world-field—will you go out to your work wherever it is, with that missionary spirit and that vast vision? It has been said that "a vast vision makes a vast man,"

but no vision is vast that has not Christ as its center and the world as its circumference. With that vision and that missionary spirit will you go out to work for that one undivided world-field and the coming of the Kingdom?

AN EFFICIENT MINISTRY A PERSONAL PROBLEM

MR. ROBERT P. WILDER, M.A., LONDON, ENGLAND

It is with a very peculiar feeling that I attend this Conference, after an absence of ten and a half years from this country, and I deem it a rare privilege, because the last opportunity I had to work in connection with a North American student movement was in the work for theological men. I cannot give you an address, but I want to talk to you out of my heart.

We hear a great deal about the problems at home and abroad, the social problem in this country and the missionary problem abroad, but I believe that *we* are the problem, we theological men. If you can get the pulpits of the United States and Canada filled with the right men, who are dominated and controlled by the Spirit of God, the problems are solved. I believe there never was a time when the laity were more ready to follow the ministry than today, not to follow a man simply because of the cloth, but to follow men in the ministry who know and who have sainthood. It is sainthood that counts today, both at home and abroad. The Word of God came to John in the Wilderness, not to the High Priest. The natural place for the Word of God to come is the Temple, and the natural person to receive it is the High Priest. The Temple was not pure, the High Priest was not a fit vehicle for the reception of God, the Spirit of God went to the Wilderness.

God wants to use the pulpits of this country, He is using them, He will use them more if you will give Him the chance. The thing resolves itself in my mind simply to this, as Mr. Moody used to put it to us in the old days: "God is looking for men who will yield themselves absolutely to His will, and when he finds those men he will work through them." I have been greatly distressed lately in visiting some of the theological colleges in Great Britain at the questions which have been asked me. Theological student after theological student has said to me: "Should we follow this or that method in India? Should we follow the plan outlined by Bernard Lucas in his book?" I said to those theological students: "It isn't a question of method, but of men behind the method. India isn't going to be won to Christ by method." I have been through the theological seminary and know something of the tendency in the direction of professional-

ism and formalism. When I was in Calcutta a Scotch missionary said to me: "Wilder, you were right last night, the center of my life has been self; henceforth Christ shall be the center." There is a man who said farewell to Scotland, who lived a good part of his missionary life in separation from his family, but he had not said goodbye to self. And, oh, what a difference it meant in that man's life and in his ministry, after the center became Christ instead of self.

I went to another part of India to conduct a mission, and I felt that the only hope of securing permanence was that the Spirit of God should be awakened in these missionaries. Sunday evening we called together the missionaries of the station. I was a young man and there were many there who had had years of experience, and I felt it presumptuous for me to say anything to them. I asked one missionary to speak on the conditions for receiving the Spirit of God in full measure in one's life, and another to speak on the results which would follow the coming of the Spirit. The first man who arose was one of the prominent missionaries in the station. He said: "I can give you the conditions from the Acts of the Apostles, but to be perfectly frank, I have been living a pre-pentecostal life; I don't know in my own life as I wish to know the power of the Spirit of God." Then the next man rose. He said: "Up until early Sunday morning I felt my own weakness and insufficiency to such an extent that I was on the point of writing to a colleague to take the Sunday morning service; and then God helped me to put away the last thing standing between me and Christ." He took his seat and another prominent missionary arose. He said: "Now I know what has happened to the previous speaker. He never preached with such power as he had this morning." Then the work began. One came to me and said he had not slept at all the previous night because of some remark which had been made in the address of the need of reconciliation with a brother-worker, and he said he had gone early that morning and been reconciled with his brother, and then the Word of God went through the congregation. Again and again I have thought of that prominent missionary in the station who, if he had only let the last thing between him and Christ go when he was in the theological seminary, would have been so much more fruitful.

In Western India frequently I had a Scotch missionary come and speak to the Brahman students, a man who stood first in his world. He did not seem to grip them. If there is in us the spirit for the work, we want the best intellectual equipment we can get also; but this Berlin man spoke again and again and the spirit was not in his words. We had a much less scholarly man come to us who gripped them, for he had sainthood. They sought him out in his bungalow for personal talk. It is sainthood which counts. There is no short-cut to sainthood, it means the daily devotional study of God's Word. As a friend of mine said to me in Edinburgh the other day: "I owe everything in my life to the twelve years in Calcutta, where I formed

the habit of spending the first hour in each day with my New Testament and in prayer; and now I am so busy here in Scotland that I find an hour is not enough, I must give an hour and a half." I wish to plead that while you are in the seminary that habit be formed, if it has not already been formed.

I believe that in the early part of my work in Union Theological Seminary I lost a great deal because we did not have more of the group prayer meetings. Then two men joined me night by night in my own room for prayer. We prayed chiefly for the mission field. One of those later decided to be a missionary. After we had continued our meetings some days we found that in the room opposite there were four meetings for prayer, another group on the floor below, and another on the floor below that—men who knew each other intimately, groups of three or four or five united in prayer. I believe the whole atmosphere of the place was largely changed because of this united intercession. How was it that the great leader of Israel succeeded—he who had eighty years of potential life, and forty years of kinetic, when he led the people of God out through the Wilderness, and the sand burned his feet and the martial Amalek fought him? It was by the power of prayer. Have we formed that habit of prayer? I know the difficulty; nearly every man that I met in the seminary seemed to be busier than every one else. But are we giving the time to pray? Thirty years of potential, three years of kinetic, in the life of Jesus Christ, and during those three busy years how much time He gave to this ministry of intercession! Have we men learned to pray?

Again, are we giving to missions? I know the difficulty, because theological students as a rule are not wealthy, but I think that in some ways theological men can find it easier to give to the work than other students, because some of us are receiving some financial remuneration for our work, and it means a great deal if when in the seminary we form this habit of systematic giving. It will cling to us through life and we can help our congregations when we enter the ministry. I remember going to a church in Pennsylvania and telling the pastor, who was a Princeton graduate, of what Princeton theological students were giving to the work of the world's evangelization. His own church was giving less than a hundred dollars a year, and he thought if Princeton theological students were giving so much, his people should give more. In ten years that congregation, instead of giving ten hundred dollars or less, gave forty thousand dollars. That congregation is still giving very largely to the work of missions, and what started them was the example set by the Princeton theological students.

I went to another church in Pennsylvania where the sexton closed the door against any appeal for money. The pastor thought they were already doing as much as they could undertake for the work. On Sunday evening as I was going into the pulpit he relented and said I might speak to the young people but not to the old people.

So I spoke to the young people that evening and ninety dollars was pledged. Later on, came the word that they had seven hundred dollars in excess of what the church was already giving to the Presbyterian Board. It had been pledged for a period of five years from date to ensure permanence. The son of one of the session was appointed as the missionary that the church would support, and as he was going out double they set aside enough to support his wife also. About ten years after, the pastor wrote me of a great spiritual blessing which had come to that congregation as a result of the additional giving to the work of the world's evangelization. They have built a mission in the city, in addition to the raising of money for the sucport of their missionaries. There is plenty of interest in the country, and I believe nothing will bring the money out more than for the theological men to set the example and let the churches see that you can give while you are students. When I was in Edinburgh, I was told that there were about four hundred candidates for the ministry, the majority of whom deserved pulpits. My father had in India a parish with the same population as Scotland, and he was the only minister among those four million people! Here in Scotland was an average of about one minister to four hundred of the population, and four hundred looking for pulpits. Is that the meaning of the Master?

Turn a little nearer home. A short time ago ten men in a theological seminary here in America were approached. Each one was asked whether he had considered going to Asia as a missionary; each one would have had a large parish over there to work in. Each one said the need at home was so great that he could not think of going abroad. And those ten men were settled within a hundred miles of the seminary; some of them in towns of twelve or sixteen hundred, with four churches in each town. Is that the meaning of the Master?

I remember going, some years ago, to Chicago, to one of the theological seminaries, and a professor said to me, "What are you here for? Are you here to try to get some of our best men to go to India?" I thought the sword of Damocles was going to fall. I said nothing and he continued: "I should be glad if every man in the senior year would go out to India; we need them here, there are vacant pulpits enough for all the men of last year, but," he continued, "I believe if all the men of the senior year would go out to India there would be two men entering next year to every one who went out." I believe we are getting more and more men of that type.

You remember the words used by Mr. Field two years ago at Oxford: "In the days of Constantine the world allowed itself to be inoculated with a mild attack of Christianity, so as to escape the disease." Is that not the case with many in America? It is in Great Britain. You who are going into the ministry have the opportunity

of giving them the real thing; but in order to do it you must yield your lives fully to the influence of the Holy Spirit. Are you willing to go anywhere, or are you like my classmate in Union Theological Seminary? He was asked to speak to us, and it is rather a difficult job for a theological man to speak to his fellow-students, but he could draw a little and he drew a picture of a man in a rowboat. He was pulling a vigorous stroke, but no progress was made; there was a rope binding the boat to shore. Frank Snyder said: "Men, there has been a rope binding me to the shore; God has helped me to cut that rope; I am off to Siam." And he is off there now. Are there ropes binding us here today, or are we really willing to go anywhere for Christ? A Union Theological graduate said to me when I was in the seminary: "Come and speak to my people about missions." I said: "I will do no such thing; you speak to your people yourself about missions. What is the pastor's work if it is not to speak to his people about missions? I am only an undergraduate." He said: "The trouble is, if I were to speak to them they would say, 'Why don't you go?'" He felt in his own heart that he had not fully yielded to the Spirit of God.

I remember at a conference of theological students in Alexandria, Virginia, a man signed a declaration during the time of prayer. His name was sent to the missionary society of the denomination with which he was connected, and after a time word came that two men were wanted for the field. He named a classmate, and then came word from the missionary society that only one of the two could be sent; and that man told me, "Wilder, I am ashamed to say it, but my prayer has been, 'Here am I, send John.'" He wanted the other man to be sent. Are we actually facing this question out? Are we willing to go anywhere for Christ? If so and if He wants us to remain at home He will make our ministry a fruitful ministry at home.

I wish to leave with you this message: First, sainthood in our own Heaven; secondly, individual and corporate prayer while we are theological students, to help on the work; thirdly, giving while we are students to the work; and lastly, facing up to this question of life's service, so that if God tells us to stay at home we can work at home, having honestly faced the question of going abroad. One young woman said she was willing to go anywhere for Christ, but not to Africa. For several months she did not receive in her life the measure of divine power she desired. After a struggle of many months she said: "Yes, Lord, to Africa if Thou wilt." She did not go, God did not mean her to go, she had not the health; but God meant her to be willing to go. Are we willing to go anywhere for Him? We have given Him the oars, have we placed the tiller in His hand?

TRAINING MISSIONARY CANDIDATES

The Training of Men for Missionary Service

The Training of Missionary Candidates

The Place of a Training School in the Preparation of Women for Missionary Service

THE TRAINING OF MEN FOR MISSIONARY SERVICE

PROFESSOR GEORGE W. KNOX, D.D., NEW YORK

No one could participate in the Rochester Convention without feeling the greatness of the responsibility which is placed upon us; that those young men, filled with enthusiasm, should be prepared to render efficient service is motive enough to cause earnest and prayerful study. Moreover, when we think of the great Empires of the East turning toward the West and of the actual conditions the missionaries face, the situation assumes still graver aspects.

I am not to discuss the problem of the training of missionaries for the less enlightened parts of the world. China and India and Japan are the Empires which appeal most profoundly to our Volunteers, because in them the crisis is most acute. In Japan, indeed, the acuteness of that crisis is past, for good or evil, and it is from an experience there that I would seek to help in this discussion.

The training of the missionary for these awakened Empires should be especially along three lines. First, if experience in Japan counts for anything, the missionary will be brought into immediate contact with the eager minds of the younger generation looking for enlightenment to the West. They are not interested in its past, not in its learning, its theories, its literature, nor its history. They are of all things up-to-date and devoted to the world of today. They will seek for their own schools and universities graduates of our institutions of learning who are in the front rank of modern thought. It is quite vain for the missionary to hope to retain his influence unless he is so taught not only as to inspire the respect of his students, and of the teachers in government employment, but so as to be sympathetic with the world-view which has possession of the learned world.

I have known missionaries (I have not time to relate incidents in detail) who were really men of superior attainments, but their training had been so narrow, the modern world-view had been kept so carefully from their vision, they were so out of touch with the world in which they live, that the Japanese simply refused to go to them for counsel or for guidance. We must remember that, at home, the modern world-view shades off into the mediæval and the ancient in insensible gradations. Our men study Christianity with a certain historic background and they are often insensible of the conflict between the old and the new. But the Orientals come to the

new without this admixture of the old, and modern science beats upon them with its fiercest glare, for the latest authorities are the only men of the West of whom they have so much as heard. To win such students to Christ is a task somewhat like in character to that presented to men who would win to the Gospel unbelieving students in our own universities, save with this important difference that at present the student in the Orient will have no prepossession against Christianity but rather in its favor. All training, then, of missionaries will be a failure which does not make them sympathetic with modern science and sufficiently in possession of its methods and materials to associate with other students.

The second training which is essential is in the history, the philosophy, and the religion of the lands to which they go. One may live long in a land and acquire its vernacular and mingle freely with its people, and yet never penetrate to the springs of the national life. There are foreigners in our land who know nothing of the history or of the religion of Americans. Their opinions, however long they live here, are valueless. So it is with foreigners living in Oriental lands, with an additional difficulty. We men of the white race have an insufferable conceit which scarcely can be overcome—all men of a different color are by right, and ought to be, our inferiors. Even if, through the influence of the Christian religion, we hold a different creed, the inborn sense of superiority asserts itself again and again. It is impossible to say that missionaries escape this national characteristic. Indeed, in some respects their very calling increases it as they are "sent of God to the heathen." This attitude is an insuperable barrier to success. All unconsciously we presume upon our superiority—in a hundred ways we seriously offend against good manners, to say no more. But I have never known a missionary who has given sufficient labor to the study of religion, history, and philosophy who has not confessed to a profound change.

Sympathetic the missionary always is, yet it is not sympathy which the native craves but the respect which is due to an equal. It is only when the missionary comes to know that these people have wrestled with the great problems of existence, perhaps far more profoundly than he, that he comes to give them the respect which is their due. Moreover, without such a knowledge, how shall he be the effective preacher of the Gospel; how shall he distinguish truth from error; how shall he use the truth they already possess? I need not dwell upon this for it would carry me far beyond my limits, but I would add that in many mission fields this knowledge is acquired at too great a price. Students often have neither the guides nor the books necessary and must make their own path. Moreover, the practical duties of every day press all too heavily.

It is impossible for us to make experts or to give a thorough knowledge of such topics, but the missionary before he enters upon his work should have the great lines marked out and understand

what the study of the people's thought requires. It would be well were he to begin the study of the classical language; the common speech he will acquire as a matter of course (though as matter of fact he does not always learn it) but he is sometimes discouraged from attacking the classical language by teachers who should be wiser guides. So was it in my own case and I lost priceless years which might have carried me far in a study that was indispensable. Such a beginning can be made here, though the study should be carried on to completion there.

Third, the missionary must be trained in the essential teachings of our faith, so trained that he can disentangle them from their Occidental settings and from forms acquired through sectarian strife and the incidents of particular historical developments. It is an accepted principle in mission polity that we are not to impose differences and non-essentials upon converts. We have come to see that the East may develop a Christianity of its own, which, perchance, may have elements of high value for us. If this be the fact, our training must be discriminating and profound. Far more than the minister at home is it imperative that the missionary should know his hope and the reason for it. On this I surely need not dwell.

Let me sum up: The crisis in the East is this: leaders turn to the West for guidance, they eagerly seek its science, theology, and ability. Are they to have it without the ethical and religious elements which only can save it from a commercial materialism? If the missionary is to succeed, to aid in making the new civilization Christian, he must have a threefold training: First, he must intelligently and sympathetically enter into the spirit of the modern scientific world; second, he must understand the civilization of the land to which he goes; third, he must disentangle the essential truths of Christianity from Occidental forms and incidental accretions. That we may so train men is the task committed to our hands.

THE TRAINING OF MISSIONARY CANDIDATES

PROFESSOR LOUIS MATTHEWS SWEET, S. T. D., NEW YORK

All my convictions as to methods of training the missionary, I hold by virtue of the central and fundamental conception which has taken form in my mind of the chief object in the training of the missionary. This I take to be the preparation of the missionary, intellectually and otherwise, to meet and solve the vital problems which are inevitably presented to one who has any part in the missionary enterprise. We have become increasingly conscious, here at home,

of the appalling difference between success and failure in religious work, and that same difference is increasingly manifest in the foreign mission field.

There was a time when the problem of training did not press so heavily upon us, for the conventional idea of the Christian worker led to an equally conventional idea of the training necessary for Christian service. We are coming more and more clearly to recognize that the difference between success and failure is more largely than we supposed a question of personality and the developed ability to deal with the actual situations which are presented in Christian work. Here, for example, is a young minister, carefully trained according to elaborate analysis of the subjects properly belonging to his education, who finds, within a week, that his training is worse than useless unless he has the power to deal with men and women and with the actual problems of life. Unless he has the ability to win hearts, to reach and change lives, he has no vocation. Here is the missionary, placed in a position where more depends upon what he is than upon what he knows, and placed there to win the allegiance of people who are fortified against him by entrenched tradition and deep-seated racial prejudice. It is perfectly clear that the training which shall fit young men and young women to deal with situations like these must have primary reference to the fact that the very heart and center of their work and the crux of their success is the ability to deal with these complex and vital situations.

In my judgment there are three requisites, three essential constituents, that must enter into the life of an effective and successful missionary. The Christian worker abroad must have, first, a cosmopolitan outlook; second, an interdenominational doctrinal viewpoint; third, the ability to get along with all kinds of people. Let us deal with these in turn.

First, the cosmopolitan outlook. The missionary is placed in a cosmopolitan situation and inevitably is compelled to deal with international problems. It is simply impossible for a missionary to maintain the insular or provincial standpoint and succeed in dealing with alien races. The whole discussion which has become so acute as to national churches and the necessity of allowing Chinese and Japanese and other races to form their own characteristic systems of thought and interpretations of Christianity, is simply the inevitable demand and outcome of the cosmopolitan outlook forced upon successful missionaries. No one who does not see the world as a whole, who does not recognize the place and claim of the nations of the world to a part in his thought, can ever be a successful missionary.

Second, the interdenominational doctrinal viewpoint. The missionary enterprise devolves upon the whole Church, and its success demands the support and enthusiasm of the united Christendom. Our denominational differences have no place or right on the foreign field. They have no historic meaning, and no value to the con-

verts who come from great non-Christian nations of the world to have a part in our common Christianity. There is a vast body of truth common to all Christians, and that essential truth must form the burden of our message to the world.

Third, the ability to get along with all kinds of people. Word has come to us from all sources that one of the major problems of missionary life and administration is the adjustment of missionaries to one another. We have heard of instances where missionaries have been moved from one field to another in the vain hope that somewhere people might be found with whom they could get along. The ability to adjust one's self to all kinds of circumstances, the personal adaptability which makes adjustments to the peculiarities of others natural and easy, is an essential element in the fitness of any candidate for missionary service. The development of this peculiar ability must, therefore, be one objective point in all training of missionary candidates.

Now, how are these three qualifications to be obtained? How is one to get the cosmopolitan outlook, the interdenominational viewpoint, and the ability to get along with all kinds of people? It is our conviction that only by the use of the Bible and by emphasis upon the Bible as the instrument of spiritual culture can these essentials be secured. The Bible does give the vision of the world as one in its need for the Gospel and its claim upon Christians. The training of the student in a great cosmopolitan center in the concrete and practical task of giving the Bible to the world, is the most natural and sure method of overcoming the provincial and local viewpoint of the average untrained student. Bible study alone is not enough. It is only as the Bible is actually put into the hands of the student and carried by the student to the nations that wait for it in these great cosmopolitan centers of population that the recognition of the manifold world with its manifold need will be forced upon the mind. The interdenominational doctrinal viewpoint cannot be attained except as one studies deeply and broadly the Christian doctrines in their Biblical setting. By this process, in which passage is added to passage, the *over-emphasis* upon limited aspects of truth, which is the source of all denominational differences, can be corrected.

And, lastly, the use of the Bible and the emphasis upon it as the one divine instrument of spiritual culture in the training of character and in the forming of human lives according to the standard of Christ will aid us in training students in the difficult art of living with people. The intellectual mastery of the Bible, the formal acquisition of Biblical knowledge, can never reach the springs of character and soften the asperities of human nature. This can be done only by the constant emphasis upon the significance of the moral life and also, one would suspect, by the actual living together in one community of all kinds of people.

We are convinced, therefore, that the training of the missionary is a vital process in which mind, and heart, and character alike must be touched to the finest issues, made responsive by that deep, inward spiritual culture which comes from the prayerful and faithful use of the Word of God. What the missionary is in himself, together with the acquired ability to deal with the vital and complex problems of life, constitutes his fitness for service in the missionary field.

THE PLACE OF A TRAINING SCHOOL IN THE PREPARATION OF WOMEN FOR MISSIONARY SERVICE

DEACONESS SUSAN T. KNAPP, NEW YORK

THERE WAS a time when the woman journeyed along the path of life several centuries behind the man in all matters which concern educational privileges. Now, she is well-nigh abreast of her brother, and the companionship which this approach has brought about is charged with advantages both to men and women themselves and also to the work to which they are devoting their energies. But that department of education which trains for a sacred calling has not moved onward as quickly in the case of the woman as has her secular education.

The ministry of men in the Christian Church is of such a character, and is such an inseparable part of her life, that systematic preparation and due authorization are the legitimate steps to its exercise. But the woman also has her ministry in the Church of Christ, and foremost among her opportunities to serve is the calling of the missionary. It is to be greatly deplored that her preparation for this calling should often be merely an offer on her part to undertake the work and, after certain inquiries satisfactorily answered, a glad acceptance of her services. It is because of my connection with a theological school for women which is striving to provide a religious education to be compared favorably with that given to men, that I have been bidden to speak to you of the training school and the woman missionary.

The training school exists for two purposes—to test and to equip. I would therefore deal briefly with the woman who comes to be trained and with the training she receives.

After due inquiry and investigation, the candidate enters the school on probation. Her minister has pronounced her qualified in character and ability, and her physician has given her a certificate of health. Now I am sorry to tell you that the principal of the school soon learns that neither of these guarantees is of necessity to be

depended on. Various serious limitations of intellect and temperament may show themselves under the school discipline, and it is not impossible that the candidate may prove to be a nervous wreck! And now begins the difficult task of the Principal. Does the good outweigh the evil? Will the strength conquer the weakness? What verdict shall be rendered at the close of the period of probation?

The candidate for work in the mission field should be a missionary, potentially when she enters the school, for the school develops latent capacity; it does not create. We do not wish to produce one type of woman for missionary work—many types are needed for many places—but there are certain types which are unsuited to missionary work in any place, and these should be recognized promptly and the rejected candidates led into work more suited to their limitations.

In our earlier days of leadership in these schools we principals are prone to ask ourselves whether we must not count upon the power of the Holy Spirit to produce the needed change—but later we keep in mind the truth that the Holy Spirit is the Protector and Guide of this weak personality; that it is not His office to create out of this inferior material a totally different person—and what we need is a totally different person. Therefore, it is no lack of faith to consider disqualified one who is clearly capable of walking with God and yet not capable of expert effort for Him.

But, given the woman who is a missionary potentially, who possesses the substratum of a college or good higher school education, what should be her equipment for work in the mission field? The training provided in an approved school falls naturally into three divisions: (1) The *Scholastic;* (2) The *Practical;* (3) The *Devotional.*

Of this threefold training I am led naturally to speak from personal experience in the school with which I am identified.

The course of study should resemble closely that of a theological seminary—solid, painstaking, up-to-date. The Old and the New Testaments should be studied not only devotionally but as history and literature. The New Testament Greek if not required should be an elective. Holy Scripture is not, however, the only work to which the student should devote herself. How largely the study of theology is left to the clergy! We hear it said, "People grow controversial when they come to know a little about the dogmas of the Church, and often very narrow-minded." "Dogmatics serve to glorify truth," the theologians tell us. If then the student grows controversial she makes a grave mistake. As to narrow-mindedness —it is enough to remind oneself that enlightenment drives out narrow-mindedness in every other branch of learning; it is not to be believed it has been left to the "queen of sciences" to usher narrow-mindedness in. Believing ignorance is to be affectionately tolerated in a little child, in man or woman it is to be deplored, for it is not be-

lieving ignorance but educated faith which stands firm in times of pressure or assault.

Church history should be taught as the greatest external evidence of the truth of Christianity and as the source, second only to Holy Scripture, from which we may draw lessons in faith and courage, stories which will teach the convert to be a faithful soldier and servant and answers for the cynic who does not see breaking on the horizon the dawn of a brighter day. A class in teaching is necessary—an informal class in which methods are examined and discussed and practice work done. Missions should be carefully studied and a missionary society should be a feature of the school, that contributions may be made by the body of students to certain missionary fields and a daily service of intercession for missions be maintained.

One is often asked why such thorough scholastic training is thought necessary for missionary work. It *is* necessary, first for the woman herself. She possesses knowledge about those matters which count for most in life, and in the hours of loneliness which are surely in store for her she will rejoice both in her thoughts and in her books. It is no less of value to her in her work. The intellectual impetus, the furnished mind, are with her in every situation she faces and her poise is firmer in consequence.

The second division of the training to be given is the *practical training*. In this division of our subject will appear both those practical courses of instruction such as Music, Sociology, Hygiene, Cooking, and visitation of parochial and institutional work, also such special work as may be required for the particular field to which the candidate is going. The summer term in a school modeled as is the New York School is devoted to hospital or vacation home work. In the hospitals, the student learns, not to be a trained nurse but to acquire a knowledge of first things, to overcome the ignorance which renders her helpless in an emergency, and to be the valuable friend in those homes among her people which are visited by illness and death.

But the chief part of this training is that which strengthens the student in living a devout life. The first thing for her to attend to is herself. It is what she is more than what she says or does which will count in the end. The missionary, though trained to a life of activity, should ever bear in mind that work without prayer and meditation is a sadly imperfect thing. Her life, like that of the clergyman, is spent in the midst of the people, in the midst of urgent calls upon time and strength. It is left to her, therefore, to form her own habits of devotion.

During her training she learns the value of the grace which has been well named, sweet reasonableness. She becomes more self-disciplined, more wedded to her faith, more wedded to prayer. The training also teaches her that wisdom, no less than duty, lies at the root of obedience, and a line, more and more clearly defined, is drawn

between conscience and self-will. She is sure philanthropy was never made to stand alone and she puts it in its true position, following after, and closely dependent upon, the "first and great commandment." She works as the disciple worked on the Galilean hillside, passing back and forth between Christ and the hungering multitude: forth at the bidding of his Master, laden with the wondrous bread, back at the bidding of his own heart with hands outstretched and empty.

MEN AND MISSIONS

The Responsibility of Laymen for the Promotion of the Foreign Missionary Enterprise

Laymen and the World's Evangelization

THE RESPONSIBILITY OF LAYMEN FOR THE PROMOTION OF THE FOREIGN MISSIONARY ENTERPRISE

THE HONORABLE SAMUEL B. CAPEN, LL.D., BOSTON

We must all recognize the special timeliness of this subject as we come to the close of this Student Volunteer Convention. Once in a student generation these wonderful conventions are held, and men and women, delegates from all our educational institutions, are brought to face their duty with regard to their life-work, especially as related to the claims of the foreign mission field. It has been and is one of the great movements of the world; what the Mission Boards could have done without it I do not know; it is growing in power and usefulness, and its greatest work is still to come.

During the last three years, especially in connection with the Laymen's Missionary Movement, there has been another uprising, this time of the laymen for world-conquest. If the young men and women are to give their lives in increasing numbers to foreign missionary service and go to the front, the mature men in active life today have a responsibility put upon them to support and sustain these new missionaries by their lives, their prayers, and their gifts. While it is true that "money cannot save the world," yet, humanly speaking, it is equally true that "the world cannot be saved without money." Laymen are beginning to see that it is time to "even up," and every Christian is bound to go into missionary service in some way. Any man can, if he chooses, turn his back upon the Son of God, but if he accepts Christ's "come," he must respond to Christ's "go." If he does not go personally, he is bound to support generously others who do.

1. To be still more definite about our responsibility as laymen, let me say, *first,* that we are bound to recognize that *Christianity alone can save the nations.* We believe there is some good in all the religions of the non-Christian world, and we gladly accept whatever of truth God has revealed to anyone; but more and more we see how inadequate they all are, and every one of them is going into bankruptcy. To illustrate: much has been said about the beauty of Hinduism, but look at its practical results; it is full of vileness and rottenness. If I should describe it here in detail, I should be arrested for obscenity. In the city which is said to be the best that Hinduism has produced there are five thousand temples

which live to ruin men and women and to get gain; all this in the name of religion.

It is true, not only morally, but also intellectually and physically, that Christ alone can save the nations. Nearly one-half the world has never seen a spelling book or a Bible, and could not read them if they did. Then the "medicine man" of the East is a horrible reality. The people often believe that the sick are under the spell of a demon who must be appeased. If a child has convulsions, a red hot iron may be pressed against the skull and a hole burned to the brain to let the demon out. In the light of such conditions, morally, intellectually, and physically, we have a grave responsibility. There is a new idea of international brotherhood in the world; the man in Peking, as well as the man in Rochester who is in need, is our brother, and we are more than our "brother's keeper." The new thought is that we are our "brother's brother."

2. We have a responsibility because *the commercial and selfish interests of Christian nations have often been such a curse to the non-Christian world.* President Taft did a great service in his address a year and a-half ago, and again, a few weeks ago, at the Methodist Jubilee in New York, in calling attention to the retrogression in life and character of many men who go to the East, where they are away from the restraints of home. We must all notice the changed conditions in the world in recent years; steam and the cable have conquered distance and time. Eighty-five years ago, when the American Board sent its first missionaries to the Sandwich Islands, it was fourteen months before the officers in Boston knew of their safe arrival. Now we can get a message to those same islands, allowing for the difference in time, five hours and ten minutes before it starts. Under such conditions as these, with a wide-open world, with the barriers all down, commerce is pressing everywhere with tremendous energy, and commerce without Christ is a curse. When the worst of the East and the worst of the West meet in the "open port cities," it is almost literally a hell on earth. We have often done worse than to give these nations a stone when they needed bread; we have given them poison.

In the same connection we ought to note the evil done by many travelers from our country who are not Christians themselves, and who often bring dishonor upon His name wherever they go. The great ambassador from Great Britain, the honorable Mr. Bryce, has said in this Conference that great harm is done abroad by members of Christian nations who disregard the teaching of their religion. Even some who are Christians seem to neglect to take their Christianity with them when they go to the Orient. It is an acute sarcasm of Dr. Robert A. Hume, that there is more religion to the square yard on the banks of the Suez Canal than on any other equal area in the world, because so many Western Christians take off their religion and leave it there and take it up again on their way

back. He also adds that many seem to agree with Kipling that east of the Suez Canal there are no Ten Commandments. Certainly we have a responsibility, as Christians, quickly to undo the wrong which our own people have helped to perpetrate.

3. Our responsibility is seen because of the *growing opportunity in the East for missionary work; and opportunity is another way of spelling responsibility.* The hour has struck which in some respects brings us to the most critical moment in the history of the world. A thousand million people in Asia have caught a vision of something better than they now have, and they are filled with a spirit of unrest. They have heard of the liberty we have here; they know something about brotherhood, and they are eager to have these things for themselves. The victory of Japan over Russia has shaken to its depths all Asia from Constantinople to Korea. With this spirit of unrest, there has come a growing national consciousness. Look at Japan as she was less than forty years ago; she had not a national soldier, a national school, a telegraph pole or a railway tie, and little knowledge of medicine. Notices were posted everywhere that if a Christian preacher or a Christian teacher or the Christian's God himself should touch Japanese soil he was to be beheaded. Yet Japan today has become one of the great powers of the world. Her leading men recognize that they owe this change to Christian education, and they are asking earnestly for more missionaries to come among them. In some parts of China the gods are being cast into the closet and into the river, and the Christian preacher and the Christian teacher is welcomed. In India, caste is everywhere breaking down, and, to quote from one of our missionaries, "the nation is becoming unconsciously Christian." Then there is the wonderful change that has come over Turkey. The date July 24, 1908, is to that nation what July 4, 1776, is to the United States. The American Board has been planting its churches and schools and colleges throughout that Empire for more than eighty years, and it has been a constant battle with the Turkish government, which wished to destroy them. Now they have a constitution which compels compulsory education, and the Minister of Education has asked a missionary of the American Board to help in the perfecting of an educational system for the whole Turkish Empire. Liberty, equality, and brotherhood are the words that are heard on every hand. With such marvelous changes as these going on everywhere, certainly there is a new responsibility laid upon the men of today to avail themselves of these enlarged opportunities.

In the work of the Laymen's Missionary Movement there is one short word which is making a tremendous appeal, and that word is "now." Men are beginning to see as never before that Christianity is not something for our children and grandchildren to give to the descendants of those who are now living in the Orient, but something for the Christian men of today to give to the present

generation in the non-Christian world. No one who has looked upon the people of the East has ever seen a single human being that could afford to wait.

Do we realize as we ought that the nations of the East are so great in their population that the number of those who are passing into another world is almost appalling? In Boston, there has recently been organized an Exhibition called "Boston, 1915," by a group of men who have made those words their motto; they are trying in a large way to make a better city during the coming five years. In that Exhibition was a booth intended to show the ravages of tuberculosis; there was an electric light which flashed every thirty seconds, and underneath it were these words: "Every time this light flashes there is another person dead with tuberculosis." It was a most impressive sight to stand there and watch the flash of that electric light and hear its silent appeal. This Convention has been in session four days, and in that time in China alone more than 100,000 persons have gone into another world. With such facts before us, is there not a mighty responsibility upon us all to be in earnest in reaching men with the Gospel speedily?

4. We must note a new responsibility which has come to us because of the *enlarged influence which has come to the American missionary in recent years.* Our war with Spain brought the United States to sit at the Council Board of the nations as never before. Some of you will remember that, during our Civil War, John Bright declared that, if the United States should live forty years, there would not be a gun fired in the world without our permission. This has become almost literally true. It was our nation that prevented the first Hague Conference from breaking up without accomplishing anything; it was our nation that saved it from disrepute after it was organized; it was through the influence of President Roosevelt that the second Hague Conference was called. It was through the influence of President Roosevelt that peace was brought about between Russia and Japan. When, a decade ago, some of the nations of the Old World desired to divide China, it was this nation that declared for the "open door." We have returned to China one-half of the indemnity received because of the Boxer outrages. Our diplomacy with the Chinese government from the days of Anson Burlingame to the present time has been greatly to our credit. The Golden Rule policy of John Hay was followed up by Secretary Root in his remarkable visit to the Republics of South America. All this has given the American missionary new prestige and adds therefore to our responsibility.

5. There is another responsibility which appeals to the men of today because of the *disparity between the missionary forces abroad and at home.* To illustrate: In one province in India, with over 21,000,000 people, there are only twenty-one missionaries, with their native helpers; in the same proportion, England would have

but thirty-two clergymen; she really has 33,000. Is there any justice in England's having one thousand times as many as her Indian province? On the same basis as this Indian province, the United States would have but eighty clergymen; we do have over 140,000. Again, there is an average of only one medical missionary to every 2,500,000 in the non-Christian world; in the United States there are 4,000 for the same number. On the basis of these far-away nations, the United States would have but thirty-five physicians. All this, in the growing thought of brotherhood, is seen to be most unjust, and there is developing a sense of responsibility to correct this.

6. We have a responsibility for this work, for *we have the money with which to prosecute it on a very much larger scale than at present.* I believe this thought is growing among our men, and is adding new meaning to the word stewardship. Men are beginning to have a new conception of the ownership of money. It is interesting in this connection to quote the words of Horace Bushnell a generation ago: "One more revival, only one more, is needed, a revival of Christian stewardship, the consecration of the money power of the Church under God; and, when that revival comes, the Kingdom of God will come in a day. You can no more prevent it than you can hold back the tides of the ocean." As we read the signs of the times in Canada and in our own land, especially in the light of such gifts as that of the late Mr. John S. Kennedy, we are sure that that revival has already begun. It is a "man's job" to finance the giving of the Gospel to a thousand million people, and it is appealing as never before to the men of our day.

Eight years ago, at the Toronto Conference, one of the speakers used these words: "God has used you, Mr. Mott, and your associates in this Student Volunteer Movement, to federate our young men and women in this glorious battle for the coming of the Kingdom of God in all the world. In a similar way, we want in England and Canada and the United States to combine, in something larger than a billion-dollar steel trust, all men of every faith, and have them furnish the money on a scale worthy of the magnitude of the work. No more rivalry, no more overlapping. With economy and efficiency at every point, let us finish the work that has been so gloriously begun. Let all of those who live under the Union Jack and under the Stars and Stripes put out of sight our denominational badges, lift up the cross, plan out the work, put up the money, and go in together to conquer the world for Jesus Christ." Through the Laymen's Missionary Movement that world-wide trust has been formed: not only is it organized in the United States and in Canada, but in England, Scotland, and Australia, and within a few days we have heard that it has also taken root in Ceylon and Japan. It is a satisfaction to remember that this is not the first great laymen's missionary movement to attempt the conquest of the world; the first

was organized nineteen centuries ago by One born in Bethlehem; its leader was not a priest or a Levite, but a carpenter's son. He gathered around Him a group of laymen, most of whom were fishermen; His nation was hated, and once only, and that when a babe, did He leave the little province in which He was born. So far as we have any knowledge, the only thing He wrote was upon the ground when the woman who had been such a great sinner stood before Him. His real life-work was ended in three short years, and He was crucified as a malefactor on the cross. Yet that Jesus, Son of Man and Son of God, has altered and is altering the world. By His power men's lives are being changed everywhere. Every race and tribe and nation, all classes and conditions, are paying their tribute to Him. Never before has He been such a mighty power in the world as today. We are to carry His message of love everywhere, and to plant in this generation the cross which stands for Him in the darkest corners of the earth, and to keep together until this work is finished. It is this for which the Laymen's Missionary Movement stands. Let all our Christian laymen "line up," back of the Mission Boards, back of the missionaries who have gone and are going to the front, as a great reserve ready for any demand. This is the Responsibility of the Laymen of Today.

LAYMEN AND THE WORLD'S EVANGELIZATION

MR. J. CAMPBELL WHITE, M.A., NEW YORK

TEN YEARS of my life I have spent face to face with the non-Christian world working as a layman among the students of Calcutta, India. I would rather be there now than here, and would be there were it not for the conviction that grew upon me during those ten years that the real problem of missions is not in India, or in China, or in Africa, but here in America, and in Canada, and in Great Britain, and other Christian countries. When we decide that the Gospel of Christ is worth sending round the world, we will undertake it on an adequate scale, and nothing can prevent or hinder our successful accomplishment of that undertaking.

There are two radically different interpretations of what Christ meant when He said, "Go ye into all the world and preach the Gospel to every creature." All our Churches have been interpreting it as if it meant that we might do it at our convenience and at our leisure. Have we not been expecting that it would take us several hundred years to reach the time when the message of Christ would become universal? How many of us have been working on the

basis of really trying to make it universal in our own day? I was in a very large meeting less than a month ago, where one of the most prominent ministers of the city said that he was tired hearing of this talk about "the evangelization of the world in this generation." He thought it would be a good deal more reasonable to talk about evangelizing the world in a million years. I had the opportunity of following him, and I said that I thought it was rather hard on the present generation of men living in Africa, and China, and India, and other non-Christian countries, to go at the task as if we had a million years in which to do it. The fact is, this is the only generation that we can reach, and another fact is, that unless we obey the Great Commission now, while we are here to obey it, we shall not have the opportunity of obeying it at all.

Among the students of the world during the last twenty years the conviction has been growing that when Christ said "Preach the Gospel to every creature," he meant His people in every age to undertake to do it. And now the laymen all over North America are rising up alongside of the students and saying to them, "We believe that it is our privilege to put our lives into this enterprise with you, and to see that it is advocated among all our Churches so that they may all be enlisted in it, and to see that it is adequately financed, in order that the men who are willing to give life to it may see their hopes realized in all parts of the non-Christian world." I know more about heathenism than the men in this audience, unless you have spent ten years in the midst of it, but I declare to you my profound conviction that it is entirely possible during the lifetime of most of us who are here today so to enlarge the operations of the Christian Church that workers will be planted in every part of the world-field and an intelligent presentation of the message of Christianity shall be made to the last man on this planet. But, manifestly, that process cannot be carried out until the workers are located in every part of the world-field.

What is the present situation that confronts us as we look out into the great, needy world? Last year, for this enterprise, the contributions of all Christians throughout the world, not including the gifts of the Roman Catholic Church, aggregated $24,613,000. I am sure it is a matter of peculiar interest to all of us here to know that the United States and Canada constitute so large a unit in that giving —$11,317,000, an increase last year over the preceding year's gifts of $1,256,000, or more than twice the gain of any single year in the last hundred years of our missionary development on this Continent. Great Britain contributed $9,584,000 of the total, and it ought to be said to her credit that her *per capita* gift is about twice as much as ours, so that Great Britain is really far ahead of us in her appreciation of her world-responsibility. But, looked at in the large, you can see where the world must look for its missionaries. These great countries, the United States, Canada, and Great Britain, contribute

about 85 per cent of all that is now given for the evangelization of the non-Christian world. All other countries combined gave last year $3,711,000.

How far does that amount of money go in the real solution of the problem? Money can solve the problem only in so far as it supports an adequate force of missionaries and gives them the necessary equipment with which to work. How far does it go in these directions? The reports just published show that there are 15,000 missionaries now in the field, not counting the wives of missionaries. We are not counting them here, because we are trying to get at the number of missionary districts that can be occupied. I have here a striking deliverance from the whole missionary body of India. It was passed in 1902 at the Decennial Missionary Conference representing all Christian bodies in that country. May I quote for the sake of clearness and force their striking statement:

> "We fully recognize that the greatest part of this work of evangelization must be done, not by foreigners, but by members of the Indian Christian Church, and to train these Indian Christian workers and to supervise and direct their work there will for many years be required a considerable number of foreign missionaries. It is thought to be anything but an extravagant estimate of the needs of the country if we ask that there be one male and one female missionary for every 50,000 of the population, and this would mean the quadrupling of our present numbers."

At that time there was only one man or unmarried woman missionary among every 100,000 of the population of India. They asked for a quadrupling of their numbers, in order that there might be an average of at least one missionary, either a man or an unmarried woman, in every district of 25,000. From the Shanghai Conference comes a similar appeal for China: Giving every minister in the foreign field a parish of 25,000 to reach, and every doctor and every layman who is there as a teacher, and every unmarried woman, a parish of 25,000 people to reach, we have now provided for about 375,000,000.

I want you to realize how tremendous a task that is. We have here in the United States not a small body of 15,000 missionaries; we have 145,000 Protestant ordained clergymen, to say nothing of the 20,000,000 of Church members like you and me, and yet we think we have a fairly large task in this country. What would you think of a small group of 15,000 missionaries, of whom less than 7,000 are ordained ministers, attempting to reach a population of 375,000,000? What is that population equal to? It is equal to the entire population of the United States and Canada, and Mexico, *plus* all of South America, *plus* all the population of Great Britain, *plus* all the population of France, *plus* all the population of Germany, and about 50,000,000 more thrown in for good measure. That is the kind of a colossal undertaking with which our present missionary force is confronted, and among that great mass of people they are hoping to make the knowledge of Christ generally known.

But even if they succeed in that greatest of all definite undertakings of human history, it will leave 625,000,000 other people absolutely unprovided for as yet by the aggregate arrangements of all the Churches of Christendom, or 25,000 districts, each containing 25,000 people, without a missionary.

All of us are interested in the next question: What is America's share of this undertaking? Our missionary boards have been making a careful investigation of that question for the past four years. They have reports from their missionaries in every part of the world. These reports have been submitted to the Annual Conference of Foreign Mission Boards. There was a report given two years ago, and a fuller report a year ago. In the published Reports which came to that body, you will find that the aggregate number of people living in the districts occupied by our missionaries from the United States and Canada today is about 600,000,000 of people, or fully 60 per cent of the non-Christian world.

In Canada last year there was conducted a National Missionary Campaign. Their leaders estimated that their proportion of this responsibility for reaching 600,000,000 of people was about 40,000,000. This means 40,000,000 of people depending upon Canada, and the other 560,000,000 upon the United States. Canada was only reaching about 10,000,000 of people with her present missionary force. She decided to undertake to quadruple the output, and many of her Churches have already risen up to that standard or have gone beyond it. Now, the question is, Will the United States also quadruple her missionary output, both of workers and of financial support?

I believe that this is entirely possible. Six hundred million of people in the non-Christian world depend upon us for their knowledge of Christ. We have a field here in Canada and the United States of just about 100,000,000. Notice the contrast first in the fields: 100,000,000 here at home; 600,000,000 abroad; and then notice the other contrast in our support: From the United States and Canada last year more than $300,000,000 were contributed for religious purposes to reach this 100,000,000 of people, of whom already 39 per cent are members of various Churches; and to reach six times that population out in the non-Christian world, we provided $11,317,000 last year! If we provided for ourselves on the same scale that we provide for those people, we would have had to get along last year in the United States and Canada on a little less than $2,000,000 for all religious purposes. On 100,000,000 of people at home we spend $300,000,000 in a year; on the same sized field yonder we spend less than $2,000,000. Business men do not need much more than an acquaintance with these figures in order to see that the support is inadequate for so tremendous an undertaking. We are beginning to realize how large an undertaking it is.

It is the greatest educational undertaking in the world. Do we

realize that with all our education in this country and other civilized and Christian lands there still remain fully one-half of all the population on this planet who are not able to read or write a word of any language? Think what that means, that one-half of the race is still illiterate. There are men in the illiterate half who possess the latent abilities of great leaders such as have been produced in our own civilization. They have all the potentiality that we have in this part of the world if it were developed and realized. And think what it would mean in the way of adding to the aggregate intelligence of mankind if the other half of the world were given an educational opportunity. I am glad to see Mr. Rockefeller putting forty or fifty millions of dollars into adding to the magnificent system of education that we already have in this country. But somebody needs to rise up to put forty millions or four hundred millions into the education of the other half of the human race.

I am glad to see individual men putting a million dollars into an hospital, as the late John S. Kennedy did into the Presbyterian Hospital in New York a little while ago. We see the necessity of it here, and would not be willing to live in a civilization where every man, poor or rich, did not have an opportunity to have the ills of the body properly attended to by the most scientific skill. But one-half of all the people living in this world do not yet know the a-b-c's of hygiene, or sanitation, or medicine, or surgery, and are suffering all the indescribable horrors of their ignorance. And that burden of unnecessary suffering will never be lifted until men filled with the love of Jesus Christ plunge out into every dark corner of this world and learn the languages of these peoples and patiently train up an army of qualified physicians and surgeons from the natives of the soil in every one of those lands, to lift the burden of unnecessary suffering from the other one-half of the human race. That is the outstanding philanthropic problem of the world today. I do not believe that any single philanthropic scheme was ever presented to the public so magnificent in its scope and possibilities as that which emanated a little while ago from a group of medical missionaries of all Churches in China. China needs now a chain of medical colleges planted at strategic centers throughout the Empire to raise up under Christian auspices and with Christian spirit an army of from fifty to one hundred thousand qualified Chinese doctors who will lift the burden of unnecessary suffering from one-quarter of the human race. Dr. Teusler, of the Episcopal Board, with whom I spoke in Richmond, Virginia, a few weeks ago, has a great hospital in Tokyo, Japan, and is recognized as the most capable surgeon in that country. He lives on an ordinary missionary salary, while he earns something over $9,000 a year in his practice, and puts all he earns over and above his small salary right back into the work. You can afford to stand with and stand behind men who are willing not only to invest their money but their lives in this work.

God is not asking Christian laymen merely for their money. No man has got money enough to discharge his obligations to the Kingdom of God. Our Lord is asking for your intelligence, for your capacity, for your enterprise, for your vision, for all the gifts you have of gracious and glorious manhood to put into the greatest problem that was ever given human beings to have anything to do with. It is our privilege to unloose the bonds of the men of this world and set them free in the liberty wherewith the Son of God alone can set men free.

I call your attention to this fact, that among all these missionaries who come back to us from the darkest corners of the earth, you never hear a note of discouragement, you never hear a note of doubt. Everywhere, these men say, the Gospel works wherever it is given a chance. You never hear from any of them a question about the inspiration of the Bible, or that Jesus Christ is the Son of God, or that the Gospel is the power of God unto salvation to every one that believeth. Back from the ends of the earth in our day there is coming the most striking apologetic that Christianity possesses in our generation. For while here, with all our $300,000,000 a year spent for religious purposes, with 145,000 Protestant clergymen engaged in the work, and 20,000,000 laymen like you and me, last year we added less than 3 per cent to our Church membership by all our aggregate efforts, while out yonder on the mission fields, our missionaries, in the presence of infinitely greater obstacles, added more than 12 per cent to the membership of the Churches. While we had in this country, with all of our multiplied machinery, an average of only three additions to the Church to each ordained minister, our American missionaries had an average out of heathenism of forty-one apiece. It is too late for any intelligent man to talk about missions being a failure. If he lived one hundred years ago, when it took Morrison many years to win his first convert in China, Carey many years to win his first convert in India, and Judson many years to win the first convert in Burma, he might talk that way. He cannot talk that way now.

It took us one hundred years to win the first million converts out of heathenism. We passed the million mark in 1896. It did not take us one hundred years to win the second million. We gained them not in a hundred years, but in twelve years. We passed the second million mark in 1908. And how many did we win out of heathenism in 1908? One hundred and sixty-five thousand, an average of 453 every day of the year. That is what is going on now with steadily accelerating success in all parts of the world. It will not take us any twelve years to win the third million converts. We are winning them now at the rate of a million in six years. But it will not even take us the six years. It is only going to be a very short time until we can count the converts—the definite, professed converts out of heathenism by the million every year.

The problem is what ought we to do with these 600,000,000 people? We have missionaries now among them enough to reach about one-quarter of them. The six thousand missionaries we have from Canada and the United States can probably reach only a quarter of that population. What about the other 450,000,000? Can we not quadruple this output in order to reach the whole 600,000,000? How many missionaries would that mean? Only 24,000 from the United States and Canada. How many would that mean? One out of 800 of our Church members. One out of every 800 of our Church members would provide a missionary to every district. Could we spare them, do you think? The only other question is whether the 799 who stay at home could support the one who goes. I was supported for ten years in Calcutta by one man, a merchant in Montreal. Not only did he have one man, but he supported several workers in different parts of the non-Christian world. He was glad to put his personality in that serious, large way into helping to win back the world to a knowledge of Jesus Christ. I have no doubt at all in my mind that my friend in Montreal was able by the investment he made in consecrated, capable personality in various parts of the world to carry this message of Jesus Christ for the first time to scores of thousands of people who never would have heard it unless he had cared and invested. My friend, Dr. Goucher, of Baltimore, during twenty years, has put $100,000 into work in India, developing schools for boys and girls, and the work has been marvelously blessed by Almighty God, with this, as one concrete result, that there are 50,000 members of the Methodist Church in India tonight as the result of that investment of $100,000. That man had the right conception of life who said, "I would rather save a million men than save a million dollars." And it ought to be a sobering thought to us that there are many men who directly and indirectly may be able to carry the Gospel to a million men who would not hear it if it were not for our interest and our great absorbing life-purpose. It is a significant and terrible thing to live when life's opportunities are so vast. That man's life is most worth living whose work is most worth while, and a great many people have not yet given themselves to anything big enough and worthy enough and permanent enough to call out all the best that their personality has. There came a man into my office the other day, and as he sat by my desk he said this to me in so many words: "Before this Laymen's Missionary Movement came to my city and my own life, my highest ambition was to be worth a million dollars. I want to say to you today that my highest ambition is to see how much good I can do with my money and with my life." If we will put our own hearts, and our children, and our capacity, and our treasure behind this enterprise, only God can foresee how rapidly we may press out into every part of the field and speed this message to the last nation, the last tribe, and the last man in the world. I

believe it is the great thing to live for, to work for, to pray for, and to sacrifice for. I do not believe that if you can live a hundred years you will ever have presented to you a greater opportunity than God presents to you now, when He asks you to become a part of the conscious machinery of God for uplifting and redeeming the world. Only spiritual values are permanent values. We brought nothing into this world, and, if there is anything certain, it is this, that we shall carry nothing out, except our own characters and the characters of other men made better by our touch. Every man of us, millionaire or not, is facing inevitable and eternal bankruptcy except as he invests his life and his treasure in something spiritual, for only spiritual things are going to endure forever.

I have only this further word. I want to say, again, I believe with all my soul that if you and I and other men like us throughout the Church of Christ will put our capacity and organizing ability into the work of enlisting Christendom in this task, there is nothing in earth or in hell that can prevent our dashing out into every land and planting the Gospel in every district and making possible within the lifetime of many of us here for the last man in the world to hear this message and be able to accept it if he will:

"Fear not, we cannot fail:
The message must prevail;
Truth is the oath of God,
And sure and fast,
Through death and hell,
Holds, onward, to the last."

Jesus Christ is going to win gloriously in this undertaking. The only question is whether you and I are going to be crowned conquerors with Him when the dominion of the nations is laid down at His worthy feet.

CALLS TO SERVICE

The Will of God for the Individual
The Enlistment of Life

THE WILL OF GOD FOR THE INDIVIDUAL

THE REVEREND H. ROSWELL BATES, NEW YORK

In the Gospel of John, the fourth chapter and the thirty-fourth verse, are these words: "Jesus saith unto them, my meat is to do the will of him that sent me." If you turn over the page, you will find these words written: "I seek not mine own will, but the will of him that sent me." And if you turn over the page, you will find on the next page: "I am come down from Heaven, not to do mine own will, but the will of Him that hath sent me." And before you close the pages of the Testament, you again find these words: "Lo, I am come to do Thy will, O God."

"I am come to do the will of him that sent me." Every great oratorio, every true symphony, every splendid opera of power, has running through it from beginning to end, through every part, that which we call the theme, and every note and every sound that is brought into that oratorio, or that symphony, or that opera, must be brought into harmony with that theme. Now you hear the sound of a woman's voice, alone, in song, now you hear the mighty throes of the great orchestra, backed by trombone and kettle-drum. No matter which you hear, underlying all is the same theme, and every note and every part of that oratorio or symphony is subjected to that theme.

Throughout the life of the Lord Jesus Christ there was a theme, and this was the theme of His life: "I am come to do the will of Him that sent me." And whether you find Him pegging away at the trade of the hammer and nails, or find Him sitting alone by the well of Samaria, talking to the outcast woman, or find Him healing the one who is sick, or find Him upon the cross of Calvary, you realize that everything which entered into His life of thought or word or deed was brought into harmony with that theme which ran throughout His life even from His boyhood days to His ascension, "I am come to do the will of Him that sent me."

A few days ago, I received a letter from a Yale man, in which he was speaking of that which had been going on in his life, and he added these words: "I know not where it will lead me, but henceforth I am determined to do the will of Him that sent me here." "I know not where doing His will will lead me." More than once that question may have come to Jesus our Saviour. Many years the

determination to do God's will kept Him in that carpenter shop, working to earn a livelihood for those dependent upon Him, when He must have been longing to get out into a larger and more active service. And then it causes Him to turn the key in that shop door and to face poverty for Himself and His mother that He might go from place to place healing the sick, giving sight to the blind; speaking words of eternal life to all those who were willing to hear. He is enduring a life of hardship, "despised and rejected of men," when there comes to Him one day that wonderful sound of music, the voices of men and women singing, "Blessed is He that cometh in the name of the Lord!" He is on the threshold of His ministry. A little less than three years He has been in the work that He had looked forward to all the years of His life. He is just finding Himself received by the people. Now it is there comes to Him a moment of terrific decision. Two crowns are held out to Him. The people would take Him and make Him king. They even want to take Him by force. They offer Him the crown studded with diamonds and rubies and sapphires. There is another crown held out to Him. It is a crown of thorns. Two thrones are held out to Him. The one is the ivory throne of David, His father: the other throne is a crudely made cross. Two robes are offered Him that day. One is the crimson purple of His ancestors, the other is the robe of the crimson of His own blood as it shall fall across His body on Calvary. Which shall He choose? Shall He take the crown of gold, or the crown of thorns, the throne of ivory or the throne of the cross, the robe of velvet or the robe of blood? It is a moment of terrific decision.

May we reverently try to be with Him while He is thinking it all out, and can we not hear Him analyze His own thoughts something like this? "I am not going to choose the cross just to do the thing that is hardest and heroic. Why, if I just let my life continue until I am sixty or seventy, think of the good that I can do! I have had only about two years and a half, or a little more, of my ministry, for I have been held back during these days in the past and been obliged to toil in the shop; and now, if I only let my life last, think what good I can do, the people I can heal, the comfort I can bring to those who are in sorrow, the poor to whom I can bring joy, the beggars that I can put upon their feet, the drunkards that I can uplift, the souls that I can save! Why should I choose the cross? They are willing to take me and make me king; and if I am willing to be made king, then even my enemies will rally round me, and I know my leadership. Think of my influence when I am upon that throne. When I preach the Gospel my voice will be heard in Alexandria, throughout Egypt; my voice will be heard in Athens, throughout Greece; my voice will be heard in Rome, throughout the world! Oh, what a wonderful pulpit from which I can preach the Gospel and can tell people the story that there is a God who cares for them, a Father who loves them. My words will bear weight if I

preach from the throne. Oh, think what I can do for these poor people with the wealth that will be placed at my feet! I would be able to help this family in their poverty and their want and their suffering. Oh, how much I can do if I have money and wealth to do with. Then there is my mother. My mother's hopes have been centered in me. It will break her heart if I go to that cross. I have seen her suffer in poverty with me. How I would love to see her in a palace and have comforts and luxuries. Oh, how it would rejoice her heart to see the son for whom she has poured out her very life-blood, upon a throne. It will crush her if I choose the cross. Which shall I choose?"

How is He to decide? We know His life. It was a life of prayer. We know that before He came to choose His disciples He spent all night in prayer. We read that, in Passion Week, when Judas came to betray Him he found Him where He was accustomed to go, apart from the world, lying upon His face in prayer. We have no record of what took place that Tuesday of Passion Week. I believe it was because He was spending that day in some quiet place, it may be with His mother, in prayer; for He knew that He must base His decision, not upon what seemed to Himself, perhaps, wise, but upon what God willed for Him, and His decision was made because He was in touch with God and saw clearly and knew what God's will was for Him. And so, not because it was the heroic thing to do, not because it was the advice of His mother or of His friends to do it, He went to that cross, and you and I know that the success of Jesus Christ the Redeemer of the world rested upon that decision.

I am not urging you to go to the foreign field. I do not know that it is God's will that you should go to the foreign field. But I do urge this, first of all, that you choose as the theme of your life that which was the theme of the life of Jesus Christ your Saviour. What greater theme can you choose for your life than the one which He chose? "I am come to do the will of Him that sent me." "Of Him that sent me." What an inspiration to know that you are sent of God! "I am come to do His will." Make that the determination of your life.

I am not urging you to go to the foreign field, but I desire to tell you that these days are days of decision, when you ought to decide, if you are ever going to decide, whether or not God wants you to stay at home and whether or not God wants you to go to the field. Choose not the field because it sounds hard and heroic. Choose not the field because it may crush the heart of your mother. Make your choice in moments of quiet prayer, that God may direct you as to where you are to go, whether it is to stay here, even as for many years He kept Jesus in that carpenter shop, or whether it is to do His bidding in the uttermost parts of the earth. These are days that must be days of decision as to what you are to do in regard to the foreign field.

Why do I say this? I say this because the great decisions of our lives should be made when we are feeling the close influence of God's life upon our own hearts, and when we see and know the need of a field which may be calling us, or from which we are to turn aside. There comes to your door a child calling you to come to his home, and you go to that home, and you find a family without fire today, and you find them without food today, and you find that they have not sufficient shelter to keep them from the storm; and you say to yourself, while they are pleading to you to give them bread, pleading to you to give them shelter, while the mother and father are pleading to you to do something for the children, you say, "Now, I must not decide impulsively; I will go back to my home and I will think it over carefully, and then I shall be able to make a wise decision as to what to do"; and as you get away and are busy with the many things which need to be attended to, in your own home, fainter and fainter and fainter grows the cry of that family in their need. No, you know the time when you should answer that cry. While the need is before your eyes you should lift up your voice and say, "God, I have just so much. Ought I to spend that in my home upon those whom I know are depending upon me for support, or ought I to give?" And you should be man enough to keep your pocket closed if you know your money should be used elsewhere, or you should be strong enough to reach out your hand then and there and supply that need. The decision must be made at that time while you still see before you the crying need of that family in their want.

When is the time for you to decide whether or not God wants you to go to Africa or to South America, or to China or to India or to Korea? It must be when you hear that cry coming, as you have heard it come to you in these addresses, that pitiful wail of a lost world crying out for a Redeemer. These days must be the days when you decide, and if you see it is God's will for you to stay at home and take up daily monotonous tasks, you must be strong enough to say, "I would love to go, but God says no." This is the day for you to decide whether or not God wants you to stay at home or whether God wants you to go, and not, when in after-days as you are busy with your studies or are busy with your other work, whatever it may be, you hear the cry growing fainter and fainter and fainter, for you have heard that cry as you will never hear it again, the cry of a dying, suffering, agonizing world for a Saviour whom you know, whom you love, to whom you have pledged your life.

The more important reason why I urge your decision today is this: Our decisions should be made when we are our best selves, when we are closest in touch with Jesus, when we are where we can most clearly hear His voice; and I am mistaken unless what I say is true, that you have never felt yourself quite as close to Jesus, you have never caught a vision of His face quite as plainly as you see that face today, you have never heard His voice speaking to you

quite as plainly as you hear His voice speaking today, you have never been so completely under the sway of the influence of His will as you are today. Therefore, today, today, and not some other day, I believe every man and every woman to whom the question comes should decide for himself or for herself the question, Is it the will of Him that sent me that I should stay at home? Then I will stay at home, even though my heart may break to keep me here. Is it God's will for me to go? Then I will go, even though it crush the life out of the mother who gave me birth, for I am here to do the will of Him that sent me.

THE ENLISTMENT OF LIFE

MISS RUTH PAXSON, NEW YORK

THERE ARE THREE impressions that must have come to every one who attended the Rochester Convention. One is the way in which the whole wide world is pressing in upon us today with its need and with its opportunity. Some of us may have been particularly interested in one country, and we may have felt within our own inner lives the need—the awful and indescribable need of that country, but we have had one country after another presented to us in such a way that, for the time being, as the speaker was giving to us the vision of its need, it seemed as though that was the one country which had a right to claim our attention, our prayer, our thought, our devotion. So as we look out on the world, on the situation which the Spirit of God has wrought there for the expansion of His kingdom, we see that we can no longer divide the world up in that way, but that we must consider the needs and the opportunity of the whole wide world.

The second impression is that of urgency in the call from the non-Christian world. We attend the meeting whose message concerns the marvelous Korean revival, and it seems to us that if we are going to take advantage of what has been done there by the mighty Spirit of God, there must be an adequate and immediate offer of life. Then we attend a meeting on China and the speaker makes the need of that great country loom up so large that we forget what we heard of Korea. Mr. Speer, in his turn, declares that if there is a need in China there is ten times as great a need in South America; and, while he is talking, South America tramps across our hearts. So we go the wide world around, and we see that it is not a question of doing something for China and neglecting South America, but that we must do something for each one of these countries and do it now.

The third impression that I feel sure was made on every one who

listened to the messages brought to us at this convention, and who thought of the men behind these messages, is of the type of men and women needed today as missionaries. They must be statesmen, they must be able to understand not only the little corner of the world in which they live, but the great national life of the country, the great international relationship involved. They must be able really to look out upon the world as the seat of the real Kingdom. They must be men and women not only of intellectual power, but also of spiritual power, realizing what kind of a warfare it is in which they all engage.

Is it not clear, then, upon the very face of it, that the only place to which we can look for men and women who can measure up to this opportunity and this responsibility, is the college and the university? The special point I wish to make is that the college as an institution—not simply the missionary department as a part of the life of that college, or the Student Volunteer band as perhaps a still smaller part of that college, but the college itself, faculty working together with students—must today realize the responsibility which God lays upon it. In the distinctly spiritual messages which were given that led us to look in on our own personal life, we saw that the claim of Jesus Christ upon our life is supreme, the call to do His will lies as an obligation upon every one of us. This was pressed upon us as individuals. When Mr. Marling spoke we saw that money, too, is a power, and that if God has given to any man or woman power to make money, it is a God-given power, and that money belongs to God. I can just as truly say that if the wheat field belongs to God, and if the country that produces the wheat field belongs to God—if the money belongs to God—we can turn to our institutions in this country and say that they, too, belong to God, and are to be held as an instrument in the hand of God to promote His Kingdom throughout the earth. This is especially true of the denominational colleges, which were founded with a religious purpose. The appeal comes not only to the Student Volunteer band to do a larger volume of work, not only to the missionary department to enlarge its plans for the enlistment of life, but also to the college as a whole and to the members of the faculty, as well as to the students, to do their share toward the world's evangelization.

And what is the responsibility that rests on the colleges in North America and Canada? If Mr. Murray could say we have been playing in the matter of missionary-giving, certainly we can say we have been playing in the matter of enlistment of life in the work of foreign missions. In spite of the report showing that 4,346 students have already sailed to mission fields since the organization of this movement, and 1,275 since the last convention at Nashville, and 379 last year—the largest in any one year in the history of the Volunteer Movement, we have only been playing at the enlistment of life for missions. We have been looking at the number of students we have in college and saying, perhaps, "Last year we hadn't any student

volunteers, and this year two men (or two women) have actually volunteered." Or we have been looking at our neighboring colleges and we have been saying, "They haven't any student volunteers and we have one (or two or four). Haven't we done well?" We have not looked at the non-Christian world and seen the eight or nine hundred million people who never heard of Jesus Christ or to the urgent demands of the mission boards for men and women. We have been looking in that little narrow way at what has been done which we consider large. Have you ever compared what we have done in this country with what has been done in some other country, and have you stopped to think of the vastly disproportionate number of students we have in the United States of America? In Germany, according to the report that comes from the latest World's Students Christian Federation, there are just 450 students in their entire Christian Union. In Holland, there are 384—29 of that number being women; in Great Britain there are something like 6,000 students and out of that number something over 1,400 have gone to the mission field. In Canada, there are, according to this same report, 2,500 students; whereas in the United States in our Young Men's Christian Associations—in our student Associations alone—there are 59,000 students, and in our Young Women's Associations there are 48,000 students. Take that into consideration, and then as we put over against it 1,275 volunteers, the product of the last four years, I am sure it must seem to every one of us a pitifully small number.

Those who were delegates to the Rochester Convention have a very definite responsibility resting upon them as they resume the work in their several colleges. Through the report they give; through their testimony in missionary meetings, through little group meetings in their own rooms among their circles of friends; through conversation with their fellow students—they must do their share to create a missionary interest and to press home upon the mind, heart and will of Christian students the urgent claims of the mission fields, the need of men and women in other lands, and the call of Jesus Christ to a life wholly yielded to Him to do His will.

THE ENLISTMENT OF LIFE

KENNETH S. LATOURETTE, PH.D.

I HAVE BEEN impressed with the fact that since European and American universities were first organized, the prophets of the Church have in large measure come from them—that they have had a pre-eminent place in the enlistment of men for life service. Begin-

ning with the Oxford professor, Wycliffe, who gave England an open Bible, continuing with Huss and his band of Bohemian students, with Luther, who nailed his ninety-five theses to the chapel door of the University of Wittenberg, down to the little group of men in the University of Paris, who with Ignatius Loyola as a leader, caught the vision of the world and of the world's need for Christ, on down, still, through Wesley and the band of praying Oxford students, through whom the revivals of the eighteenth century and Methodism had their origin; and once again to the memorable Haystack meetings at Williams College, and their profound influence on American missions; through all of these past movements and through many others, the universities have been places of vision.

And I am convinced today that we are on the eve of another great awakening in our colleges, at the beginning of another great movement toward unselfish life-service. Mr. Birdseye, in his book on "Individual Training in our Colleges," characterizes this age, not as one noted so much for the great industrial or commercial developments, but as being pre-eminently an age of university building. In other words, the thing which in future years will impress the historian who studies this age will be the fact that men gave largely of their wealth to endow universities and colleges, and that students came to our colleges in unprecedented numbers. In America, many of our larger universities have an endowment and a student body larger than those of all our colleges of half a century ago.

In the light of this wonderful material growth there is a danger of a loss of vision, and our universities today need some great motive outside of themselves, some great commanding field for self-sacrifice, which will call our students to greater life-service. And the field is here. As we have heard over and over again during this Convention, the world has never been so open to receive the Gospel and may never again be so open as it is at the present time. So the problem which presents itself to us as delegates is whether our colleges and universities shall fulfill their high calling. It does not depend upon those who are back in our colleges, but upon us. We are the ones of this student generation who have heard the call. We are the ones who have been given the privilege of seeing the vision; and, whether we will or not, from this time on the responsibility rests with us to see that our colleges furnish their quota for the foreign field. If we are to meet this responsibility we must do at least two things:

In the first place we must plan adequately to give every student in our universities a chance to intelligently consider the claims of the foreign field. All students have a right to demand of us that we give them an opportunity to consider the question of the foreign field. I was in one of our largest universities not long since talking with some men about the opportunities for service on the foreign field, and afterwards a Senior came to me and said: "Why hasn't any one told me about this before? I have been here for four years and no

one has ever put this proposition up to me." And so it is our duty, as delegates, to consider bringing to every student in our respective institutions the opportunity of life-service in the foreign field.

In the second place, if this is to be done, we must each of us consecrate our lives completely to our Lord; because, after all, God doesn't call men by eloquence, but by His spirit working through those who have given themselves to Him. Each of us must consider immediately whether or not we will give ourselves completely to do God's will in bringing to the college the need of the foreign field. It is possible for any delegate to go back to his or her institution and be the means under God of making that institution a great propagating center for Christ, a great leader of movements in this country and in other lands. God is willing to do it if we are but willing to let Him. Will we let Him?

CLOSING MESSAGES OF THE CONVENTION

Words of Appreciation to Rochester
Cable Greetings
The Honor Roll
Testimonies of Outgoing Volunteers
How to Incarnate the Visions of these Days

WORDS OF APPRECIATION TO ROCHESTER

MR. JOHN R. MOTT, M.A., CHAIRMAN

On behalf of the nearly four thousand delegates and visitors of this Convention, I wish to express to our good friends of Rochester the thanks which well up tonight in the hearts of all of us. We wish to express our gratitude to the Chamber of Commerce, which extended the invitation to this Convention, supported by the Ministerial Association. It is a happy circumstance to find a Chamber of Commerce with that discernment and fine spirit to recognize an alliance that is often lost sight of and not utilized as it should be, the alliance beween commerce and the spread of the peaceful Gospel of Jesus Christ.

We thank all of the many churches of this city, conspicuous with its church life; in particular, its pastors and the leading laymen and devoted women, who have given countless evidences of their deep interest and devotion to the great cause which has brought us together.

We would thank, in a very special way, the many, many homes which have so generously and graciously been opened to us and which have manifested a hospitality beyond all praise. We feel that deeply, every one of us, and we do not attempt to express by the poor medium of words what we feel.

We thank the institutions of learning in this city, also the Young Men's and Young Women's Christian Associations, and the many other societies and organizations which have diligently and earnestly co-operated in the plans of the Convention.

We would express our appreciation to the press for the generous space which they have devoted to the proceedings of the Convention and for their rare discernment and weighty editorial endorsement of the principles and the spirit of this Movement.

We would also voice our gratitude to all the others, who by gifts of money, by the use of time, by advocacy and the use of influence, and by expressed sympathy and prayers, have done so much to help to furnish the conditions in which there could be generated to the best advantage the spirit that has pervaded the Convention during these wonderful and never-to-be-forgotten days.

With full hearts we thank you all, and through you those who are not permitted to be with us tonight. And, again, I say words are

entirely inadequate. We will be satisfied with no other expression save to try by our lives to realize more fully the visions and ideals and purposes of these days, and we know that in that way you will be best pleased.

My heart has been deeply moved as I remember a great visitation of God to this city some two generations ago through His servant, Charles G. Finney, and many of us have been praying that the same overbrooding and indwelling and omnipotent Spirit might visit graciously with a breath from heaven this city to which we have become attached and which will always be associated with some of the deepest experiences of our lives.

CABLE GREETINGS

The following cablegrams from various countries were read by the chairman.

NEW ZEALAND: "Merton Conference greets Rochester Convention."

CHRISTIANIA, NORWAY: "Surely, blessing I will bless thee, and multiplying I will multiply thee."—*Eckhoff.*

BUENOS AIRES, ARGENTINA: "Extraordinary educational and material progress. Multitudes without any religion. Crisis challenges Volunteers."—*Hurrey.*

ASSIUT COLLEGE, EGYPT: "Assiut College greets you with heartiest sympathy and expectation."

CONSTANTINOPLE: "Laborers for Christ in Turkey request your prayers, sympathy and co-operation in a time of wonderful opportunity in the Turkish Empire."—*Lawson Chambers.*

PETERSBURG: "Remember Russia. Need intense. Possibilities tremendous."—*Baron Nicolai.*

CALCUTTA: "India's restlessness and spiritual thirst challenge Christianity. Reinforcements or retreat—Which?"—*Farquhar.*

CHINA: "Fifty years of planting and tilling. Harvest imminent. Where are the laborers?"—*Fisher.*

SHANGHAI, CHINA: "God has melted ancient China. Who will mould the new?"—*Brockman.*

FOOCHOW: "Changing China needs your unchanging Christ."

SEOUL, KOREA: "Korea's watchword, A million souls for Christ this year, makes help imperative.

HONOR ROLL

THE NAMES of student volunteers whose death during the past four years has been reported at the office of the Movement, were read by the Reverend J. Ross Stevenson, D.D., vice-chairman.

Nellie Dick Adams (Mrs. J. E.)—Topeka School, Art School—Korea.
Howard Conklin Baskerville—Bellevue College, Princeton University—Persia.
Walter Benson Batcheller, Cornell College, Northwestern University, Medical—China.
Mary Venable Berst (Mrs. W. L.)—Normal College, Teachers' College—China.
Josephine May Bixby, M. D.—Woman's Medical College—China.
Irving G. Boydstun—Cumberland University and Theological Seminary—China.
Mary E. Brown—Western College, Moody Training School—Korea.
Briton Corlies, Jr., M. D.—University of Pennsylvania Medical, Polytechnic Hospital—China.
George Cornwell—Amherst College, Union Theological—China.
Wallace S. Faris—Princeton Theological—China.
Edward H. Fitzgerald—Yale University, Episcopal Theological—China.
Archibald H. Grace—Reformed Episcopal Seminary, McGill University—India.
Alice Underwood Hall—Oberlin College—China.
Weston O'Brien Harding—Johns Hopkins University—China.
Alfred Ernest Harris—Bradley Polytechnic, Northwestern University—Africa.
Julia Winter Hatch (Mrs. J. E.)—University of Illinois, Moody Training School—Africa.
Verling W. Helm—De Pauw University—Japan.
Eula Walton Hensley—Southern Baptist Theological, Breckenridge Normal—China.
Low Johnston Hope (Mrs. F. H.)—Maryville College, Bible Teachers' Training School—Africa.
Joseph Morrison Irwin—McCormick Theological—India.
Albert A. Jagnow—Rutgers College, German Theological—Micronesia.
John Reese Jones—Hanover College, McCormick Theological—China.
Wm. M. Junkin—Washington and Lee University, Union Theological—Korea.
Ruby R. Kendrick—Scarritt Training School, Southwestern University—Korea.
William Duncan King—Southern Baptist Theological, Richmond College, Crozer Theological—China.

Benjamin W. Labaree—Marietta College, Hartford Theological—Persia.
Alma Schofield Lang (Mrs. E. F.)—Toronto Training School—Africa.
George Leck—Manchester College, Auburn Theological—Korea.
Zenas Sanford Loftis—Vanderbilt University and Medical—Thibet.
Ella M. Maddock—Moody Training School—India.
Elizabeth Hawley Maurer (Mrs. Henry)—University of Michigan—Turkey.
Adelle McMillan—Moody Training School—Egypt.
William Harold Millard—Harvard University, Newton Theological—China.
Merrill Gillette Miller—Ohio Wesleyan University—Malaysia.
William R. Miller—Phillips Exeter Seminary, Gettysburg Theological—Africa.
Dr. Isabella Little Mitchell (Mrs. I. E.)—Ontario Medical, Bible Teachers' Training School—China.
Samuel Forman Moore—McCormick Theological—Korea.
William Dean Noyes—University of Wooster, Auburn Theological—China.
Charles Williams Ottley—Princeton University, Johns Hopkins Medical—Turkey.
Clement Carrington Owen—University of Virginia, New York Post-Graduate Medical College—Korea.
Thomas Buckley Owen—Iowa Wesleyan University—China.
Arthur C. Parker—Syracuse University—India.
Elizabeth Campbell Pieters (Mrs. A. A.)—Northwestern University—Philippine Islands.
Daniel Miner Rogers—Princeton University, Hartford Theological—Turkey.
Charles Cranford Sawtell—Bellevue College, Omaha Theological—Korea.
Warren Bartlett Seabury—Yale University, Hartford Theological—China.
Minnie A. Seldon—McMaster University, Nyack Training School—China.
Robert A. Sharp—Union Training, Oberlin College—Korea.
Richard Henry Sidebotham—Alma College, Princeton Theological—Korea.
Elma R. Simons—Wayland Seminary—Burma.
Henry E. Smedley—Toronto Training School, McMaster University—Africa.
Owen Lovejoy Stratton—Moody Training School—China.
Arthur H. Swift—Jamaica.
Theodore Turner Tabb—Vanderbilt University—Japan.
Agnes Maria Turnbull, M. D.—Woman's Medical College—India.
Maude Wiest Turnbull (Mrs. Walter)—Nyack Training School—India.
Lillian Havens Wanless (Mrs. W. J.)—Moody Training School—India.
John Elias Williams—Marietta College, Auburn Theological—China.
Frances Wilcox Williamson (Mrs. R.)—Chicago Training School, Wisconsin University, University of Chicago—Mexico.
Robert Edwin Worley—Illinois State Normal, Rush Medical—China.

TESTIMONIES OF OUTGOING VOLUNTEERS

The Chairman requested all Student Volunteers present who expected to sail for the foreign mission field during the year 1910 to stand, and in a brief sentence to state to what country they were going, and why. The following are some of the responses:

I want to go to *Africa* because I want a hard field and hard work to do.

China: My Master has given me a task to perform, and, lo, how I am straitened until it be accomplished.

Africa: When I realized the need and the opportunity and knew that God had called me, and realized my privilege and my opportunity, the only thing I could do was to obey.

China: Because I believe it is the field where I can best render obedient service.

I am to be but a hidden stone, yet a stone in a foundation upon which the living Christ shall triumph through the redemption of the college students of *India.*

I want to go to *China* because God calls me out there to be a Christian homemaker.

China: Because there I believe my life will count most for the Master.

I go to *China* because I want to put my life where it will count for most in the Kingdom of God.

India: Because the door of opportunity seems especially open to me there.

I am ready to go *wherever I may be sent,* because I believe that God has a better plan for my life than any that I can make.

China: In obedience to the call of Christ.

I have but one life to give, and I give it to *China,* or wherever He shall send me in His name.

India: Because of its tremendous need and my ability to fill that need by the help of God.

China: Because I feel that my sisters call me.

China: Because through a little experience and from mission study I feel that my life will count there more than anywhere else.

I go to *Turkey* because I believe God has called me to help to fill the need there, rather than anywhere else in the world.

North China: The task is still unfinished. God has removed every obstacle.

I have but one life to invest, and I feel that God has called me to *North China.*

I am going to *South America* to publish the tidings, that needy dying men may know our Christ.

China: Because I have heard the cry, "Hungry and thirsty, their soul fainteth within them." Jesus saith, "I am the bread of life. Give ye them to eat."

China: Because the blessed Spirit has given me power to praise Him and given me words to be a witness to the uttermost parts of the earth.

The province of *Shansi, in China:* To help to perpetuate the influence of the martyrs from Oberlin, by building a Christian system of education.

I go to *Japan.* I was born in the barracks, and I am going to take my father's work.

China: Because my Master has said, "Go forth."

China: Because I want my life to tell in a place where He is unknown.

Russia: Because of the peculiar need and the opportunity that I have.

West China: Because I am able to go.

Honan, China: Because I am needed, and because something of the love of God has entered into my heart and impels me to carry to them the knowledge of Jesus Christ who has saved me and can save them.

Honan, China: I sought the will of God, first in the Christian ministry, then in city missions, and now in foreign missions.

I go to *the Orient,* by the grace of God, under the direction of my church, because I believe Jesus Christ our Saviour calls me there.

The field into which He leads: To tell of my Saviour and His love to those that know Him not.

Whither Christ shall lead: Because He says, "Go."

The gift of a life is my only answer as a Christian to the tremendous need in *India.*

Japan: Because I have been there, and I can still hear the voices of those young men saying, "Please, sir, may I join your Bible class?"

The facts of the mission field lead me to *Western Asia.*

I am going to *Africa* because the love of Christ impels me to go there, and because I want to do the will of God.

Korea: Because there is a great need for a doctor.

Shansi, China: Because the experience of six years as a Volunteer has confirmed my decision that God wants me in the foreign field.

My special field is undecided, but I hope to go as a *foreign missionary* because I can give no honest reason why I should not go.

God has called me to *Alaska,* and I must obey.

I hope to go to *China,* because my Father has given me some vision of that needy world, such a vision of my Christ and such a clear satisfaction that this is His place for me that I cannot stay at home.

Japan: Because God has been very good to me.

The foreign field: Because the love of Christ will not let me stay at home.

Africa: Because God calls.

I want to go to *China* and tell the glorious news of salvation to some one that has not had an opportunity to hear it.

West China: Because of the great need and opportunities there.

West China: I am persuaded my Heavenly Father would be very much displeased with me if I did not go.

West China: Because I cannot get out of going; so the best thing I can do is to go.

China: Because God has laid it upon my heart to help to remedy the neglected condition of women and little children there.

I am convinced that only in *the foreign field* can my life count most for God.

I hope that I may have the privilege of bringing the Gospel to my sisters in *India,* because of the crying need.

Foochow, China: Because there are hundreds of women and girls there whom I may serve and who are hungering and thirsting for the unchanging Christ, whom I know. Before God I cannot stay in this country and face the future eternities.

China: Because God has laid it upon my heart to help to remedy the neglected condition of women and little children there.

China: Because I believe profoundly that it is more blessed to give than to receive.

China: "Whatsoever he saith unto you, do it."

North China: Because I can go there, whereas many others, perhaps, cannot go.

The Sudan, Africa: God has given me a vision of the need of women and little children there.

Africa: Because of the constraining love of Christ.

Anywhere on the face of the earth where the Board will send me.

The foreign field: Because this world has been a different place for me since I found my Saviour, and since His love fully satisfied my heart, and since the women in foreign lands have a need in their hearts which I know my Saviour can satisfy, and because my Saviour says to me, "Go," I go wherever our Board decides to send me.

China: Among the schoolgirls there.

To any place *where I may be sent* to meet the deep need.

I do not know *where I shall be sent,* but I am going because I believe in Christ.

Wherever God sends me in the foreign field, because the laborers are so few.

I have looked toward *the foreign field* because I believe in doing the will of God.

Siam: Christ loved and came. I love and go.

Wherever there is opportunity and need, because I have something that somebody somewhere wants.

China: Because I have grown wise, I think, to see that His purposes are the only purposes that are eternally worth while.

Where He will, for God so loved the world.

China: Loving, self-giving service for fellow Chinamen.

Manchuria: If God will send me, because I want to put my life where it will count most.

North China: Because I believe that my life will count for most there, and I believe it to be God's divine purpose that I go to China and there spend my life.

Japan: Because I believe that God has got a plan for every man's life and a plan for me.

Anywhere He sends, because I found I could not pray for missions and not go in answer to my prayer.

Western Africa: Because of the overwhelming need, and because I believe God wants me to invest my life there and help to heal the open sore of the world.

India: Because God is showing me the great need of re-enforcements, and because God will hold me responsible.

Punjab, India: Because of the irresistible cry.

India: Because He has called me, and I feel that my life will not count for the most unless I follow His vision and call.

Congo, Africa, if possible: Because our Master says, "I am the light of the world. Ye are the light of the world. Let your light so shine that they may glorify your Father which is in Heaven."

South Africa: Because I have the opportunity, and it is the greatest opportunity a man can have, to go.

HOW TO INCARNATE THE VISIONS OF THESE DAYS

MR. GEORGE SHERWOOD EDDY, M.A., INDIA

"WHEREFORE I was not disobedient unto the heavenly vision." In these last days, because the Spirit has been poured forth, our young men have surely seen visions, and upon God's handmaidens has the Spirit come. But will these visions be realized?

Have we not seen visions in these days? Surely all of us have seen at least three visions. First of all, there has been *the vision of a deeper life,* a life more joyous, more victorious, more fruitful, than any we have known before. Shall it be realized? Some one says that if there is anything wrong with your life it will lie at one of three points. There must be one of three causes: imperfect surrender, inadequate faith, or broken communion. Where lies the fault? These are just the three conditions of that deeper life: surrender, faith, communion.

O fellow students, as we come to this last hour, on this, the great day of the feast, when Jesus Christ surely stands and cries, if we could but hear His voice, have we come to the point of absolute surrender? Is there some controversy that God has with you, some one sin, some one doubtful practice, some one thing that is keeping you back from blessing? Will you surrender it? Can you say before you sleep tonight, "Father, I have finished the work that thou hast given me to do?"

Or is it the surrender of self? I do not care so much *where* you are but *what* you are. But you cannot be what God would have you be, if you are not willing to go where God would have you go. Before you sleep tonight will you be be able to kneel down and say:

> "I'll go where you want me to go, dear Lord,
> Over mountain or vale or sea;
> I'll do what you want me to do, dear Lord,
> I'll be what you want me to be!"

Oh, the blessing of glad surrender that may be yours if you are not disobedient to the heavenly vision. Have you faith to stand with the Apostle Paul, who in the darkness of shipwreck could say, "I believe God"? There is creed enough, if you will live by that faith and use it.

Broken communion! This tells the story of defeat in many a man's life. The other day I was riding in an electric car. Suddenly the car stopped. The lights were out and the power was gone. What did we do? We did not get out and push. We just waited to get in touch with the power above, and the moment the connection

was made the lights were on, and there was power enough to run the car. Are you out of touch? Shall we keep in touch with the Power above this coming year? As a little boy I remember going to Niagara Falls for the first time. When I came back my mother said, "What did you see?" I said, with great excitement, "O mother, I saw—I saw everywhere little signs that said, 'Keep off the Grass!'" "Yes," she said, "but what of the Falls?" "The Falls," I said, "what Falls?" I had been to Niagara and had not seen, or, at least, did not remember the Falls. And here in the vision of these days, before the great Niagara of power that God is ready to pour through any open channel, through any surrendered life, shall any of us go back without having received that power, without having seen that vision of a surrendered life? Oh, that you may answer, "Wherefore I was not disobedient unto the heavenly vision."

And there is a second vision that we have seen in these days, *the vision of a needy world.* Did we not see with the eyes of Christ the vision of South America? Did we not realize something of what He was feeling and struggling to express through human lips? Did we not see the veil taken aside and look, as never before, deep into the heart of that great Moslem world and its awful need? Did we see any vision of Africa, dim, distant, unreal it may be? But if we could see tonight, as the great heart of Christ sees, that dark connent, that need which no human lips can voice, could our hearts endure that vision?

Then there is the need of Asia. Out over your heads I can see those young men of Asia, one hundred and seventy millions, many of them in unrest, having lost faith in their old religions. They are moving forward, but whither? Going forward, but without a leader. If they knew Christ they would follow Him. And then I see the women of Asia, four hundred millions of them, not one of whom, apart from Christ, has or can have her God-given rights. I see India with its little child widows, two millions of them under ten years of age. Down underneath those statistics are throbbing human hearts that God loves and would help, if He could get lives that would carry His message. I can see those defenceless girls in Turkey, in China, in India. I have a little daughter. I would die that that "white flower of a blameless life" might be kept pure and fragrant and beautiful for Him. Will no one die for those girls dragged through worse than death, our suffering sisters in Asia? I can hear the cry of the children, innocent little children, growing up in the obscenity of heathen streets, poisoned by the stories of false and immoral gods. "Suffer the little children to come unto me, and forbid them not." But how can they come save as we bring them in loving arms?

> "I think when I read that sweet story of old,
> When Jesus was here among men,
> How He called little children like lambs to His fold,
> I should like to have been with Him then."

How I wish that His hands could be placed on *their* heads, that His arms might be thrown around them, and that they, out there in Asia, that they might behold His kind looks as He said, "Let the little ones come unto me!"

Oh, have you not seen in these days the vision of a great weary world wanting rest, a world that needs the Gospel we possess?

"I know of lands that are sunk in shame,
And hearts that faint and tire.
But I know a name, a name, a name,
Can set those lands on fire."

Its sound is a brand,
Its letters flame;
I know a name, a name, a name,
'T will set those lands on fire."

It is the name of Jesus Christ our Lord. Wherefore, O King, may I not be disobedient to the vision of a needy world.

And third, and last, we have seen *the vision of Jesus Christ Himself*. Who has not seen it? Did we not see Him this morning, no man save Jesus only, standing in our midst, as on that great mountain apart they saw Him transfigured? Did we not see His face today? "Dull would be he of soul who could pass by a sight so touching in its majesty." Will that vision fade, or be realized? We separate from this mountain top of vision and go down to the valley of service by one of two great paths: the path of obedience that shineth more and more unto the perfect day, with the vision undimmed; or the path towards the sunset of dead hopes, the path of disobedience in an unsurrendered life. Which will you tread, my brother? Oh, that we may not be disobedient to the heavenly vision; but, day by day, over His open Word, may we catch the vision of His face. Beholding, we become; seeing Him, we are changed. Each morning let us fix upon mind and heart and soul that sweet image of His face, that fair presence of Jesus Himself, and then bowed in prayer say, "Lord, today I shall forget: In the tangle of circumstances, in the busy throng of men, pressed by many cares, I shall forget. But Thou wilt not forget. Hold Thou my hand today. For my wandering thoughts give to me the mind of Christ; for my shallow heart, His enlarging love; for my weak will, His power; that Christ may dwell in my heart today." Oh, to live one day at a time by faith, looking unto Jesus! Then the vision will never fade. Henceforth He is our portion. Not circumstances; they change, but Jesus never. Not feelings; like the tide they come and go. Let them come or go. When the tide is in, it may be joy; when the tide is out it may be peace; and when the tide is out the great rocks of truth stand out. Then is the time to build lighthouses. Then is the time to build character. Let feelings go; "He abideth faithful." Not results, nor success nor failure. "Rejoice not that the devils are subject unto you; rejoice only in an unchanging relationship with the unchanging Christ, and that your names are written in heaven. He

changeth not. Our portion is not the favor of men. If self is seen or praised, if I seek or receive the glory of men, I divert the vision of His face who alone can transform and uplift men, I postpone in my own life and in the lives of those about me the realization of that vision. We would see Jesus; no man save Jesus only standing in the midst. From henceforth not self but Christ is our portion.

Emerson says, "The hero is the man who is immovably centered." There is only one immovable center, Jesus Christ. Jesus Christ our life, from center to circumference. Henceforth let us see His face. And, brothers, some day beholding, looking away from all else unto Him, some day we shall awake in His likeness with the vision realized. For, though it tarry, it will surely come. It is for the appointed time. It will not lie. If it tarry, wait for it, for the vision shall come and we shall awake satisfied, for we shall be like Him.

Never again shall we be together. Four years hence others will come and go; in the next quadrennium some will be added to that death roll of honor. Some of our names will be there. Loved ones will be taken. Some of us will stand beside little graves. Some of us will pass through the valley of deep darkness. But He will be there, and we shall awake in His likeness.

"One tried in vain to paint the vision blessed
Which shone upon his heart by night and day;
But homely duties in his dwelling pressed,
And hungry hearts that would not turn away,
And cares that still his eager hands bade stay.

The canvas never knew the pictured face,
But year by year while yet the vision shone,
An angel near him, wondering, bent to trace
On his own life the Master's image grown,
And unto men made known."

"Wherefore, O King, I was not disobedient unto the heavenly vision"—the vision of a deeper life, of a world's need, of Jesus Himself.

Our Father, ere we go down from this mount of vision to the plain of service to a needy world, ere the brightness fade into the light of common day, Oh, may we fix our eyes firmly upon Him whom having not seen we love, toward whom our hearts have gone out in great hunger and longing these days as He has taken us nearer Him and as we have heard the Shepherd's voice. As on this last great day of the feast Jesus stands and cries, "If any man thirst, let him come and drink; from within him shall flow rivers of living water," help us to drink and keep drinking, that the rivers may overflow unto the ends of the earth, to South America, to the Mohammedan world, to Africa, to Asia, and to the islands of the sea, until He come. Keep us looking unto Jesus, not disobedient unto the heavenly vision. Amen.

APPENDIXES

A. List of Sailed Volunteers
B. Contributions to Missions by Students
C. A Bibliography of Missionary Literature.
D. Organization of the Convention
E. Statistics of the Convention

APPENDIX A

LIST OF SAILED VOLUNTEERS

In the following tables are the names of Student Volunteers who have been reported to the office of the Student Volunteer Movement as having reached the mission field during the years 1906, 1907, 1908 and 1909. They have gone out as the representatives of more than fifty different missionary agencies.

SAILED VOLUNTEERS FOR 1906

In the table abbreviations have been used as follows: B = Bible Institute, C = College, H = Hospital, M = Medical College, N = Normal School, S = Academy, Collegiate Institute or Seminary, T = Theological, Trs = Missionary and Bible Training School, U = University, *v* = volunteered at.

Name	Institutions	Field	Society
Alexander, Minnie R.	*v* Due West Female C, Claremont C.	Egypt.	United Presbyterian
Allan, Frank F., M.D.	*v* Denver U, Gross M.	China.	Canadian Methodist
Allan, Caramitta Gage (Mrs. F. F.)	*v* Ottawa U.	China.	Canadian Methodist
Allyn, Jessie M., M.D.	*v* Ontario M for Women.	India.	Canadian Baptist
Anderson, Agatha W. Totton (Mrs. S.)	*v* U of Nebraska.	Syria.	Syrian Prot. College
Archer, George B., M.D.	*v* Toronto U M.	India.	Ch. of Eng. in Canada
Avey, Harry T.	*v* Iowa State C.	India.	
Bach, Anna Anderson (Mrs. T. J.)	*v* Bible N C.	Ven'la.	Scand. Miss. Alliance N. A
Baird, George B.	*v* C of Bible T, Butler C.	China.	Foreign Chris. Miss. Soc.
Bakeman, Percival Rogers, Rev.	*v* Brown U, Newton T.	China.	Am. Bapt. Miss. Union
Bakeman, C. Read (Mrs. P. R.)	*v* Northfield S, Newton T, Wellesley C	China.	Am. Bapt. Miss. Union
Baldwin, Jesse H., M.D.	*v* Kansas Wesleyan U, Kansas U M.	China.	Methodist Episcopal
*Bambach, George F.	*v* Columbia U, General T (New York)	China.	Protestant Episcopal
Bankhardt, Frederick, Rev.	*v* German Wallace C, Nast T.	China.	Methodist Episcopal
Batty, Emma Jean	*v* Geneseo N, Bible Teachers Trs.	Argentina	Y. W. C. A.
Bettcher, Charles E.	Mt. Hermon S, *v* Phil. T.	Alaska.	Protestant Episcopal
Bell, Edith Mae	*v* Folts Trs.	Africa.	Methodist Episcopal
Berst, William L.	*v* U of Penn M, Howard H.	China.	Presbyterian in U. S. A.
Bishop, Emily R.	*v* Mt. Holyoke C.	Mexico.	
Bouldin, George Washington, Rev.	Winchester N, *v* So. Bapt. T.	Japan.	Southern Baptist
Bowker, Rena Nellie	*v* Morningside C.	China.	Methodist Episcopal
Bowman, Nora F. J., M.D.	Ontario N, *v* Royal Victoria C.	Japan.	Ch. of Eng. in Canada
Boynton, Charles L.	*v* Pomona C, Union T (New York)	China.	Y. M. C. A.
Brethorst, Alice	Asbury H, *v* Northwestern Trs.	China.	Methodist Episcopal
Brown, J. G. Perkins (Mrs. J. E.)	*v* Drake U.	China.	Foreign Chris. Miss. Soc.
Brubaker, Charles H.	Illinois N, Los Angeles N, *v* U of Cal.	India.	Mennonite
Burch, Clarence A.	*v* Clark U.	China.	
Burgess, John S.	*v* Princeton U.	Japan.	Government School
Butzbach, Lora C. Minch (Mrs. A.)	*v* Northwestern C, Chicago Trs.	China.	Evangelical Association
Byers, George Douglas, Rev.	*v* Albany C, San Anselmo T.	China.	Presbyterian in U. S. A.
Calkins, Herbert J., Rev.	*v* Morningside C.	Mad. Is.	Methodist Episcopal
Cammack, William, M.D.	*v* State U of Iowa, Northwestern U M.	Africa.	American Board
Cammack, Sarah Lillie Seymour (Mrs. W.), M.D.	*v* State U of Iowa, M.	Africa.	American Board
Carhart, Walter Dosch	*v* Dakota U, Boston U. T.	So. Am.	Methodist Episcopal
Carpenter, Vera C.	*v* Kentucky U.	P. R.	Chris. Woman's Bd. Miss
Carson, Egbert J.	Victoria U, *v* Wesley T.	China.	Canadian Methodist
Carter, Robert W.	*v* Princ. U, C. of P. & S. (New York).	P. I.	Presbyterian in U. S. A.
Carter, Edna Ferris (Mrs. R. W.)	*v* Kindergarten Tr. School.	P. I.	Presbyterian in U. S. A.
Cathcart, Rena B.	Oberlin Conserv., *v* Bible Teach. Trs.	Mexico.	Presbyterian in U. S. A.
Chace, Ethelwyn Gordon	Ontario N, *v* Methodist Trs.	Alberta.	Canadian Meth. Wom. Soc
Clark, Israel Brooks, Rev.	*v* U of Rochester, Rochester T.	China.	Am. Bapt. Miss. Union
Clark, William John, Rev.	California C, *v* Newton T.	Burma.	Am. Bapt. Miss. Union
Clark, Daisy B. Peck (Mrs. W. J.)	*v* Gordon Trs.	Burma.	Am. Bapt. Miss. Union
Coates, Alvin Bruce	*v* Iowa State C.	India.	Methodist Episcopal
Conard, Philip Arthur	*v* U of Illinois.	Argentina	Y. M. C. A.
Coole, Thos. Henry, Rev., M.D.	*v* Baker U, Northwestern U M.	China.	Methodist Episcopal
Coppedge, Llewellyn J., M.D.	*v* North Carolina M.	Africa.	Presbyterian in U. S.
Coppock, Grace L.	*v* U of Nebraska, Bible Teachers Trs.	China.	Y. W. C. A.

* Mr. Bambach has been compelled to return on account of health.

Name	Institutions	Field	Society
Corlies, Anna E., M.D.	*v* Woman's M of Pa., Baptist Trs.	China	Am. Bapt. Miss. Union
Crooks, Frances E.	Marshall C, *v* Baptist Trs.	Burma	Am. Bapt. Miss. Union
Damon, Herbert M.	*v* Greenville C.	P. I.	Government School
Damon, Edna Sherman (Mrs.H.M.).	*v* Greenville C.	P. I.	Government School
Davies, John Paton, Rev.	*v* Adelbert C, U of Wooster, Crozer T, Rochester T.	China	Am. Bapt. Miss. Union
Decker, Mattie M.	*v* Chicago Trs.	P. I.	Meth. Epis. Wom. Soc.
Degenring, Anna, M.D.	*v* Baptist Trs, Woman's M of Pa.	India	Am. Bapt. Miss. Union
Deming, John Howard, Rev.	Col. U, Brown U, Crozer T, *v* U of Pa	China	Am. Bapt. Miss. Union
De Roos, Abdella, Rev.	*v* Temple C, Pa. Trs.	P. I.	United Brethren, Wom. Bd.
Donohugh, A. Leaycraft (Mrs.T.S.).	*v* Barnard C.	India	Methodist Episcopal
Douglass, Margaret	*v* Winthrop C.	Brazil	Presbyterian in U. S.
Dozier, Charles Kelsey, Rev.	*v* Mercer U, So. Bapt. T.	Japan	Southern Baptist
Dozier, M. A. Burke (Mrs. C. K.).	*v* Bapt. Female U, So. Bapt. T.	Japan	Southern Baptist
Draper, Frances L.	*v* Moody Trs, Dunham M.	China	Meth. Epis. Wom. Soc.
Du Bose, Palmer C., Rev.	*v* Pantops A, Davidson C, Columbia T	China	Presbyterian in U. S.
Dye, Eleanor D.	Epworth C, *v* Scarritt Trs.	Korea	Meth. Epis., S., Wom. Bd.
Dykstra, Dirk	*v* Hope C.	Arabia	Reformed Church in A.
Eadie, Gillies, Rev.	Toronto U, *v* Knox T.	China	Canadian Presbyterian
Elkins, John C., Rev.	U of Pacific, *v* Drew T.	Panama	Methodist Episcopal
Emerson, Frank Owen, Rev.	*v* Park C, Auburn T.	Africa	Presbyterian in U. S. A.
Erbeck, Clara M.	*v* U of Wooster.	Hawaii	.....
Ericson, Judith	*v* Chicago Trs.	India	Meth. Epis. Woman's Soc.
Ewing, Ella C.	*v* Eureka C.	Africa	Foreign Chris. Miss. Soc.
Fladger, Mattie Hugh	*v* Scarritt Trs.	Mexico	.....
Fleming, Jennie V., M.D.	*v* Moody Trs, U of Missouri.	India	Foreign Chris. Miss. Soc.
Ford, Eddy Lucius, Rev.	*v* Lawrence U.	China	Methodist Episcopal
Ford, Effie L. Collier (Mrs. E. L.).	*v* Lawrence U.	China	Methodist Episcopal
Fosbury, William J.	*v* Neb. Wesleyan U.	P. I.	Government School
Fowle, Mary Carolyn	*v* Mt. Holyoke C.	Turkey	American Board
Gaddis, Maude L.	*v* Park C, Moody Trs.	Alaska	Government School
Galbreath, Bessie E.	*v* Mt. Union C.	India	Meth. Epis. Woman's Soc.
Garman, Clark P., Rev.	*v* Adelbert C.	Japan	Christian Church
Gates, John Richard, Rev.	*v* Ohio Wesleyan U, Garrett Biblical T	Africa	Methodist Episcopal
Gaunce, Elizabeth	*v* Acadia A.	India	Canadian Baptist
Hail, William J.	Missouri Valley C, *v* Yale T.	China	Yale Mission
Hall, Asa Zadell, Rev., M.D.	*v* Colgate U, Cleveland Homeo. M.	China	Am. Bapt. Miss. Union
Hall, Francis Jenks, M.D.	*v* Yale U, Johns Hopkins M.	China	Presbyterian in U. S. A.
Hancock, Charles F.	U of Texas, *v* Princeton T.	China	Presbyterian in U. S. A.
Harris, Alfred Ernest, Rev.	*v* Bradley Poly. C, Northwestern U.	Africa	Methodist Episcopal
Hartzell, Corwin F., Rev.	*v* Morningside C.	P. I.	Methodist Episcopal
Hartzell, L. Kennedy (Mrs. C. F.).	Cornell C, *v* Morningside C.	P. I.	Methodist Episcopal
Hauter, Joseph E.	*v* U of Illinois.	Mexico	Y. M. C. A.
Haynes, Emily Irene	*v* Folts Trs.	Korea	Meth. Epis., Woman's Soc.
Heicher, Merlo K. W., Rev.	*v* Susquehanna U.	Japan	Methodist Episcopal
Henderson, Fayette D., Rev.	Franklin C, *v* Xenia T.	Egypt	United Presbyterian
Hersey, Grace N. Baird (Mrs.R.M.).	*v* Syracuse U.	China	Y. M. C. A.
Hildreth, Edward Raymond, M.D.	Cornell U, *v* Cornell M.	P. R.	Presbyterian U. S. A.
Hill, Harry O.	*v* Northwestern U.	Brazil	Y. M. C. A.
Holbrook, Linnie	*v* Gordon Trs. Newton T.	Assam	Am. Bapt. Miss. Union
Holland, Harriet A.	*v* Folts Trs.	India	Meth. Epis., Woman's Soc.
Honsinger, Welthy Blakeslee	*v* Syracuse U.	China	Meth. Epis., Woman's Soc.
Hood, Marie Estelle	Brenau C, Georgia N, *v* Scarritt Trs.	Brazil	Meth. Epis., S., Wom. Bd.
Hoover, Alden Robbins, M.D.	*v* U of Iowa.	Turkey	American Board
Hoover, Esther Finger (Mrs. A. R.).	*v* Yankton C, U of Chicago.	Turkey	American Board
Hoover, Walter W.	*v* Dickinson C, Corneli U.	Africa	Sudan United Mission
Hubbard, John King, Rev.	*v* U of Southern California.	P. R.	Methodist Episcopal
Ireland, Elmer P.	*v* Cotner U, Drake U.	P. R.	Chris. Woman's Bd. Miss.
Isett, William Clement, Rev.	*v* Penn. C, Lafayette C, Princeton T.	China	Presbyterian in U. S. A.
Isett, G. Johnston (Mrs. W. C.).	*v* Pa. C for Women.	China	Presbyterian in U. S. A.
Jack, C. Winifred Bennett (Mrs.M.).	*v* McGill U.	Formosa	Canadian Presbyterian
James, Jean Eleanor	*v* Vassar C.	Japan	Presbyterian in U. S. A.
James, Phoebe	*v* Baker U.	Burma	Meth. Epis., Woman's Soc.
Johnson, Rosa L.	*v* Wm. Woods C.	Japan	Foreign Chris. Miss. Soc.
Johnson, William R., Rev.	*v* Northwestern U, U of Illinois.	China	Methodist Episcopal
Johnson, Ina L. Buswell(Mrs.W.R.).	*v* Northwestern U.	China	Methodist Episcopal
Jolliffe, Charles J. P.	*v* Victoria U and T.	China	Canadian Methodist
Jones, Alice Whittier	Earlham C, *v* Hartford T.	Palestine	Am. Friends Bd. Miss.
Joyce, Jennie E.	Central C, *v* Maryville C.	Cuba	Am. Friends Bd. Miss.
Judd, Henry P.	*v* Yale U, Auburn T.	Hawaii	.....
Kelhoffer, Mary E. Braun (Mrs. E.).	*v* Union Trs. (Brooklyn).	China	Evangelical Association
Kipp, Julia I.	*v* Northwestern U.	India	Meth. Epis., Woman's Soc.
Kirby, Mary E. Reeves (Mrs. H.W.).	*v* Baptist Trs.	Assam	Am. Bapt. Miss. Union
Kunkle, John Stewart, Rev.	*v* Wash. and Jefferson C, Western T.	China	Presbyterian in U. S. A.
Kurtz, Lily M. Stanley (Mrs. S. B.).	*v* Shoals N.	P. I.	U. B. Woman's Miss. Ass'n
Lamb, Elizabeth	*v* Scarritt Trs.	Brazil	Meth. Epis., S., Wom. Bd
Leach, Harry C., Rev.	Brown U, *v* Newton T.	Burma	Am. Bapt. Miss. Union
Lee, Claude M., M.D.	*v* U of Virginia and M.	China	Protestant Episcopal
Lester, Emma S.	Wesleyan C, *v* Peabody N, Scarritt Trs.	China	Meth. Epis., Woman's Soc.
Lewis, Elizabeth Fair, M.D.	Grove City C, *v* Woman's M of Pa.	China	Presbyterian in U. S. A.

Name	Institutions	Field	Society
Lheureux, Lydia	*v* Park C	P. R.	Presbyterian Home Board
Lobdell, Helen A.Weed(Mrs' J. N.)	*v* Syracuse U	Burma	Methodist Episcopal
Longwell, Robert Bell, Rev	Brown U, *v* Rochester T	Assam	Am. Bapt. Miss. Union
Longwell, B. Ballentine (Mrs. R.B.)	*v* Clarion N, Newton T	Assam	Am. Bapt. Miss. Union
Lord, Ella May	*v* Houghton S	Africa	Wesleyan Methodist
Lord, John, Rev	Winchester N, *v* College of Bible T	P. I.	Foreign Chris. Miss. Soc.
Lucas, Grace Margaretta	*v* U of Wooster	China	Presbyterian in U. S. A.
MacKay, Kenneth G	*v* Ontario A C, Dalhousie U	India	Canadian Presbyterian
MacLean, Maron Jessie	*v* Park C	Alaska	
Maddox, Otis Pendleton, Rev	Bethel C, *v* So. Bapt. T	Brazil	Southern Baptist
Maddox, Effie Roe (Mrs. O. P.)	*v* So. Bapt. T	Brazil	Southern Baptist
Manns, Sophia	Denton N, *v* Scarritt Trs	China	Meth. Epis., S., Wom. Bd.
Mayo, Henrietta	*v* Bible Teachers Trs	China	Am. Bapt. Miss. Union
McClean, Clarence G	*v* Penn C	P. I.	Government School
McCombs, Vernon M., Rev	*v* Hamline U, Drew T	Chili	Methodist Episcopal
McCombs, Eva M.White(Mrs.V.M.)	*v* Hamline U	Chili	Methodist Episcopal
McCorkle, Raymond A., Rev	Ohio State U, *v* Hiram C	Japan	Foreign Chris. Miss. Soc.
McCreery, Elbert, Rev	Monmouth C, *v* Xenia T	Egypt	United Presbyterian
McDairmid, Peter Alex., Rev	McMaster U, *v* Rochester T	Africa	Am. Bapt. Miss. Union
McDonald, John A., M.D	*v* McGill U and M	China	Canadian Presbyterian
McDougall, William C	*v* Hiram C	India	Chris.Woman's Bd. of Miss
McLean, L. N. McEwen (Mrs. J.H.)	Presbyterian Ladies' C, *v* Moody Trs	Chili	Presbyterian in U. S. A.
McMillan, Caroline E	*v* Monmouth C	Egypt	United Presbyterian
McMurty, Shirley O., M.D	*v* McGill U and M	China	Canadian Presbyterian
Mendenhall, E. Morrison (Mrs.F.L.)	*v* U of Wooster, Wells C	China	Foreign Chris. Miss. Soc.
Miller, Bertha	*v* Drury C	China	Woman's Union Miss. Soc.
Miller, Ella	Mt. Morris C, *v* Deaconess Trs(N. Y.)	India	Mennonite
Mitchell, Bertram Grant	*v* Park College	Alaska	School, Ketchikan
Mitchell, Faye Langellier(Mrs. B. G)	*v* C of Emporia	Alaska	School, Ketchikan
Moler, Maude	*v* Ohio Wesleyan U, Bible Trs	China	China Inland Mission
Morgan, Edward W., Rev	*v* Victoria U and T	China	Canadian Methodist
Morrow, Melissa E	*v* Gordon Trs, Newton T	India	Am. Bapt. Miss. Union
Myers, Mamie D.	*v* Gordon Trs, Scarritt Trs	Korea	Meth. Epis., S., Wom. Bd
Mylrea, C. Stanley, M.D	*v* Medico-Chi. M	Arabia	Reformed Church in Am.
Nelson, Charles J., Rev	*v* Carlton C	China	Swedish Evang. Miss. of A.
Nelson, Lena C	*v* U of Nebraska	India	Meth. Epis. Wom. Soc.
Newberry, Lemuel Bascom, Rev	*v* Southwestern U	Mexico	Meth. Episcopal, South
Nichols, Lillian E	Andrews F C, *v* Scarritt Trs	Korea	Meth. Epis., S., Wom. Bd.
Oldt, Ora B. Maxwell (Mrs. F.)	*v* Otterbein U	China	United Brethren, Wom. Bd.
Packard, Harry Phineas, M.D	*v* Colorado C, U of Denver M	Persia	Presbyterian in U. S. A.
Packard, Frances Bayley(Mrs.H.P.)	*v* Colorado C, Boston U	Persia	Presbyterian in U. S. A.
Page, Arthur Hartstein, Rev	Colby C, *v* Newton T	China	Am. Bapt. Miss. Union
Page, Ethel M. Lamy (Mrs. A. H.)	*v* Newton T	China	Am. Bapt. Miss. Union
Palmer, Marion Boyd, Rev	*v* Park C, Auburn T	Laos	Presbyterian in U. S. A.
Palmer, May E. McC. (Mrs. M. B.)	*v* Park C	Laos	Presbyterian in U. S. A.
Parish, Sarah Rebecca, M.D	Chicago Trs, *v* Indiana M	P. I.	Meth. Epis., Woman's Soc.
Parker, Arthur C., Rev	*v* Syracuse U	India	Methodist Episcopal
Parker, Lucy Miller (Mrs. A. C.)	*v* Adams S	India	Methodist Episcopal
Parker, George G	*v* Pennsylvania C	Africa	Evang. Luth. (Gen. Synod)
Parrack, Ira Landis, Rev	Baylor U, *v* So. Bapt. T	Brazil	Southern Baptist
Peacock, Nettie L	Wesleyan F C, *v* Scarritt Trs	China	Meth. Epis., S., Wom. Bd.
*Pearce, John Jackson, Rev	*v* Fiske U	Africa	Independent
Peerman, Ernest L., Rev	*v* Randolph-Macon C, Vanderbilt U T		
Perrill, Fred M., Rev	Baker U, *v* Garrett Biblical T	India	Methodist Episcopal
Pettus, William B	*v* U of Missouri, Columbia U	China	Y. M. C. A.
Pettus, Sarah De F .(Mrs. W. B.)	*v* Smith C	China	Y. M. C. A.
Phelps, Albert C., Rev	*v* Mt. Hermon S	India	Am. Bapt. Miss. Union
Platt, Benjamin M., M.D	*v* Mt. Hermon S, P and S Chicago	P. I.	United Brethren, Wom. Bd
Polk, Charles M	*v* Washburn C	Ecuador	Chris. and Miss. Alliance
Powell, Alice Maude	*v* Union Trs (Brooklyn)	China	Meth. Epis., Woman's Soc
Prince, Annie L	*v* Newton T	Burma	Am. Bapt. Miss. Union
Purdie, Joseph Moore, Rev	*v* Guilford C	Cuba	Am. Friends Bd. of Miss.
Purdy, Frank Marshall	*v* Albion C	So. Am.	Methodist Episcopal
Ranck, Elmina	*v* Northwestern C, Union Biblical T	Japan	Evangelical Association
Rank, Minnie L	*v* U of Minnesota	Malaysia	Meth. Epis., Woman's Soc.
Rankin, Cornelia B	*v* Agnes Scott Institute	Korea	Presbyterian in U. S. A.
Rawlings, Helen M	Emporia N, *v* Bapt. Trs	China	Am. Bapt. Miss. Union
Rayner, Ernest A., Rev	*v* Cornell C, Drew T	P. I.	Methodist Episcopal
Reynolds, Elsie M	*v* Simpson C	India	Meth. Epis., Woman's Soc.
Robertson, Harold D., Rev	*v* Victoria U and T	China	Canadian Methodist
Ross, Barbara A	*v* Baptist Trs	China	Am. Bapt. Miss. Union
Ross, Robert Malcolm, M.D	*v* U of Illinois, P. & S. (Chicago)	China	Presbyterian in U. S. A.
Rowe, John Hansford, Rev	*v* Richmond C, So. Bapt. T	Japan	Southern Baptist
Sanders, Florence Newton	Georgia N, *v* U of Nashville	Mexico	Southern Baptist
Schaenzlin, Gottlieb, Rev	*v* German Wallace C	India	Methodist Episcopal
Schermerhorn, William D., Rev	*v* Kansas Wesleyan C, Garrett T	India	Methodist Episcopal
Scholberg, Henry C., Rev	*v* Hamline U	India	Methodist Episcopal
Scholberg, Ella Conrad (Mrs. H. C.)	*v* Hamline U	India	Methodist Episcopal
Schoonmaker, Oliver J	Rutgers C, *v* Harvard C	Syria	Syrian Protestant College

* Sailed several years ago, but not reported until 1906.

Name	Institutions	Field	Society
Schreiber, Charles H., Rev.	*v* Huron C, Northwest. U, Garrett T.	Africa	Methodist Episcopal
Schutz, Herman J., Rev.	Central Wesleyan C, *v* Garrett T.	India	Methodist Episcopal
Scott, Charles Ernest, Rev.	*v* Alma C, U of Pa., U of Munich, Princeton T.	China	Presbyterian in U. S. A.
Scott, Clara Heywood (Mrs. C. E.)	*v* Smith C.	China	Presbyterian in U. S A
Scott, William J., M.D.	*v* McGill U and M.	China	Canadian Presbyterian
Shellman, Carl John, M.D.	*v* Macalester C, Hamline M.	Siam	Presbyterian in U. S. A
Shellman, Mary C. G. (Mrs. C. J.)	*v* Macalester C.	Siam	Presbyterian in U. S. A.
Shepard, John Watson, Rev.	*v* Richmond C, So. Bapt. T.	Brazil	Southern Baptist
Shepard, Rena C. G. (Mrs. J. W.)	Andrew Female C, *v* So. Bapt. T.	Brazil	Southern Baptist
Simkin, Robert L., Rev.	*v* Haverford C, Union T (New York).	China	Am. Friends Bd. of Miss.
Sloan, Edith A.	Clarion N, *v* U. of Wooster	P. R.	Presbyterian in U. S. A.
Smith, David F., Rev.	*v* Manitoba C and T.	India	Canadian Presbyterian
Snavely, Gertrude E.	*v* Juniata C.	Korea	Meth. Epis., Woman's Soc.
Southard, Harry D., Rev.	Mt. Hermon S, *v* Union Biblical T.	Africa	United Brethren, Wom. Bd.
Spivey, May	*v* Scarritt Trs, Polytechnic C.	Japan	Methodist Episcopal, South
Spring, Leo Wittemore, Rev.	Knox C, *v* Rochester T.	Burma	Am. Bapt. Miss. Union
Sprowles, Alberta B.	*v* Temple C.	Japan	Meth. Epis., Woman's Soc.
Stahlbrand, Gustaf Wilhelm, Rev.	Iowa Chris. C, *v* Union Trs. (B'kl'n).	Africa	Am. Bapt. Miss. Union
Steele, Uberta Fannie	*v* Methodist Trs. (Toronto)	China	Canadian Meth.,Wom. Soc.
Steiger, George Nyc.	*v* Occidental C.	China	Protestant Episcopal
Steinmetz, Harry H., Rev., M.D.	*v* Georgetown C, Kentucky U M, So. Bapt. T.	P. I.	Am. Bapt. Miss. Union
Steinmetz, Edith M. (Mrs. H. H.)	*v* So. Bapt. T.	P. I.	Am. Bapt. Miss. Union
Stewart, Gertrude	*v* Church Trs (Philadelphia)	China	Protestant Episcopal
Stewart, Lilian Bridges	*v* Trinity C.	Japan	Methodist Episcopal, South
Stixrud, Louise	*v* Chicago Trs.	P. I.	Meth. Epis., Woman's Soc.
Stocking, Annie Woodman	*v* Wellesley C.	Persia	Presbyterian in U. S. A.
Stout, Winifred L.	*v* Northwestern U.	China	Meth. Epis., Woman's Soc.
Strawick, Gertrude	*v* Chicago Trs.	Africa	Meth. Epis., Woman's Soc.
Stuart, Warren H., Rev.	*v* U of Virginia, Union T (Richmond).	China	Presbyterian in U. S. A.
Tallman, Susan B., M.D.	*v* Iowa C, Northwestern U M.	China	American Board
Tappan, David Stanton, Jr., Rev.	*v* Miami U, Wash. and Jeff. C, Princeton T.	China	Presbyterian in U. S. A.
Taylor, Lillian Anabel	*v* Northfield S.	China	Presbyterian in U. S A
Taylor, Minnie Viola	*v* Syracuse U.	Chili	Methodist Episcopal
Tedford, Willard S., Rev	*v* Arcadia C, Newton T.	India	Canadian Baptist
Tener, Wilfred A.	*v* Iowa State C.	P. I.	Y. M. C. A.
Thompson, Andrew A., Rev.	Muskingum C, *v* Allegheny T.	Egypt	United Presbyterian
Thompson, Charles D.	*v* Princeton U.	India	Presbyterian in U. S. A.
Thomson, Andrew, Rev.	*v* U of Toronto, Knox T.	India	Canadian Presbyterian
Tidrick, Ralph W.	*v* Iowa State C, Tarkio C.	Egypt	United Presbyterian
Topping, Helen F.	*v* Denison U.	Japan	.....
Torrey, Ray Le Valley	*v* Baker U.	China	Methodist Episcopal
Traver, Edith G.	Washington N. U of Idaho, *v* So. Bapt. Trs.	China	Am. Bapt. Miss. Union
Trowbridge, Stephen van R., Rev.	*v* Princeton U, Hartford T.	Turkey	American Board
Vail. Jennie S.	*v* Woman's M, Pa.	Japan	Methodist Episcopal
Veatch, Reese F.	*v* Valparaiso C.	Japan	Government School
Vinson, John W., Rev.	Austin C, *v* Texas T (Austin).	China	Presbyterian in U. S. A.
Voorheis, Genevieve	Clinton C, *v* Baptist Trs.	Brazil	Southern Baptist
Ward, Alice B. (Mrs. A. A.)	*v* Western C, Smith C.	India	Y. M. C. A.
Wallace, Edward W., Rev.	*v* Victoria U and T.	China	Canadian Methodist
White, Mary Lou	Randolph-Macon's Woman's C, *v* Scarritt Trs.	China	Meth. Epis., S., Wom. Bd.
Widney, Clara M.	California N, *v* Baker U, Kansas N.	India	Meth. Epis., Woman's Soc
Williams, Alice L. B.(Mrs. F. E. C.)	*v* U of Denver	Korea	Methodist Episcopal
Williams, Elrick, Rev.	*v* U of Illinois.	China	Methodist Episcopal
Williams, Eva	Randolph-Macon Woman's C, *v* Bible Teachers Trs.	Japan	Methodist Episcopal, South
Williams, Franklin E. C., Rev.	*v* U of Denver	Korea	Methodist Episcopal
Winn, Julia A.	*v* Occidental C, Bible Teachers Trs.	Japan	Presbyterian in U. S. A.
Wonnink, Gertrude	*v* Moody Trs.	China	Reformed Church in Am.
Woodburne, Angus S., Rev.	*v* McMaster U and T.	India	Canadian Baptist
Woods, Josephine U.	*v* Mary Baldwin C.	China	Presbyterian in U. S. A.
Woodsworth, Hattie E.	Victoria U, *v* Union Trs (Brooklyn).	China	Canadian Meth.,Wom. Soc.
Work, Samuel A.	*v* Monmouth C.	Egypt	United Presbyterian
Wright, Mary Florence	*v* Northwestern U.	Singapore	Methodist Episcopal
Wright, Una Van Alen (Mrs. J.)	*v* Park C.	Africa	Presbyterian in U. S. A.
Young, Luther L., Rev.	*v* Dalhousie U and T.	Korea	Canadian Presbyterian
Zaugg, Elmer H., Rev.	*v* Heidelberg U and T.	Japan	Reformed Church in U. S

SAILED VOLUNTEERS FOR 1907

Name	Institutions	Field	Society
Adkins, Russell Erastus, M.D.	Denison U, *v* U of Pa. M.	China	Am. Bapt. Miss. Union
Agee, Anna Luella	*v* Nebraska State U.	Mexico	Presbyterian in U. S. A.
Allee, Mata D	*v* Greenville C	India	Free Methodist
Alward, Clara	Cornell C, *v* Bible Teachers Trs.	Japan	Woman's Union Miss. Soc.
Anderson, Elizabeth E.	*v* Franklin C, Ohio M.	China	
Anderson, Robert A., M.D.	*v* U of S. D., Rush M.	China	Hauge's China Mission
Andrew, Eunice F.	Logan C, *v* Scarritt Trs.	Brazil	Meth. Epis., S., Wom. Soc.
Andrews, Herbert E. V.	*v* Moody B.	China	
Austen, M. May, M.D.	*v* Dalhousie U and M.	China	Canadian Meth., Wom. Soc.
Austin, Edward C.	*v* Toronto B.	Peru	Regions Beyond Union
Baker, Ira Webster	*v* U of Illinois.	Japan	Government School
Baker, Rose	*v* LaGrange Female C.	Cuba	Methodist Episcopal, South
Barcroft, Linnie	*v* Holly Springs Meth.C,Scarritt Trs.	Mexico	Meth. Epis., S., Wom. Bd.
Barnhart, Paul	*v* Garrett Biblical T.	Africa	Sudan United Mission
Barts, Nancy A.	*v* Houghton S.	Africa	Wesleyan Methodist
Barnett, Albert E.	*v* Moody Trs.	Africa	Africa Inland Mission
Baskerville, Howard C.	*v* Princeton U	Persia	Presbyterian in U. S. A.
Bassett, Beulah Evelyn	*v* Baptist Trs.	China	Am. Bapt. Miss. Union
Batey, Martha Ivie	Soule Female C, *v* Scarritt Trs.	Korea	Meth. Epis., S., Wom. Bd.
Baugh, Evelyn B.	*v* U of California	China	Meth. Epis., Wom. Soc.
Baughman, Mabel H. (Mrs. B. S.)	*v* Albion C.	India	
Bauman, Ernest Nicholas, Rev.	Oberlin C, *v* Drew T.	So. Am.	Methodist Episcopal
Bauman, Ezra, Rev.	*v* German Wallace C, Drew T.	So. Am.	Methodist Episcopal
Beatty, Rose V.	*v* Victoria U, Deaconess Trs.	Japan	Canadian Meth. Wom. Soc.
Beaty, Mary L.	Albany N, *v* Presb. H, Phila.	P. R.	Presbyterian Home Board
Belcher, Samuel A., Rev.	*v* Emory C.	Brazil	Methodist Episcopal, South
Bewer, Alice Carolyn	*v* Methodist H (Philadelphia)	Turkey	American Board
Bigelow, Alton Ezra, Rev.	*v* William Jewell C, U of Chicago T.	P. I.	Am. Bapt. Miss. Union
Bigelow, Marie C. (Mrs. A. E.)	*v* Baptist Trs, U of Chicago T.	P. I.	Am. Bapt. Miss. Union
Bigger, John D.	*v* C of Emporia	Alaska	
Billing, Arthur W., Rev.	*v* U of Nebraska, Boston U and T.	China	Methodist Episcopal
Birdman, Ferdinand H., M.D.	*v* St. Louis U M.	Korea	Presbyterian, South
Bissinger, Caroline M.	*v* Moody Trs.	P. I.	Am. Bapt. Miss. Union
Blackburn, Katherine	*v* Hiram C, Union Trs.	Africa	Foreign Chris. Miss. Soc.
Bloom, Lansing Bartlett, Rev.	*v* William C, Auburn T.	Mexico	Presbyterian in U. S. A.
Boddy, Estie T.	*v* Morningside C, Chicago Trs.	China	Meth., Epis., Wom. Soc.
Borchers, Walter Gilwills, Rev.	*v* Central C.	Brazil	Methodist Episcopal, South
Borg, Jennie F.	Omaha Methodist H, *v* Chicago Trs.	China	Meth. Epis., Wom. Soc.
Bowles, Newton Ernest	*v* Victoria U.	China	Canadian Methodist
Boyle, Gaston	*v* Fredericksburg C, Union T (Richmond)	Brazil	
Bradford, Fannie Genevieve	*v* Monmouth C.	Egypt	United Presbyterian
Bradford, Flora Linwood	*v* Allegheny H.	Persia	Presbyterian in U. S. A.
Broadfoot, Thos. A., Rev.	*v* Manitoba C, Knox T.	China	Canadian Presbyterian
Bronson, Eugene V.	*v* U of Illinois, Garrett Biblical T.	Chile	
Brown, Catherine	*v* Moody Trs.	China	
Bruce, Clare Harding	*v* Wellesley C, Radcliffe C.	India	American Board
Buck, Frank C., Rev.	Knox C, *v* Drake U.	China	Foreign Chris. Miss. Soc.
Bullard, Edwina G.	Northfield S.	India	Am. Bapt. Miss. Union
Burr, Charles Hulburd	*v* Oberlin C.	India	American Board
Burr, Annie H. (Mrs. C. H.)	*v* Mt. Holyoke C.	India	American Board
Butler, James Barney, Rev.	*v* Vanderbilt S, U and T.	Mexico	Methodist Episcopal, South
Butts, Alice Mabel	*v* Grove City C, Bible Teachers Trs.	Korea	Presbyterian in U. S. A.
Caldwell, Irwin E., Rev.	*v* York C, Union Biblical S.	W. Ind.	United Brethren
Caldwell, Lena Schell (Mrs. I. E.)	*v* York C, Union Bibilcal S.	W. Ind.	United Brethren
Caldwell, Roswell W.	*v* Muskingum C.	Egypt	United Presbyterian
Caldwell, Abbie M. T. (Mrs. S.A.)	*v* Woman's M, Chicago.	Alaska	
Campbell, Clyde Keener, Rev.	*v* Emory C, Vanderbilt T.	China	Methodist Episcopal, South

Name	Institutions	Field	Society
Carper, Elizabeth Rosser, M.D.	*v* Virginia State N, Woman's M.	China	Presbyterian in U. S. A.
Chamberlain, Alfred B.	*v* Iowa S Union Trs.	India	
Chamberlain, Eunice S. (Mrs. A. B.)	*v* Union Trs.	India	
Chestnut, Annie	*v* State N and I C.	China	Presbyterian, South.
Collins, Laura Neva	Blackburn U, *v* Moody Trs.	Africa	Africa Inland Mission
Connolly, William G.	Victoria C, *v* Toronto U and T.	Japan	Canadian Methodist
Connolly, Kate R. T. (Mrs. W. G.)	*v* Victoria C.	Japan	Canadian Methodist
Cook, Clara Winifred	*v* Moody Trs.	Africa	Africa Inland Mission
Cook, Ethel Allene	*v* Greenville C.	Africa	Free Methodist
Cordell, Emily	Missouri Valley C, *v* Scarritt Trs.	Korea	Presbyterian, South
Correll, Ethel H.	*v* Hollins Inst, Church Trs.	Japan	Protestant Episcopal
Crawford, Mabel L.	*v* Folts Trs.	P. I.	Meth. Epis., Wom. Soc.
Crawford, Wallace, M.D.	London S, *v* Western M.	China	Canadian Methodist
Creighton, John Wallace, Rev.	Westminster C, *v* Princeton T.	China	Presbyterian in U. S. A.
Davis, Arthur A.	*v* Lehigh U.	So. Am.	Mackenzie College
DePree, Henry P., Rev.	*v* Hope C, Princeton T.	China	Reformed Church in Am.
Derr, John S.	*v* U of Virginia M.	Africa	Sudan United Mission
Dobson, W. A., Rev.	*v* Cotner U.	W. Ind.	Chris. Woman's Bd. Miss.
Dobson, W. A. (Mrs.)	*v* Cotner U.	W. Ind.	Chris. Woman's Bd. Miss.
Donald, Walter C.	*v* Maryville C.	So. Am.	
Dougherty, Alice Naomi	Good Samaritan H, *v* Union Biblical.	Africa	United Brethren Wom. Bd.
Drake, Nell D.	*v* Randolph-Macon Woman's C, Scarritt Trs.	China	Meth. Epis., S., Wom. Bd.
Dudley, Rosa E.	Maria Beard H, *v* Chicago Trs.	P. I.	Meth. Epis., Woman's Soc
Dunlap, George Williamson, Rev.	Coe C, *v* Princeton T.	P. I.	Presbyterian in U. S. A.
Dunscombe, W. C.	*v* Chicago C of P. & S.	Japan	Seventh Day Adventist
Dye, Augusta Mae	Denton C, *v* Scarritt Trs.	Brazil	Meth. Epis., S., Wom. Bd.
Dysart, Julia	*v* Moody Trs.	Korea	Presbyterian, South
Eames, Charles M.	*v* Illinois C, Princeton T.	China	Presbyterian in U. S. A.
Earle, James R., Rev.	Wesley C, *v* Wesley T.	China	Canadian Methodist
Eaton, Howard D.	*v* Beloit C, Hahnemann M.	Mexico	
Edwards, F. M., Rev.	*v* Baylor U, Baptist T.	Brazil	Southern Baptist
Elliot, Cora Burnaby	Acadia U, *v* Gordon Trs.	India	Canadian Baptist
Elliott, Newell James, Rev.	U of Nebraska, *v* Princeton T.	Mexico	Presbyterian in U. S. A.
Ellis, Arthur M.	*v* Moravian C.	Jamaica	Moravian
Ennis, Ruth L. (Mrs. Walter)	U of Oregon, *v* Wellesley C	Africa	American Board
Felton, Ralph Almon	*v* Southwestern Kansas C.	Syria	Syrian Prot. College
Field, Jay C.	*v* Albion C.	So. Am.	Methodist Episcopal
Fitzgerald, Edward H.	*v* Yale U, Episcopal T.	China	Protestant Episcopal
Fletcher, Caroline Louise	*v* Union Trs (Brooklyn).	W. Ind.	
Forsythe, Estelle Margaret	*v* Chicago Trs.	India	Meth. Epis., Woman's Soc.
Fowler, Arthur B.	New York State N, *v* Princeton U.	Syria	Syrian Prot. College
Freeman, Floyd C.	*v* Missouri State U.	Panama	Y. M. C. A.
French, Jesse C.	*v* Middlebury C.	Turkey	American Board
Funk, Cornelius H.	Bethel C, *v* Moody Trs.	Africa	Presbyterian in U. S. A.
Funk, Grace A.	*v* Moody Trs.	China	
Gates, Wayland Dunn, Rev.	*v* Hillsdale C, Rochester T.	China	Am. Bapt. Miss. Union
Gehman, Daisie Pearl	Perkiomen S, *v* Oberlin C.	China	American Board
Gibbs, Austin Josiah	*v* Nebraska Wesleyan U, Ohio U.	Africa	Methodist Episcopal
Green, Katherine Rogers	*v* Mt. Holyoke C.	China	Reformed Church in Am.
Greenfield, Michael W., Rev.	*v* Syracuse U, Auburn T.	Korea	Presbyterian in U. S. A.
Greenfield, Maude E.S. (Mrs. M.W.)	*v* Syracuse U.	Korea	Presbyterian in U. S. A.
Gressitt, James Fullerton	Baltimore City C, *v* Johns Hopkins U.	Japan	Am. Bapt. Miss. Union
Groff, George Weidman	*v* Pennsylvania State C.	China	Canton Chris. College
Guinter, Clarence W.	*v* Central Pennsylvania C, Albright C.	Africa	Sudan United Mission
Haigh, Laurence B.	*v* Moody Trs.	Africa	African Inland Mission
Hall, Jessie D.	Wellesley C, *v* Bible Teachers Trs.	China	Presbyterian, South
Hall, Raymond Stearns	*v* Worcester Polytechnic C.	China	
Hallman, Sarah Berthenia	Nurses' Training School, *v* Folts Trs.	Korea	Meth. Epis., Woman's Soc.
Hamilton, Charles R., Rev.	*v* C of Emporia, McCormick T.	P. I.	Presbyterian in U. S. A.
Hamilton, Edith A. C. (Mrs. C. R.)	*v* P and S (Cleveland).	P. I.	Presbyterian in U. S. A.
Hamlett, Peter W., Rev.	Hampden-Sidney C, *v* So. Baptist T.	China	Southern Baptist
Hanna, Roy	*v* Bucknell U, U of Penn. M.	P. R.	Government School
Hansen, Kate Ingeborg	*v* U of Kansas.	Japan	Reformed Church in U. S.
Harding, Frederic Wm., Rev.	*v* Mt. Hermon S, Colgate U, Ham'n T.	Assam	Am. Bapt. Miss. Union
Harding, Western O. B.	*v* Johns Hopkins U.	China	Protestant Episcopal
Harrison, Elizabeth Perle	Ouachita Baptist C, *v* Baptist Trs.	China	Southern Baptist
Harvey, Bessie Estelle	*v* Shurtleff C.	So. India	Am. Bapt. Miss. Union
Hauser, Scott P.	*v* Dakota Wesleyan U.	Mexico	
Hawley, Joseph Willis, Rev.	*v* Wesleyan U.	China	Methodist Episcopal
Hawley, Harriet H. R. (Mrs. J. W.)	*v* Woman's C of Baltimore.	China	Methodist Episcopal
Hemphill, Wayne	*v* U of Puget Sound, U of Wooster.	Chili	Presbyterian in U. S. A
Hester, Mark V.	*v* Kansas St. Agric. C.	P. I.	Government School
Hill, Benjamin Ogilvie, Rev.	*v* Southwestern Texas U.	Cuba	Methodist Episcopal, South
Hill, Edna A.	*v* Friends' U.	Africa	American Friends' Soc.
Hitch, James Wood, Rev.	*v* Emory C, Vanderbilt T.	Korea	Methodist Episcopal, South
Hocking, Julia C.	*v* Iowa Wesleyan U, Oberlin C.	Japan	American Board
Hoekje, Willis G., Rev.	Hope C, *v* Western T.	Japan	Reformed Church in Am.
Hoffsommer, Walter E.	*v* Ursinus C, E. Stroudsburg N.	Japan	Reformed Church in Am.
Honegger, Henry, Rev.	Rutgers C, *v* New Brunswick T.	India	Reformed Church in Am.

NAME	INSTITUTIONS	FIELD	SOCIETY
Hope, Frederick H.	*v* Maryville C, Bible Teachers Trs.	Africa	Presbyterian in U. S. A.
Hopper, Nannie Flickner	Columbia Christian C, *v* Columbia B.	Mexico	Chris. Woman's Bd. Miss.
House, Ruth E.	*v* Lake Erie C.	Turkey	American Board
Housley, Edwin L., Rev.	Ohio Wesleyan U, *v* Boston U T.	P. I.	Methodist Episcopal
Howard, Henry G.	*v* U of Texas, Princeton T.	India	Presbyterian in U. S. A.
Howland, Bessie Celia	*v* Syracuse U	So. Am.	Methodist Episcopal
Howson, Ethalind B.	Toronto Trs, *v* Western H.	.....	Canadian Meth., Wom. Soc.
Huey, Mary Alice	Judson C, *v* Southern Baptist T.	China	Southern Baptist
Hume, Robert Ernest, Rev.	*v* Yale U, Union T (New York)	India	American Board
Hume, Laura C. (Mrs. R. E.)	*v* Massachusetts General H.	India	American Board
Hunnicutt, Benjamin H.	*v* Mississippi A and M C.	Brazil	Evangelical Ass'n
Huntington, George H.	William C, *v* Hartford T.	Turkey	American Board
Hurrey, Charles D.	*v* U of Michigan	So. Am.	Y. M. C. A.
Iglehart, Luella C. Miller (Mrs. E. T.)	*v* Syracuse U.	Japan	Methodist Episcopal
Jaggard, Louis F., M.D.	*v* Drake U.	Africa	Foreign Chris. Miss. Soc.
Johnson, Wm. Garfield, Rev.	U of Kansas, *v* McCormick T.	Brazil	Presbyterian in U. S. A.
Johnston, Lou Fenton	*v* Maryville C, Bible Teachers Trs.	Africa	Presbyterian in U. S. A.
Johnston, Wm. Wallace	*v* Lafayette C, Princeton T.	China	Presbyterian in U. S. A.
Jones, Alma E.	Webb City C, *v* Scarritt Trs.	Mexico	Meth. Epis., S., Wom. Bd.
Jones, Edith F.	Fredonia N, *v* Syracuse U.	China	Free Methodist
Jones, Edna	Whitewater N, *v* Chicago Trs.	China	Meth. Epis., Woman's Soc.
Jones, Eli Stanley	*v* Asbury C.	India	Methodist Episcopal
Jones, Margaret Sterns	*v* Gordon Trs, Boston H.	India	Woman's Union Miss. Soc.
Jones, Mary Isabelle	*v* Muskingum C.	China	Am. Bapt. Miss. Union
Josselyn, Grace E.	Northfield S, *v* Union Trs.	W. Indies	Am. Miss. Ass'n
Kagin, Edwin, Rev.	Centre C, *v* Kentucky Presbyterian T.	Korea	Presbyterian in U. S. A.
Kelton, Leonora M.	*v* Deaconess Home and Trs.	Cuba	Protestant Episcopal
Kendrick, Ruby R.	*v* Scarritt Trs, Southwestern Texas U.	Korea	Meth. Epis., S., Wom. Bd.
Kennedy, Phineas Barbour, Rev.	*v* Princeton U and T.	Turkey	American Board
Kirkwood, Joseph E.	*v* Pacific U, Princeton U, Colum. U.	Mexico	.....
Knox, Robert, Rev.	Austin C, *v* Princeton U.	Korea	Presbyterian, South
Krause, Minnie Lankford (Mrs. O. J.)	*v* Union Trs (Brooklyn)	China	Methodist Episcopal
Kuder, Calvin F., Rev.	*v* Roanoke C, Lutheran T.	India	Evang. Lutheran in N. A.
Kurz, Edna Eva	*v* Hiram C.	China	Foreign Chris. Miss. Soc.
Lacock, Bertha	*v* Eureka C.	W. Indies	Chris. Woman's Bd. Miss.
Lambert, Mary E.	*v* Otterbein U	Africa	United Brethren
Lanneau, Sophie Stephens	Franklin S, *v* Baptist U.	China	Southern Baptist
Lawson, Ellen	*v* Ohio Wesleyan, Oberlin C, Central Holiness U, Northern Indiana N.	India	Evang. and Ind. Miss., India
Lazenby, Marion Elias, Rev.	*v* Southwestern Alabama U.	Cuba	Methodist Episcopal, South
Llers, Josephine	*v* Upper Iowa U.	India	Meth. Epis., Woman's Soc.
Lilly, Reubie	Grady S, *v* Scarritt Trs.	Korea	Meth. Epis., S., Wom. Bd.
Lindsey, Lydia Almira	*v* U of Kansas.	Japan	Reformed Church in U. S.
Linsley, Edna E. K.	*v* Northfield S, Mt. Holyoke C.	Japan	Am. Bapt. Miss. Union
Lipp, Charles F.	*v* Ohio Wesleyan U.	India	Methodist Episcopal
Loeber, Charles	*v* Syracuse U.	Korea	Methodist Episcopal
Lowrey, Edna	*v* Amity C.	China	American Board
Lowrey, Vida	*v* Amity C.	China	American Board
Mansell, Harry B., Rev.	*v* Allegheny C, Boston U. T.	Malaysia	Methodist Episcopal
Martin, Gilbert E.	*v* De Pauw U.	So. Am.	Methodist Episcopal
McCallie, Henry Douglas, Rev.	*v* U of Virginia, Princeton T.	Korea	Presbyterian, South
McChesney, H. F., Rev.	*v* Westminster C.	Cuba	Presbyterian, South
McCracken, Josiah Calvin, M.D.	*v* U of Pa., P and S (New York)	China	University of Pennsylvania
McGregor, Daniel A.	*v* McMaster, U, Knox C.	India	Y. M. C. A.
Medling, Philip Hall, Rev.	*v* Southwestern Bapt. U, So. Bapt. T.	Japan	Southern Baptist
Medling, L. Rushing (Mrs. P. P.)	Southern Bapt. U, *v* Southern Bapt. T.	Japan	Southern Baptist
Merubia, Moises	*v* Northwestern U.	So. Am.	Government School
Merubia, Buelah McKee (Mrs. M.)	*v* Northwestern U.	So. Am.	Government School
Miller, Harry A.	*v* Kalamazoo C.	P. I.	Government School
Miller, Lewis S. G., Rev.	Roanoke C, *v* Lutheran T.	Japan	United Evang., South
Miller, Pearle B.	Illinois N, *v* Moody Trs.	China	Foreign Chris. Miss. Soc.
Millican, Frank Richard	Seattle S, *v* Greenville C.	China	Free Methodist
Mills, Bertha	*v* Baylor C.	Brazil	Southern Baptist
Mitchell, Ernest C., Rev.	*v* Geneva C, Reformed Presbyterian T	China	Reformed Presbyt'n Synod
Moe, Rex Rogers Rev.	Cornell C, *v* Garrett Biblical T.	P. I.	Methodist Episcopal
Montgomery, Robert Paul, Rev.	*v* Park C, McCormick T.	China	Presbyterian in U. S. A.
Moore, Frank Wood, Rev.	*v* Yale U, Auburn T.	Persia	Presbyterian in U. S. A.
Moore, Margaret E.	*v* Missouri Valley C.	Japan	Presbyterian in U. S. A.
Morgan, Cornelia	Mary Baldwin S, *v* Moody Trs.	China	China Inland Mission
Mortimore, Mabel Cassidy (Mrs. William J.)	*v* Ontario M, Methodist Trs.	China	Canadian Methodist
Muirhead, Harvey H., Rev.	*v* Baylor U, Southern Baptist T.	Brazil	Southern Baptist
Myers, Clo A. (Miss)	*v* Moody Trs, Pennsylvania State N.	Africa	Africa Inland Mission
Nauss, Ralph W.	*v* Ohio State U, Northwestern U.	Panama	Ancon Hospital
Neal, Hallie Garrett, M.D. (Mrs. C. L.)	Southwestern Bapt. U, *v* Woman's M.	Mexico	Southern Baptist
Nelson, Nels A.	*v* U of Wyoming	P. I.	Government School
Newbold, Elizabeth Geist	*v* Church Trs (Philadelphia)	Japan	Protestant Episcopal
Noble, Ethelyn J.	Occidental C, *v* Moody Trs.	Alaska	Government School
Norberg, Eugenia	*v* Chicago Nurses' Training School.	India	Meth. Epis., Woman's Soc.
Nourse, Mary A.	*v* U of Chicago	China	Am. Bapt. Miss. Union

Name	Institutions	Field	Society
Odell, Edward A.	*v* Princeton U and T.	W. Indies.	
Oyer, Amos.	*v* Moody Trs, Goshen C.	Africa.	Africa Inland Mission
Oyer, Julia.	*v* Moody Trs.	Africa.	Africa Inland Mission
Parish, Mary Lillian.	*v* Baptist Trs (Chicago).	Burma.	Am. Bapt. Miss. Union
Parish, Merick Calvin, Rev.	*v* Des Moines C, Rochester T.	Burma.	Am. Bapt. Miss. Union
Peoples, John, M.D.	*v* Medico-Chirurgical C.	Mersina.	Reformed Presbyt'n Synod
Perkins, Elizabeth S.	*v* Bates C.	China.	American Board
Pilson, Eleanor I.	*v* Moody Trs.	China.	China Inland Mission
Powell, Warren T.	*v* Ohio State U.	Japan.	Government School
Propst, Lawson I.	*v* Moody Trs.	Africa.	Africa Inland Mission
Protzman, Helen M.	*v* San Jose N, Leland Stanford U.	Assam.	Am. Bapt. Miss. Union
Pye, Watts Orson, Rev.	*v* Carleton C, Oberlin T.	China.	American Board
Quimby, Lilia Wiatt	*v* Occidental C, Moody Trs.	Columbia.	Presbyterian in U. S. A.
Raynor, Jesse E.	*v* Moody Trs.	Africa.	Africa Inland Mission
Rea, Elizabeth E.	*v* Moody Trs.	China.	
Rebentisch, Matilda C.	*v* Northfield S, Christian Trs.	India.	Presbyterian in U. S. A.
Reed, John Wilson, Rev.	*v* Southwestern Texas U, Vanderbilt M	Korea.	Methodist Episcopal, South
Reed, Emma Brunn (Mrs. J. W.)	*v* Moody Trs, Nurses' Training School	Korea.	Methodist Episcopal, South
Reid, Wightman Tillotson, M.D.	*v* Kentucky Wesleyan C, Vanderbilt M	Korea.	Methodist Episcopal, South
Riley, Morgan T.	*v* Yale U.	P. I.	Government School
Roberts, George Arthur.	*v* Iowa State C.	Africa.	Methodist Episcopal
Roberts, Stacy Lippincott, Rev.	*v* Lafayette C, Princeton T.	Korea.	Presbyterian in U. S. A.
Robinson, Charles E.	*v* U of Missouri, Missouri B.	Japan.	Foreign Chris. Miss. Soc.
Robinson, E. B. Forsythe (Mrs. C.E.)	U of Missouri, *v* Missouri B.	Japan.	Foreign Chris. Miss. Soc.
Robinson, Mary Emma.	*v* Monmouth C, Moody Trs.	India.	Presbyterian in U. S. A.
Robison, Benjamin Edward, Rev.	*v* Kalamazoo C, Chicago U T.	China.	Am. Bapt. Miss. Union
Robison, C. A. Balch (Mrs. B. E.)	*v* Baptist Trs (Chicago).	China.	Am. Bapt. Miss. Union
Rogers, Lewis Bernard, Rev.	Central C, *v* Des Moines C, Roch'terT	Burma.	Am. Bapt. Miss. Union
Rogers, Mayme M. M. (Mrs. L. B.).	*v* Shurtleff C.	Burma.	Am. Bapt. Miss. Union
Rohrer, Amy Belle, M.D.	Millersville N, *v* Wom. M of Penn.	India.	Evangelical Lutheran
Roller, Harry F.	*v* Kansas U.	P. I.	Government School
Ross, Alexander R.	*v* McGill U, Yale T.	Korea.	Canadian Presbyterian
Ruff, Mary Agnes.	*v* Scarritt Trs.	Cuba.	Meth. Epis., S., Wom. Bd.
Rutherford, Charles, Rev.	*v* McMinnville C, Rochester T.	India.	Am. Bapt. Miss. Union
Saunders, Mary S.	*v* U of Chicago.	Mexico.	Methodist Episcopal, South
Sawtell, Chase Cranford, Rev.	*v* Bellevue C, Omaha T.	Korea.	Presbyterian in U. S. A.
Schattschneider, L. Elizabeth.	*v* Moody Trs.	Alaska.	Moravian
Schell, Orville H.	*v* Yale U, Johns Hopkins M.	China.	Yale Foreign Miss. Soc.
Scherer, George H.	*v* Drury C, McCormick T.	Syria.	Syrian Prot. College
Schonheit, Carrie Louise.	*v* Moody Trs.	Africa.	Africa Inland Mission
Schoonmake, Christian H.	*v* Christian Missionary Trs.	India.	Christian Miss. Alliance
Scott, Ida M., M.D.	*v* Geneva C, Cleveland M.	China.	Reformed Presbyt'n Synod
Scott, Isaac Irving.	*v* Northwestern U.	So. Am.	Methodist Episcopal
Scott, Lucy Rutledge (Mrs. I. I.)	*v* Northwestern U, Chicago Trs.	So. Am.	Methodist Episcopal
Sheridan, William John, M.D.	Toronto U, *v* Toronto M.	China.	Canadian Methodist
Shively, Benjamin Franklin, Rev.	Otterbein U, *v* Union Biblical T.	Japan.	United Brethren
Simpson, Cora E.	Nebraska Methodist H, *v* Chicago Trs	China.	Meth. Epis., Woman's Soc.
Skilton, Mabel Irene.	Winona B, *v* Christian Trs.	India.	Presbyterian in U. S. A.
Smith, Adelina N.	*v* Northwestern U.	China.	Meth. Epis., Woman's Soc.
Smith, Arnold.	*v* Park C, Auburn T.	W. Ind.	Presbyterian in U. S. A.
Smith, Henry, Rev.	*v* Hendrix C, Vanderbilt T.	Cuba.	Methodist Episcopal, South
Smith, Beulah J. V. (Mrs. Henry)	Nashville C, *v* Scarritt Trs, Methodist Trs (Nashville).	Cuba.	Methodist Episcopal, South
Smith, Margaret A.	*v* Friends' B (Cleveland).	India.	Evang. and Ind. Miss., India
Smith, Sarah W.	*v* Mary Baldwin S.	Brazil.	
Smith, Vanus.	*v* Houghton S.	Africa.	Wesleyan Methodist
Snead, Alfred C., Rev.	Taylor U, *v* Nyack Trs.	India.	Christian Miss. Alliance
Sparling, George W., Rev.	*v* Wesley C, Victoria U, Wesley T.	China.	Canadian Methodist
Sparling, Dorothy S. (Mrs. G.W.)	*v* Victoria U.	China.	Canadian Methodist
Steger, Emma I.	Cottey C, *v* Scarritt Trs.	China.	Meth. Epis., S., Wom. Bd.
Storey, John W.	*v* Y. M. C. A. Trs.	Burma.	Y. M. C. A.
Super, Paul.	*v* Missouri State U.	Hawaii.	Y. M. C. A.
Tabb, Theodore Turner.	*v* Vanderbilt U.	Japan.	Government School
Taylor, Adrian S., M.D.	*v* U of Alabama, U of Virginia M.	China.	Southern Baptist
Taylor, Corwin, Rev.	*v* Morningside C.	Korea.	Methodist Episcopal
Taylor, Nellie A. B. (Mrs. C.)	*v* Morningside C.	Korea.	Methodist Episcopal
Taylor, DeVee (Miss)	Coe C, *v* Moody Trs.	P. I.	Presbyterian in U. S A.
Taylor, John Wesley.	*v* Houghton S.	Africa.	Wesleyan Methodist
Terril, William C., Rev.	U of Denver, Northwestern U, *v* Garrett Biblical.	Africa.	Methodist Episcopal
Thompson, Caroline.	*v* Highland Park N, Deaconess H.	Africa.	Un. Norwegian Lutheran
Thompson, James Arthur.	*v* U of Illinois.	Korea.	Methodist Episcopal, South
Throop, Montgomery Hunt.	*v* Yale U.	China.	Protestant Episcopal
Todd, George L.	*v* Auburn T.	Cuba.	
Trueman, George E.	*v* Victoria U.	Japan.	Government School
Vann, Eugene Ellis, Rev.	*v* North Alabama C, Vanderbilt T.	Brazil.	Methodist Episcopal, South
Van Valkenburg, Horace B., Rev.	*v* U of Arkansas.	China.	Presbyterian, South
Van Valkenburg, Beulah W. (Mrs. H. B.)	*v* U of Arkansas.	China.	Presbyterian, South
Viles, Elizabeth Hubbard.	*v* Smith C, Winona Trs.	India.	American Board

Name	Institutions	Field	Society
Voskuil, Henry J., Rev.	*v* Macalester C, Princeton T.	China	Reformed Church in Am.
Ward, Edwin St. John, M.D.	*v* Amherst C, P and S (New York)	Turkey	American Board
Ward, Charlotte A. (Mrs. E. St. J.)	*v* Mt. Holyoke C.	Turkey	American Board
Ward, Ruth Porter	*v* Mt. Holyoke C, Teachers C.	China	American Board
Waterhouse, Paul B.	*v* Princeton U.	Japan	.....
Weak, Henry H., Rev.	*v* Dakota Wesleyan U.	India	Methodist Episcopal
Wells, Florence	*v* Brockport N, Winona Trs.	Japan	Woman's Union Miss. Soc.
Wickenden, Ida Elizabeth	*v* Denison U.	China	Am. Bapt. Miss. Union
Wight, William	*v* Moody Trs.	Africa	Africa Inland Mission
Willmarth, James Scott	*v* Hamline U.	So. Am.	Methodist Episcopal
Wilson, Mary Lena	*v* Muskingum C.	China	Reformed Presbyt'n Synod
Wilterdink, Minnie	*v* Hope C.	Arabia	Reformed Church in Am.
Worley, Lewis Evans, Rev.	*v* Shurtleff C Rochester T.	China	Am. Bapt. Miss. Union
Wright, Jeanette H.	*v* Wooster U Park C.	Alaska	Presbyterian in U. S. A.
Wright, Mary E.	*v* Ohio Wesleyan U.	Malaysia	.....
Zimmerman, Dora Irene	*v* Denison U.	China	Am. Bapt. Miss. Union

SAILED VOLUNTEERS FOR 1908

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Abernethy, Gertrude I.	*v* Baptist Trs.	China	Southern Baptist
Adams, Charles C.	*v* Westminster C, United Presb. T.	Egypt	United Presbyterian
Adams, Wayne W., Rev.	Washington N, *v* Southern Baptist T.	China	Southern Baptist
Ainslie, Kate E.	*v* Carleton C.	Turkey	American Board
Alexander, W. B., Rev.	Bethany C, *v* Hiram C, Bible Teachers Trs.	India	Foreign Chris. Miss. Soc.
Anderson, Andrew	*v* Friends Bible Trs.	Africa	
Anderson, Anna C.	*v* Moody Trs.	Alaska	
Anderson, August M.	*v* Greenville C.	Africa	Free Methodist Wom. Bd.
Anderson, Mary D. (Mrs. A. M.)	*v* Greenville C.	Africa	Free Methodist Wom. Bd.
Ankeny, Jessie V.	*v* Simpson C.	China	Meth. Epis., Woman's Soc.
Archer, J. C.	*v* Hiram C.	India	Foreign Chris. Miss. Soc.
Armstrong, Oscar V.	U of W. Va., Wash. and Lee U, *v* Princeton T.	Korea	Presbyterian, South
Ashbaugh, Adella M.	Baldwin C, Berea C, Epw. Inst., *v* Asbury C.	Japan	Meth. Epis., Woman's Soc.
Baker, Ben L., Rev.	*v* Georgetown C, Crozer T.	China	Am. Bapt. Miss. Union
Baker, Alice W. S. (Mrs. B. L.)	Woman's M, Pa., *v* Baptist Trs.	China	Am. Bapt. Miss. Union
Baldwin, Hallie H.	*v* Asbury C.	P. I.	
Barlow, Claude H., Rev.	*v* U of Mich. M, Northwest'n U M.	China	Am. Bapt. Miss. Union
Barlow, Grace E. H. (Mrs. C. H.)	*v* Chicago Trs.	China	Am. Bapt. Miss. Union
Barter, Angus J., M.D.	*v* McKendree C, Washington U M.	China	Canadian Methodist
Barter, Kate G. (Mrs. A. J.)	*v* McKendree C.	China	Canadian Methodist
Bayne, Parker M.	Ont. N, *v* U of Toronto.	China	Canadian Methodist
Beebe, Lyle J., Rev.	Park C, *v* Princeton T.	Siam	Presbyterian in U. S. A.
Bensen, Roy C., Rev.	*v* McMaster U, McMaster T.	India	Canadian Baptist
Bensen, Anita W. (Mrs. R. C.)	Hamilton Coll. Inst, *v* McMaster U.	India	Canadian Baptist
Bentley, Julia M.	*v* Penn C, Hartford T.	Jamaica	American Friends
Black, Edward F.	*v* Rensselaer Poly. Inst.	China	Methodist Episcopal
Blackburn, Kathryn	Wilberforce U, *v* Hiram C, Union Trs.	Africa	Foreign Chris. Miss. Soc.
Blount, Bertha	*v* Park C, U of Michigan.	Siam	
Boegeman, Nona M.	*v* Texas Christian U.	India	Chris. Woman's Bd. Miss.
Boggs, Albert M., Rev.	*v* Acadia C, Newton T, So. Bapt. T.	India	Am. Bapt. Miss. Union
Boggs, Abigail L. (Mrs. A. M.)	N. Y. Cons. of Music, *v* Baptist Trs.	India	Am. Bapt. Miss. Union
Boggs, Annie L.	Acadia S, N. E. Bapt. H, *v* Newton T.	India	Am. Bapt. Miss. Union
Bowden, Beulah B.	*v* Baptist Female C, Baptist Trs.	Mexico	Southern Baptist
Bowe, Vernon P.	*v* C of Emporia.	Mexico	Y. M. C. A.
Boyce, Anita R.	*v* Wooster U.	Mexico	
Braddock, Wm. H.	*v* Lawrenceville Sch, Princeton U.	Japan	Government School
Branham, Bolling S., M.D.	Emory C, *v* Atlanta C of P and S.	Mexico	Methodist Episcopal, South
Braun, Anna Pauline	*v* Dallas C, Meth. Epis. Trs (Chicago)	India	Mennonite
Brecken, Egerton R. M., Rev.	*v* Mt. Allison U, Victoria C.	China	Canadian Methodist
Bromley, Eugene E.	*v* Macalester C, McCormick T.	Alaska	Presbyterian Home Board
Brown, Mary K.	*v* Toronto Trs.	Peru	Regions Beyond
Brownell, Henry C.	*v* U of Vermont.	China	Canton Chris. College
Bryan, F. Catharine	*v* Hollins Inst.	China	Southern Baptist
Buckland, Sadie M.	*v* Mount Holyoke C.	Korea	Presbyterian, South
Buell, Ella	U of Minnesota, *v* Wells C.	Turkey	American Board
Bullock, Amasa A.	*v* U of California.	China	Presbyterian in U. S. A.
Bunce, Thirza E.	*v* Indiana N.	Malaysia	Meth. Epis., Wom. Soc.
Burke, Grafton R., M.D.	*v* U of the South C and M.	Alaska	Protestant Episcopal
Burns, Eleanor I.	Phila. N, Cornell U, *v* Wellesley C.	Turkey	Presbyterian in U. S. A.
Bythell, John R.	*v* Wycliffe C.	Alaska	
Caldwell, Albert O.	*v* U. of Wooster.	Japan	Government School
Carhart, Florence M.	*v* Dakota Wesleyan U.	Chili	Methodist Episcopal
Carncross, Flora M.	*v* Chicago Trs.	China	Meth. Epis., Woman's Soc.
Carroll, L. Pearl	*v* Moody Trs.	India	
Catlin, Ellen W.	*v* U of Vermont.	Turkey	American Board
Chandler, Horace E.	*v* Cornell U, Brown U.	China	Presbyterian in U. S. A.
Chandler, Chloe Edgerton (Mrs. H. E.)	Bryant Business C, *v* Northfield S.	China	Presbyterian in U. S. A.
Chandler, Howard D.	Adelbert C, Oberlin C, *v* Auburn T.	Turkey	American Board
Chapin, Nellie M.	Nyack Trs, *v* Friends Trs.	P. I.	
Chapman, Percy T.	*v* Moody Trs.	Cent. Am.	Central American Miss.
Charles, Audason A.	*v* Indiana U, Geo. Washington U.	China	Government School

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Clarke, Dumont, Jr.	Princeton U and T, *v* Auburn T.	India	Y. M. C. A.
Cody, Jennie L.	Kalamazoo C, *v* Baptist Trs.	China	Am. Bapt' Miss. Union
Cook, Welling T.	Lafayette C, *v* Princeton T.	Korea	Presbyterian in U. S. A.
Cooper, Sallie Kate	Wesleyan Fem. C, *v* Scarritt Trs.	Korea	Meth. Epis., S., Wom. Bd.
Cope, J. Herbert, Rev.	*v* U of Penn, Rochester T.	Burma	Am. Bapt. Miss. Union
Corbett, Charles H.	*v* U of Wooster, Union T, Oberlin T.	China	Presbyterian in U. S. A.
Cort, Edwin C., M.D.	Wash. & Jeff. C, *v* Johns Hopkins U.	Siam	Presbyterian in U. S. A.
Crawford, Mabelle E.	*v* Pomona C.	Mexico	American Board
Cressey, Mary	*v* U of Minn., Bapt. Trs.	China	Am. Bapt. Miss. Union
Crumpacker, F. H.	*v* McPherson C.	China	McPherson C.
Crumpacker, A. Newland(Mrs.F.H.)	Conway Springs C, *v* McPherson C.	China	McPherson C.
Crutchfield, Wm. W.	*v* Vanderbilt U.	India	Y. M. C. A.
Davies, Harriet	*v* Ripon C, U of Ill. M.	India	
Davis, Lena Belle	*v* Geneseo Sem, Folts Trs.	Africa	
Day, Daniel J. S., Rev.	*v* Princeton U, Auburn T.	China	Reformed Church in Am.
Day, George M.	*v* Hamilton C, San Francisco T.	Japan	Y. M. C. A.
Day, Ila B.	Toronto Con. Music, *v* Queens U.	Japan	Canadian Meth.Wom. Soc.
Dease, Margaret E.	*v* Woman's C. of Baltimore	India	
Detrick, Herbert J.	*v* McPherson C.	P. I.	Government School
Dobbins Ethel	*v* U of Illinois	China	Y. W. C. A.
Donaldson, Dwight M.	*v* Wash. & Jeff. C,Western Reserve U	India	Forman Chris. C.
Doriss, Anna S.	Drexel Inst. Columbia U, *v* Union Trs.	Korea	Presbyterian in U. S. A.
Drange, Elsie E.	*v* Goshen C.	India	
Dunaway, Estella	*v* Mo. State U, Colorado C, MoodyTrs	Alaska	
Dunaway, Jane E., M.D.	*v* Missouri State U, M.	P. R.	Presbyterian Home Bd.
Eastman, Vinton P.	Oberlin C, *v* Carleton C, Oberlin T.	China	American Board
Eastman, Florence Cutler(Mrs.V.P.)	*v* Carleton C.	China	American Board
Eck, Edna V.	*v* Illinois St. N.	Africa	Foreign Chris. Miss. Soc.
Eicher, Harry A.	*v* Bethany C, Hiram C.	India	Foreign Chris. Miss. Soc.
Elderkin, Elizabeth J.	*v* Acadia U, Meth. Trs.	China	Canadian Methodist
Elmore, Robert B.	*v* Maryville C, Princeton U,Union T.	Chili	Presbyterian in U. S. A.
Erbst, Wilhemina	*v* Hamline U.	P. I.	Meth. Epis., Wom. Soc.
Erickson, Charles T., Rev.	Boston U, *v* Yale U and T.	Turkey	American Board
Essick, Blanche L.	*v* George Washington U.	Korea	Presbyterian in U. S. A.
Estes, John Howard	*v* Texas Holiness U.	Mexico	Holiness Union.
Ewers, E. M.	*v* Maryville C.	China	Government School
Exner, Max J., M.D.	*v* Carleton C, Kan. City M, Y. M. C. A. Trs.	China	Y. M. C. A.
Exner, Hannah Blythe (Mrs. M. J.).	*v* Carleton C.	China	Y. M. C. A.
Felt, Carle A.	*v* Cornell C, Drew T.	China	Methodist Episcopal
Felts, Venora	*v* Houghton Trs.	Africa	Wesleyan Methodist
Fenley, Mamie A.	*v* La Grange Fem. C, Meth. Trs.	Brazil	Meth. Epis., South
Fielden, Helen H.	Middlebury C, *v* Hart.Trs, Newton T.	China	Am. Bapt. Miss. Union
Findlay, Jessie	*v* U of Manitoba	India	Canadian Baptist
Fisher, Stella C.	*v* U of Chicago	Japan	Y. W. C. A.
Fitch, Alice R.	*v* U of Wooster	China	Y. W. C. A.
Fonda, Edith L.	*v* Northwestern U.	China	Meth. Epis., Wom. Soc.
Foss, Walter	Manitoba C, *v* Auburn T.	Africa	American Board
Francis, Thomas R.	*v* Nyack Trs.	India	
Frank, Francis L.	*v* Northwestern C.	Japan	
Frazey, Harriet Laura	*v* Nickerson C, Union Trs.	China	Meth. Epis., Wom. Soc.
Freidinger, William A.	*v* Maryville C, McCormick T.	Syria	Syrian Prot. College
Frey, Theodore	*v* German Bapt. T.	Africa	
Frost, William J.	N. Illinois N, *v* U of S. Cal	Brazil	Government School
Gabrielson, Winifred M.	*v* Denver U, Neb.Wesleyan U,Chicago Trs.	India	Meth. Epis., Wom. Soc.
Gage, Nina D.	*v* Wellesley C, Roosevelt H.	China	Yale Mission
Gale, Francis C., Rev.	*v* U of California	China	Methodist Episcopal
Gale, Aly Spencer (Mrs. F. C.)	*v* Colorado C, Cooper M.	China	Methodist Episcopal
Gamble, Foster K.	Southern U, *v* Vanderbilt T.	Korea	Meth. Epis., South
Gamble, Beatrice Jenkins(Mrs.F.K.)	*v* Littleton Female C, Scarritt Trs.	Korea	Meth. Epis., South
Garrison, Alle I.	*v* Nyack Trs.	India	
Gauthey, Marie L.	Union T, *v* Bible Tr. Trs.	India	Presbyterian in U. S. A.
Geil John E., Rev.	*v* Denison U, Crozer T.	Africa	Am. Bapt. Miss. Union
Geil, Eva Rockwood (Mrs. J. E.)	*v* Denison U.	Africa	Am. Bapt. Miss. Union
Ghiselin, S. B. M.	*v* Washington & Lee U.	Cuba	Y. M. C. A.
Gibbons, Herbert A.	U of Pennsylvania, *v* Princeton T.	Turkey	Dr. Christy's School
Gibbons, Helen Brown (Mrs.H.A.)	*v* Bryn Mawr C.	Turkey	Dr. Christy's School
Giffen, Margaret H.	*v* Tarkio C.	Egypt	United Presbyterian
Glendenning, Agnes E.	*v* Moody Trs, Ewart Home Trs.	India	Canadian Presbyterian
Golisch, Anna Lulu	*v* Simpson C.	China	Meth. Epis., Wom. Soc.
Gossard, Jesse E., M.D.	*v* Ohio Nor. U, Northwestern U M.	China	Methodist Episcopal
Graham, Ellen I.	*v* Normal and Indus C.	Korea	
Graves, Willard E.	*v* Kansas Wesleyan U.	Burma	Methodist Episcopal
Graves, Almyra A. (Mrs. W. E.)	*v* Kansas Wesleyan U.	Burma	Methodist Episcopal
Gray, William W.	Marionville S, Temple C, *v* Garrett B.	So. Am.	Methodist Episcopal
Gray, Estella H. (Mrs. Wm. W.)	*v* Oberlin C, Mt. Union C, Northwestern U.	So. Am.	Methodist Episcopal
Grover, Charlotte W. (Mrs. D. I.)	*v* U of Wisconsin	Japan	American Board
Groves, James M.	Alfred U, *v* Harvard U.	P. I.	Y. M. C. A.

Name	Institutions	Fie'd	Missionary Agency
Gudal, Jorgen M.	*v* School of Agric., Un. Ch T.	China	Un. Nor. Lutheran
Gudal, Constance B. (Mrs J. M.)	*v* School of Agric.	China	Un. Nor. Lutheran
Guthrie, Cuthbert B.	*v* Iowa State C, Agricultural C.	Africa	United Presbyterian
Hageman, Anthony C., Rev.	*v* Des Moines C, Rochester T.	Cuba	Bapt. Home Miss. Soc.
Hall, Anna Hoffman (Mrs. F. J.)	*v* Wom. C, Balt., Johns Hopkins M.	China	Presbyterian in U. S. A.
Hamilton, Laura B.	*v* Monmouth C.	India	United Presby. Wom. Bd.
Hamilton, Thomas	*v* Monmouth C.	India	United Presbyterian
Harris, Ara E., M.D.	Wooster S, *v* Wom. M, Pa.	Syria	Presbyterian in U. S. A.
Hastings, Howard G.	*v* Taylor U.	India	
Hedges, Charles P.	*v* Bethany C.	Africa	Foreign Chris. Miss. Soc.
Hellestad, Oscar, Rev.	Scan. S, St. Olaf C, *v* United Ch. T.	China	Un. Nor. Lutheran Ch.
Hensley, Eula W.	*v* Breckenbridge N, So. Baptist Trs.	China	Southern Baptist
Herod, Francis C.	U of W. Va., Union Trs, *v* Roch. T.	Burma	Am. Bapt. Miss. Union
Herrmann, Carl C., Rev.	*v* Iowa Wesleyan U, German T.	India	Methodist Episcopal
Hicks, Cora Small (Mrs. W. W.)	*v* Western Female S.	China	Presbyterian in U. S. A.
Hills, Oscar F., M.D.	*v* U of Wooster, U of Penn, Howard H	China	
Hilton, George W.	*v* McPherson C.	China	Baptist Brethren
Hilton, Blanche C. (Mrs. G. W.)	*v* McPherson C.	China	Baptist Brethren
Himmelsbaugh, Ida C.	*v* Juniata C.	India	Ch. of the Brethren
Hitch, Thomas G.	*v* Toronto U.	Japan	Government School
Hitch, Emilie Y. (Mrs. T. G.)	*v* Toronto Trs.	Japan	Government School
Holland, Julia A.	*v* E. Miss. Fem. C, Meridian C, Nashville Trs.	Cen. Am.	Pentecostal Miss. Bd.
Hoover, Arthur A.	*v* U of Washington	P. I.	Government School
Hopper, W. B.	*v* U of Idaho, Southern Bapt. T.	So. Am.	
Horning, Mary E.	*v* McPherson C.	China	
Hosler, Paul M.	*v* Nyack Trs.	China	Chris. & Miss. Alliance
Hotton, David P.	*v* S. W. Kansas C.	India	Methodist Episcopal
Howlett, Delia	*v* Houghton S.	Africa	Wesleyan Methodist
Huelster, Luella C.	*v* U of Minnesota	China	Meth. Epis., Wom. Soc.
Hughes, Griffith L.	*v* Nyack Trs.	China	Chris. & Miss. Alliance
Hull, Angus Clifton	*v* Stanford U.	So. Am.	Y. M. C. A.
Hull, Ethel Henrich (Mrs. A. C.)	*v* U of Nebraska.	So. Am.	Y. M. C. A.
Hummel, William F.	*v* U of Chicago.	China	Methodist Episcopal
Hurst, Chester F.	*v* Houghton S.	Africa	Wesleyan Methodist
Hutcheson, Allen C., M.D.	U of Virginia, *v* C of P & S.	China	Presbyterian, South
Irwin, Minnie M.	*v* Southwest Kansas C.	India	
Jaquet, Myra A.	*v* U of Michigan.	China	Meth. Epis., Wom. Soc.
Johansen, Thorwald S.	*v* Chicago T.	India	Scan. Alliance
Johnson, Elizabeth	*v* Moody Trs, Tabitha H.	India	American Board
Johnstone, Barbara	*v* McMaster U, Toronto N.	India	
Johnstone, Mary F.	*v* Wesleyan Fem. C, Scarritt Trs.	Korea	Meth. Epis., S., Wom. Bd.
Jones, Clella	*v* Campbell C.	China	
Jones, Harry P.	Morrisville C, *v* Vanderbilt U and T.	Japan	Methodist Episcopal, South
Jones, Lucian B.	Parsons C, *v* Garrett B.	India	Methodist Episcopal
Jordan, Ethel M. (Mrs. W. F.)	*v* Union Trs.	Cuba	Am. Bible Society
Josselyn, Thyra, H., M.D.	*v* Detroit H S, U of Mich., U of Ill. P & S.	Arabia	Reformed Ch. in Am.
Joy, Carl G.	*v* Mt. Hermon S, Nyack Trs.	So. Am.	Chris. & Miss. Alliance
Karnopp, Charles F.	*v* Lawrence U, U of Col., Union T.	Labrador	Grenfell Association
Karnopp Martha J. (Mrs. C. F.)	*v* Lawrence W.	Labrador	Grenfell Association
Keagey, Margaret D.	*v* Victoria U, Meth. Trs, Toronto.	Japan	Canadian Methodist
Kerr Mary F.	*v* Kansas State N.	Egypt	United Presby. Wom. Soc.
Kerr, William C.	*v* U of Cal., Princeton U, Auburn T.	Korea	Presbyterian in U. S. A.
King, W. D., Rev.	*v* Richmond C, Crozer T.	China	Southern Baptist
Kyle, Estella C.	*v* Monmouth C.	Egypt	United Presbyterian
Lacy, Henry V.	*v* Ohio Wesleyan U.	China	Government School
Lacy, Walter N.	*v* Ohio Wesleyan U, Harvard U.	China	Methodist Episcopal
Lampe, Henry W.	Knox C, *v* Omaha T.	Korea	Presbyterian in U. S. A
Lawrence, Benjamin F.	*v* U of W. Va., Drew T.	China	Methodist Episcopal
Lawson, Lottie E.	*v* Mt. Allison U, Meth. Trs, Toronto.	China	Canadian Meth. Wom. Soc.
Lawson, Mary E.	*v* Mt. Allison U, Folts Trs.		Canadian Meth. Wom. Soc.
Levick, Margaret N.	*v* Baptist Trs, Woman's M, Pa.	India	Reformed Ch. in Am.
Lewis, John W.	*v* Westmin. C, N. Y. U, Princeton T.	P. R.	Presbyterian Home Bd.
Lewis, Lena A. (Mrs. J. W.)	Synodical Fem. C, *v* Bible Trs, Tor.	P. R.	Presbyterian Home Bd.
Lewis, Mary E.	*v* Penn C.	Japan	Am. Friends
Light, Sol F.	*v* Park C.	Japan	Government School
Lloyd, Ernest L., Rev.	Ft. Worth Polytec., *v* Vanderbilt U.	Cuba	Methodist Episcopal, South
Lloyd, James H., Rev.	*v* William and Mary C, Virginia T.	Japan	Protestant Episcopal
Loftis, Zenas S., M.D.	*v* Vanderbilt U.	Tibet	Foreign Chris. Miss. Soc.
Long, Pauline H.	*v* Syracuse U.	Chili	Methodist Episcopal
Longan, Mary E.	*v* Drake U.	P. I.	Foreign Chris. Miss. Soc.
Lowe, Clifford J.	*v* Mt. Hermon S.	China	Bible Miss. Soc.
Lucas, Edmund D.	*v* Wooster U, Union T.	India	
MacDonald, Kenneth P., Rev.	U of Neb., Princeton T, *v* McCormick.	P. I.	Presbyterian in U. S. A.
MacGown, Marian G.	*v* Mt. Holyoke C.	China	American Board
MacMillan, Thomas D.	*v* Mt. Hermon S, Lehigh U, Yale U.	Japan	
Macune, Dennis, Rev.	*v* Southwestern U.	Mexico	Methodist Episcopal, South
Macune, Lena Secrest (Mrs. D.)	*v* Southwestern U.	Mexico	Meth. Epis., South
Maddock, Alice E.	*v* U of Illinois.	China	

Name	Institutions	Field	Missionary Agency
Madill, Charlotte L.	Toronto N, *v* Ewart Home Trs.	India	Canadian Presbyterian
Maguet, Evelyn	Northfield Trs, *v* Union Trs.	Japan	
Martin, Julia A.	*v* Holton U.	Korea	Presbyterian, South
Mason, Mary B.	*v* Northfield S.	China	
Mason, Pansy C.	*v* Northfield S.	China	Am. Bapt. Miss. Union
Massey, Mary E.	Iuka Female C, *v* Scarritt Trs.	Mexico	Meth. Epis., S., Wom. Bd..
Mathews, Burleigh V., Rev.	Boston U. *v* Hartford T.	India	American Board
Matthews, Margaret L.	*v* U of California.	Japan	Y. W. C . A.
Maxwell, Thomas C.	*v* Southwest Kansas C.	Malaysia	Methodist Episcopal
Mayer, Paul S.	*v* Northwestern U.	Japan	Evangelical Ass'n
Mayes, W. C., M.D.	*v* U of Texas M and H.	Korea	Meth. Epis. South
Mayes, Mary Lumy (Mrs. W. C.)	*v* U of Texas.	Korea	Meth. Epis., South
Maynard, Harrison T., Rev.	*v* Washburn C, Union T.	Turkey	American Board
Maynard, Mary White (Mrs. H.A.).	*v* Washburn C.	Turkey	American Board
McBride, Arthur A.	U of Minn., *v* Andover T, Union T.	India	American Board
McCall, Clarence F.	*v* Westminster C, U of Mo., Yale U.	Japan	Foreign Chris. Miss Soc.
McCall, Cora Campbell (Mrs.C.F.).	*v* U of California, Bible Tr. Trs.	Japan	Foreign Chris. Miss. Soc.
McClenahan, Eula.	*v* Muskingum C.	Egypt	United Presby. Wom. Soc
McCune, Katherine.	*v* Park C.	Korea	Presbyterian in U. S. A.
McCutchan, H. W.	*v* Presbyterian T (Ky).	China	Presbyterian, South
McCutchan, James T.	*v* Westminster C, Presby. T (Ky.).	China	Presbyterian, South
McLean, Willis W.	*v* Pomona C, Y. M. C. A. Trs.	Mexico	Y. M. C. A.
McPhedran, Archibald G.	*v* University C, U of Toronto M.	India	Canadian Presbyterian
Miller, Everard P.	*v* Princeton U.	China	Protestant Episcopal
Millican, Roy W.	*v* Greenville C.	Africa	Free Methodist
Mills, Anna R.	*v* Vassar C, Stanford U, San Jose N.	Korea	Presbyterian in U. S. A.
Mills, Esnest O.	*v* Des Moines C.	Japan	Government School
Mills, Ralph G., M.D	*v* U of Illinois, Northwestern U M James Millikin U, St. Luke's H.	Korea	Presbyterian in U. S. A.
Mills, Ethel Bumgarner(Mrs.R.G.).	*v* James Millikin U.	Korea	Presbyterian in U. S. A.
Millward, William	*v* Allegheny C, U of Penn.	China	Methodist Episcopal
Mohler, Charles I.	*v* York C, Union Biblical T.	P. R.	United Brethren
Mohler, Lauretta Herman(Mrs.C.I.)	*v* York C, Union Biblical T.	P. R.	United Brethren
Mohler, Frank M.	*v* Washburn C, St. John's C, Oxford.	China	Y. M. C. A.
Moon, E. R., Rev.	State U of Oregon, *v* Eugene T.	Africa	Foreign Chris. Miss. Soc.
Moran, Hugh A.	*v* Stanford U, Wadham C, Oxford.	China	Y. M. C. A.
Morris Othneil J.	*v* Kansas Wesleyan U.	Singapore	Methodist Episcopal
Mottley, Frank W.	*v* U of Minnesota.	China	Canton Chris. College
Muir, Winifred E.	*v* Indiana State N.	China	Meth. Epis., Woman's Soc.
Mullowney John J.	*v* Phillips Exeter S, Harvard U, U of Penn. M.	China	Methodist Episcopal
Mullowney, Emily Evans(Mrs.J.J.).	*v* New England Con. of Music, Wom. C of Baltimore, Folts Trs.	China	Methodist Episcopal
Musselman, John F., Rev.	*v* Union Trs.	Africa	United Brethren
Neibel, Ephrem E., Rev.	*v* Wittenberg C, Wittenberg T.	Africa	Evang. Luth. Ch. in U. S
Neumann, George B., Rev.	*v* Wesleyan U, Hartford T.	China	Methodist Episcopal
Neumann, L. Stockwell (Mrs. G. B.)	*v* Smith C.	China	Methodist Episcopal
Newberry, Florence A.	*v* Hahnemann M, Moody Trs.	Africa	Africa Inland Mission
Nilsson, Betty A., M.D.	*v* C of P & S, U of Ill., Cook Co. H.	India	Evang. Lutheran
Norris, Olive Kate.	*v* Cortland N, Oberlin C.	India	
O'Beirne, Nellie, Mrs.	Asbury C, *v* Union Trs.	Mexico	Meth. Epis., S., Wom. Bd.
Olson, Martha B.	*v* Macalester C.	Alaska	Presbyterian in U. S. A.
Oxford, James.	*v* Daniel Baker C, Vanderbilt U.	Chili	Presbyterian in U. S. A.
Park, Willie L. (Miss)	*v* Methodist Trs.	Japan	Meth. Epis., South
Parker, Lottie Barnes (Mrs. R. J.).	*v* Greensboro Female C, Moody Trs.	Cuba	Meth. Epis., South
Patterson, Daisy E.	*v* Moody Trs.	India	
Pearson, Milo E.	*v* U of Nebraska.	Japan	Government School
Penner, P. W., Rev.	*v* Berea C and T.	India	Mennonite
Penner, Mathilde (Mrs. P. W.).	*v* Berea C.	India	Mennonite
Pennings, Gerrit J., Rev.	*v* Hope C, Western T.	Arabia	Reformed Ch. in Am.
Pepper, Alice.	*v* Scarritt Trs.	China	Meth. Epis., South
Perley, Daniel M., Rev.	*v* Victoria U.	China	Canadian Methodist
Peterson, Therese.	Jewell Lutheran C, *v* Moody Trs.	China	Hauge's China Miss.
Philips, Harvey E.	*v* Washburn C, United Pres. T.	Egypt	United Presbyterian
Philips, Daisy Griggs (Mrs. H. E.).	*v* Washburn C.	Egypt	United Presbyterian
Phillips, Sara G.	Buffalo N, *v* Baptist Trs, Newton T.	Burma	Am. Bapt. Miss. Union
Pinkley, Virgil M.	U of Cal, *v* Vanderbilt M.	Mexico	Meth. Epis., South
Pinkley, G. Campbell (Mrs. V.M.).	*v* San Jose State N.	Mexico	Meth. Epis., South
Plewman, Ethel B.	*v* Riverdale H Toronto, Presbyterian H, New York.	China	American Board
Pomeroy, Euphenia W.	*v* U of Wooster.	China	
Porter, J. Melville.	*v* U of North Carolina.	Cuba	
Porter, B. Raney (Mrs. J. M.).	*v* Chapel Hill S.	Cuba	
Porter, Ethelwyn.	*v* Miami U.	So. Am.	
Porter, Lucius C.	*v* Beloit C, Yale Div. Sch., Union T.	China	Canadian Methodist
Purviance, L. A. Bryam(Mrs.W.C.).	Park C, *v* Bellevue C.	Korea	Presbyterian in U. S. A.
Pyles, Daisy E.	*v* La Grange Female C, Meth. Trs.	Brazil	Meth. Epis. S. Wom. Bd.
Quarles, James C.	*v* Richmond C, Union T, S Bapt. T.	So. Am.	Southern Baptist
Rape, Chester B.	*v* Northwestern U.	China	Methodist Episcopal
Rape, Rebecca Burnett (Mrs.C.B.).	*v* Northwestern U.	China	Methodist Episcopal

Name	Institutions	Field	Missionary Agency
Ratcliff, Nellie L.	*v* Westfield C, Taylor U.	Africa	Methodist Episcopal
Raw, Eva M.	Ohio Wesleyan U, *v* Hiram C	China	Foreign Chris. Miss. Soc.
Reikie, Helen E. K.	*v* Toronto Trs.	China	China Inland Miss.
Reiner, Jessie Munro (Mrs. R. O.)	*v* U of California	Korea	Presbyterian in U. S. A.
Reis, Jacob A., Jr.	*v* Reformed T.	Africa	Presbyterian in U. S. A.
Reppert, Roy R.	*v* Baker U.	Korea	Methodist Episcopal
Richmond, Trulie A.	Trinity U, *v* Scarritt Trs.	Brazil	Meth. Epis., S., Wom. Bd.
Rittgers, Carrie M.	Highland Park C, *v* Moody Trs.	Korea	Presbyterian in U. S. A.
Rogers, Daniel M.	*v* Princeton U, Hartford T.	Turkey	American Board
Rogers, Mary C. (Mrs. D. M.)	*v* Bryn Mawr C, Hartford T.	Turkey	American Board
Rogers, Mabel J.	*v* Western Reserve U.	Cuba	Presbyterian Home Bd.
Russell, Mary A. B. (Mrs. J. F.)	*v* Baptist Trs.	P. I.	Am. Bapt. Miss. Union
Ruth, Emma Naomi	*v* Epworth Inst.	Java	Methodist Episcopal
Ryder, Gertrude E.	Worcester State N, *v* Newton T.	Japan	Am. Bapt. Miss. Union
Sanderson, George	*v* Toronto Trs.	Africa	Sudan Int. Miss.
Schmelzenbach, Harmon	*v* Texas Holiness U.	Africa	Holiness Union
Schutz, Milton H., M.D.	*v* Central Wesleyan C, Kansas City U M, Northwestern U M.	P. I.	Methodist Episcopal
Seidlmann, Paula	*v* Folts Trs, Berea C.	China	Meth. Epis. Wom. Soc.
Shambaugh, William I., Rev.	Central Penn C, *v* Dickinson C.	China	United Evang. Church
Shambaugh, Mary M. (Mrs. W. I.)	*v* Lewisburg H. S.	China	United Evang. Church
Shanklin, Mary Ellen	*v* Otterbein U, Moody Trs.	Africa	United Brethren
Shannon, Katherine M.	*v* Methodist Trs.	Japan	Methodist Episcopal, South
Shepard, May W.	*v* Mt. Holyoke C.	China	Reformed Church in Am.
Sherman, Porter A.	*v* Hiram C.	India	Foreign Chris. Miss. Soc.
Shields, Edgar T., M.D.	*v* Bucknell U, U of Penn. M.	China	Am. Bapt. Miss. Union
Shields, Frances D. (Mrs. E. T.)	*v* Chester Co. H.	China	Am. Bapt. Miss. Union
Sibley, Charles T.	*v* Mt. Hermon School, N. Y. M.	P. I.	American Board
Sibley, Fred R., Rev.	Scio C, *v* Drew T.	China	Methodist Episcopal
Siegfried, Sylvia M.	Hiram C, *v* Moody Trs.	P. I.	Foreign Chris. Miss. Soc.
Simmons, Clarence H.	*v* Coe C.	So. Am.	.....
Smallwood, Mary Kate	*v* Indus. Inst. and C, Scarritt Trs.	China	Meth. Epis., S., Wom. Bd.
Snell, Roy J.	*v* Wheaton C.	Alaska	Am. Miss. Association
Snoke, John H., M.D.	Mt. Hermon S, *v* Penn C, Temple C, M	China	Reformed Church in Am.
Snoke, Mary S. (Mrs. J. H.)	Shippenburg State N, *v* Dickinson C.	China	Reformed Church in Am.
Snyder, Alva L.	*v* Southwest Kansas C.	P. I.	Methodist Episcopal
Snyder, Grace E. (Mrs. A. L.)	*v* Southwest Kansas C.	P. I.	Methodist Episcopal
Somers, Florence B.	*v* U of Illinois.	China	Methodist Episcopal
Speers, Edna M.	Manitoba C, *v* Moody Trs.	China	Canadian Meth. Wom. Bd.
Staub, Albert W., Rev.	Oberlin C, *v* Union T.	China	American Board
Staub, Jane McI. (Mrs. A. W.)	Oberlin C, *v* Vassar C.	China	American Board
Stephens, George T.	*v* Nyack Trs.	China	.....
Stevens, George P., Rev.	*v* U of N. C., Princeton T, So. Bapt. T	China	Presbyterian, South
Stewart, John H., Rev.	*v* Tarkio C, United Presbyterian T.	India	United Presbyterian
Stockman, Percy R., Rev.	*v* U of Penn., Prot. Epis. T, Phila.	China	Protestant Episcopal
Stowe, Grace H.	Conn. State N, *v* Mt. Holyoke C.	Japan	American Board
Stowe, Mary E.	Conn. State N, *v* Mt. Holyoke C.	Japan	American Board
Strock, John Roy.	*v* Dickinson C, Gettysburg T.	India	Evang. Luth. Soc.
Stuart, Mildred E.	*v* Simpson C.	China	Methodist Episcopal
Suhr, Theodore L. C., Rev.	Dixon C, Illinois N, *v* Garrett B.	China	United Evangelical
Suhr, Esther A. L. (Mrs. T. L. C.)	*v* Chicago Trs.	China	United Evangelical
Sullivan, Floyd H.	*v* Michigan N C.	Singapore	Methodist Episcopal
Sutton, Daisy B.	Virginia S, *v* Asbury C.	Japan	Meth. Epis. Wom. Soc.
Svenson, Sven	*v* Union Trs.	Africa	.....
Taylor, Helen I.	*v* U of Michigan, Moody Trs.	Korea	Presbyterian in U. S. A.
Taylor, Henry C., Rev.	*v* Morningside C.	Korea	Methodist Episcopal
Terrell, Linnie A.	*v* Christ's Hospital.	India	Meth. Epis. Wom. Soc.
Thomas, Edwin M.	*v* U of Wooster, Wittenberg T.	India	Evang. Lutheran
Thompson, Anna R. (Mrs. J. A.)	*v* U of Illinois.	Korea	Presbyterian in U. S. A.
Thompson, Charlotte	*v* Winthrop C, Bible Tr. Trs.	Japan	Presbyterian, South
Thompson, Mary P.	*v* Agnes Scott C, Bible Tr. Trs.	China	Presbyterian, South
Tilley, Lily	*v* Bible Trs, Toronto.	China	China Inland Mission
Timpany, Clarke L., Rev.	*v* McMaster U and T.	India	Canadian Baptist
Toms, John U. S.	Wheaton C, *v* Princeton T.	Korea	Presbyterian in U. S. A.
Tracy, Alethea W.	*v* Syracuse U, Folts Trs.	China	Meth. Epis. Wom. Soc.
Tripp, Percy B.	*v* Columbia U.	China	Government School
Trued, Alfred E.	*v* Augustana C.	India	Evang. Lutheran
Tynan, Irving M.	*v* Union Trs.	Burma	Methodist Episcopal
Ufford, Albert F., Rev.	*v* U of Vermont, Newton T.	China	Am. Bapt. Miss. Union
Ufford, Lottie H. (Mrs. A. F.)	*v* Wellesley C.	China	Am. Bapt. Miss. Union
Van Buskirk, James D., M.D.	State Normal, *v* Univ. M (St. Louis).	Korea	Methodist Episcopal
Varcoe, Charlotte E.	*v* Toronto Trs, Buffalo H.	China	China Inland Miss.
Virgo, Ethel M.	*v* Deaconess Trs.	China	Canadian Meth. Wom. Bd.
Voight, Mary S.	*v* Northwestern U.	India	Meth. Epis. Wom. Soc.
Walter, Jessie E.	*v* Moody Trs.	China	English Baptist
Wardlaw, Frank H., Rev.	*v* Davidson C.	Cuba	Presbyterian, South
Wasson, Julia M.	*v* Indus. Inst. and C, Scarritt Trs.	China	Meth. Epis., S., Wom. Bd.
Webster, James B.	*v* Richmond C, Crozer T.	China	Southern Baptist
Weintz, Clara T.	*v* Texas Holiness U, Union Trs.	Africa	.....
Wenberg, Joseph H.	*v* Moody Trs.	So. Am.	.....

Name	Institutions	Field	Missionary Agency
Werden, Lloyd H.	*v* McMaster U.	India	Presbyterian in U. S. A.
Wheeler, Mark H.	*v* U of Oregon, U of Chicago	Japan	Y. M. C. A.
Whipple, Elsie M.	*v* Boston U.	Cuba	Methodist Episcopal
Wilhelmsen, Anna M.	Highland Park C, *v* Carthage C.	Africa	Un. Nor. Luth. Ch.
Williams, John H.	*v* Southern U.	Mexico	Methodist Epis., South
Wills, J. E.	Mississippi C, Southern Baptist T.	China	.....
Wilson, Charles C., Rev.	*v* Hiram C.	Hawaii	Foreign Chris. Miss. Soc.
Wilson, Martha O.	*v* Chicago Trs.	India	Meth. Epis. Wom. Soc.
Wilson, Robert M., M.D.	Ark. C, *v* Nashville U M, Bible Trs.	Korea	Presbyterian, South
Winn, George H., Rev.	Knox C, *v* Occidental C, Omaha T.	Korea	Presbyterian in U. S. A.
Winter, William E.	*v* Columbia U.	China	United Evangelical
Wolfe, Frederic F.	*v* Albion C, Boston U T.	Mexico	Methodist Episcopal
Woodsworth, Harold F.	*v* Victoria U, U of Toronto.	Japan	Government School
Yates, Orville F.	*v* Westminster C, Presbyterian T.	China	Presbyterian, South
Zook Carl S.	*v* U of Washington	Alaska	Government School

SAILED VOLUNTEERS FOR 1909

Name	Institutions	Field	Missionary Agency
Adams, Eleanor L.	*v* Hasseltine Trs.	China ...	Am. Bapt. Miss. Union
Adams, Evelyn L.	*v* Mary Baldwin S, Ohio U.	China....	.....
Adams, Mary White (Mrs.W.W.).	*v* Louisville Trs.	China....	Southern Baptist
Allen, Harry L.	So. Dak.Agrl.C, *v* U of Puget Sound.	So. Am...	Methodist Episcopal
Allen, Edith Marlatt (Mrs. H. L.).	*v* Allegheny C, U of Puget Sound.	So. Am...	Methodist Episcopal
Anderson, Fannie.	*v* Polytechnic C, Texas.	Mexico...	.....
Anderson, Thomas C.	Upper Iowa U, *v* Morningside C.	P. I.....	Government School
Archerd, Hays P.	*v* Hamline U.	So. Am...	Methodist Episcopal
Armstrong, Frederick M.	McMaster U, *v* Bible Trs.	Burma...	Am. Bapt. Miss. Union
Armstrong, Lena S. (Mrs. O. V.).	*v* Moody Trs.	China....	Presbyterian, South
Asson, Mary A.	*v* Methodist Trs, Ensworth H.	China....	Canadian Meth. Wom. Bd.
Babcock, William H.	*v* Parker C.	N.Zealand	Y. M. C. A.
Babcock, Mabelle D. (Mrs.W. H.).	*v* Parker C.	N.Zealand	Y. M. C. A.
Baldwin, William F.	*v* Cazenovia S, Union Trs.	Alaska....	Meth. Epis. Home Bd.
Barackman, Anna M.	*v* Westminster C, Slippery Rock N.	Africa....	United Presbyterian
Barber, Emma J.	*v* Folts Trs, Michigan State N.	India.....	Meth. Epis. Wom. Soc.
Barnard, Verna B.	Bible Teachers Trs, *v* Chicago Trs.	Africa....	.....
Bates, Rosamond C.	*v* Vassar C.	Japan....	American Board
Baxter, Jennie.	*v* Asbury C.	Mexico...	.....
Beatty, Roma B.	*v* Muskingum C.	India.....	United Presby. Wom. Soc.
Bell, Bertha M.	*v* Boston N.	So. Am...	Society of the Brethren
Bond, Elwood M., M.D.	*v* Dickinson S, Hahnemann M.	Mexico...	Good Samaritan Hospital
Bonner, William J.	*v* Ala. Poly. Inst, Union Trs.	Mexico...	Assoc. Ref. Presbyterian
Bonner, Nellie Rhule (Mrs. W. J.).	*v* Moody Trs.	Mexico...	Assoc. Ref. Presbyterian
Bonthius, Andrew, M.D.	Hope C, *v* Northwestern U M.	China....	Reformed Church in Am.
Bonthius, Nellie DeYoung(Mrs.A.).	*v* Moody Trs.	China....	Reformed Church in Am.
Brechin, Jessie.	*v* Toronto Trs, Nyack Trs.	Africa....	.....
Brown, Edwin R.	*v* Rochester T.	Mexico...	Am. Bapt. Home Miss. Soc.
Brown, Julius Arthur.	*v* Dartmouth C.	Syria.....	Syrian Prot. College
Brownlee, James A.	*v* Asbury C.	So. Am...	.....
Brownlee, Sallie Holt (Mrs. J. A.).	*v* Asbury C.	So. Am...	.....
Buck, Caroline E.	*v* Ohio Wesleyan U	India.....	Methodist Episcopal
Buck, Oscar M.	*v* Ohio Wesleyan U, Drew T.	India.....	Methodist Episcopal
Bullock, Ruth Beckwith(Mrs.A.A.).	*v* Pomona C, Hartford T.	China....	Presbyterian in U. S. A.
Button, Nellie.	*v* Moody Trs.	Africa....	Sudan Interior Mission
Byshe, Ernest W.	Taylor U, *v* Drew T, Yale U.	Rome....	Methodist Episcopal
Cadbury, William W., M.D.	Haverford U, *v* U of Penn M.	China....	Univ. of Pennsylvania
Calverley, Edwin E.	Princeton U, *v* Princeton T.	Arabia....	Reformed Church in Am.
Calverley, Eleanor T. (Mrs. E. E.).	*v* Woman's M, Pa.	Arabia....	Reformed Church in Am.
Campbell, Edith.	*v* Victoria U, Hamilton N.	Japan....	Canadian Meth. Wom. Bd
Campbell, Edna.	*v* Syracuse U.	China....	.....
Campbell, James F.	*v* Grove City C, Allegheny T.	India.....	United Presbyterian
Campbell, Mabel Young(Mrs.J.F.).	*v* Grove City C.	India.....	United Presbyterian
Caperton, John F.	*v* Southwestern U.	Mexico...	Meth. Epis., South
Carhart, Ethel Shepherd(Mrs.W.D.).	*v* Dakota Wesleyan U.	So. Am...	Methodist Episcopal
Carothers, Agnes M., M.D.	*v* Woman's M, Pa, Bible Teachers Trs	China....	Presbyterian in U. S. A.
Carpenter, George B.	*v* Nyack Trs.	China....	Chris. and Miss. Alliance
Casselman, Herbert H.	*v* Heidelberg U and T.	Japan....	Reformed Church in U. S.
Chaney, Clarence E.	Mt. Hermon S, *v* Yale U, Rochester T.	Burma...	Am. Bapt. Miss. Union
Chaney, Gertrude.	Carleton C, *v* Oberlin C.	China....	American Board
Chapin, Dwight C.	*v* Occidental C, Princeton T.	China....	Presbyterian in U. S. A.
Cherney, John A.	Denison U, *v* Rochester T.	China....	Am. Bapt. Miss. Union
Cherney, Julia Wilson (Mrs. J. A.).	*v* Hahnemann H.	China....	Am. Bapt. Miss. Union
Christian, Guy D.	*v* Richmond C, General T.	Alaska....	Protestant Episcopal
Clancy, Mary A.	*v* Chicago Trs, Albion C.	India.....	Meth. Epis. Wom. Soc.
Clark, Van Barnes.	*v* Baylor U and T, So. Bapt. T.	Mexico...	Southern Baptist
Clark, William M.	S'thwestern Presby.U,*v* Princ.U & T.	Korea....	Presbyterian, South
Clowes, Frederick A.	*v* Ontario Agrl. C.	Hawaii...	Hawaiian Evang. Bd.
Coe, Amy B.	*v* Mt. Holyoke C.	India.....	Free Baptist
Coit, Robert T.	*v* Davidson C, Presby. T of Ky.	Korea....	Presbyterian, South
Cole, Winfred B.	*v* U of Mo, Bible Teachers Trs.	China....	Methodist Episcopal
Conybeare, Samuel E.	*v* Coe C, Chicago U.	Siam.....	Presbyterian in U. S. A.
Cooper, William C.	*v* Wheaton C, McCormick T.	Turkey...	American Board
Cox, Herbert H.	*v* Nyack Trs.	India.....	Chris. and Miss. Alliance

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Crawford, L. Jennie	*v* Hasseltine Trs, Lynn H.	China	Am. Bapt. Miss. Union
Crothers, John Y	*v* Colorado C, Presby. T.	Korea	Presbyterian in U. S. A
Curd, Lillian W	*v* Synodical Female C	Japan	Presbyterian, South
Davis, Grace L	*v* Fairmount C	Korea	Presbyterian in U. S. A.
De Haan, Arie B	*v* Iowa C, Oberlin T.	China	American Board
De Haan, Sarah Seymour(Mrs.A B.)	*v* Oberlin C	China	American Board
Delaney, Addie H	*v* Nursing at Home Trs, Nyack Trs.	India	Chris. and Miss. Alliance
Dillard, Annie Z	*v* LaGrange Female C	Cuba	
Dooley, Lucile	*v* Randolph Macon Woman's C, Bible Teachers Trs	Japan	Presbyterian in U. S. A.
Dosch, Laura B	*v* Cincinnati Trs	India	Meth. Epis. Wom. Soc.
Dunkleberger, Roy M	Dickinson C, *v* Gettysburg T	India	Evang Luth. in U. S.
Dunlap, Irving	Penn State N. *v* Moody Trs	China	United Evangelical
Dunlap Iva Guiley (Mrs. I)	*v* Moody Trs	China	United Evangelical
Dunlap, Robert W., M.D	*v* Wash. &Jeff.C,Johns Hopkins U M.	China	Presbyterian in U. S. A.
Eames, Susie F	*v* Jacksonville S, Illinois C	China	Presbyterian in U. S. A.
Eaton, Amy W	*v* Union Trs	India	United Baptist
Edgar, Josiah D	*v* Cooper C, Reformed Presby. T.	Cyprus	Reformed Presby. in N. A.
Ennis, Emma J	*v* Hiram C	India	Christian Wom. Bd.
Evans, Bertha M	*v* U of Colorado, Baptist Trs	India	Am. Bapt. Miss. Union
Evans, Rowland H	Valparaiso N, Moody Trs, *v* Lane T.	Africa	Presbyterian in U. S. A.
Fauske, Herman S	*v* Lutheran Trs, Union Trs	China	Lutheran Ch. of Norway
Firman, Dorothy	*v* Carleton C, Mt. Hol. C, Wellesley C.	Arabia	Reformed Church in Am.
Fitch, Geo. A	*v* U of Wooster, Union T	China	Y. M. C. A.
Fleming, Archibald L	*v* Wycliffe C	Baffin Ld	Canadian Ch. Miss. Soc.
Folkins, Sada M. A	Provincial N, *v* Mt. Allison U	China	Canadian Meth. Wom. Bd
Foster, T. Augusta	Industrial Inst. and C, *v* Scarritt Trs.	China	Meth. Epis., S., Wom. Bd.
Francis, Rauchie Mabel	*v* Christian C, Nyack Trs	Japan	Chris. and Miss. Alliance
French, Elsie M	*v* Monmouth C	Egypt	United Presby. Wom. Soc.
Gardner, Harold I	*v* Yale U, Hartford T	Turkey	American Board
Gendrou, Violet M	*v* Union Trs	Africa	Methodist Episcopal
Gettys, Margaret J	*v* Winthrop C	Mexico	Assoc. Ref. Presbyterian
Giebel, William H	Hope C, *v* Rutgers C,N.Brunswick T.	China	Reformed Church in Am.
Gifford, Burt S	*v* Ripon C, McCormick T	Syria	Syrian Prot. College
Gillies, William P	Nyack Trs, *v* Asbury C	Africa	
Glassburn, Hugh D	Northwestern U, *v* Garrett B	So. Am	Methodist Episcopal
Glassburn, Maggie G. (Mrs. H. D.)	*v* Moody Trs, Garrett B	So. Am	Methodist Episcopal
Good, Albert I	*v* U of Wooster, Western T	Africa	Presbyterian in U. S. A.
Gowen, Sadie B	*v* Moody Trs, Folts Trs	India	Free Baptist
Graf, Hedwig	*v* German Wallace C	Africa	Meth. Epis. Wom. Soc.
Griesser, Robert A	*v* Cornell U, Syracuse U, Virginia T.	China	Protestant Episcopal
Griffith, Edna B	*v* Queens U	China	China Inland Mission
Grove, Helen T	*v* U of Wisconsin	Persia	Presbyterian in U. S. A
Guinter, Laura Hummel (Mrs. C.W.)	*v* Bucknell U	Africa	Sudan United Mission
Gulick, Susan Fisher	*v* Oberlin C	Japan	American Board
Hadley, Uriel M	*v* Washburn C	W. Indies	Am. Miss. Association
Hall, Agnes A	*v* Ewart Trs	China	Canadian Presbyterian
Harris, George G	*v* Wesley C, Victoria C	China	Canadian Methodist
Harrison, Paul W., M.D	*v* Doane C, U of Neb. M, Johns Hopkins U M	Arabia	Reformed Church in Am.
Hassell, Andrew P	*v* Davidson C, Union T	Japan	Presbyterian, South
Hassell, Bertha S. (Mrs. A. P.)	*v* Jackson Agric C	Japan	Presbyterian South
Hathaway, Miriam	*v* Wellesley C	Turkey	Am. College for Girls
Heininger, Charles S	Kansas City U, *v* Westminster T	China	Meth. Prot. Wom. Bd.
Helstrom, Hilda S	*v* Presbyterian Trs	Korea	Presbyterian in U. S. A.
Hemphill, Wesley L	*v* U of Penn, Princeton T	India	Presbyterian in U. S. A.
Hemphill, Opal Parker (Mrs. W.L.)	*v* Asbury Park S	India	Presbyterian in U. S. A.
Henderson, John W. A	*v* Wesley C	China	Canadian Methodist
Herriott, Mary Elizabeth	*v* Northfield S	China	Presbyterian in U. S. A.
Hesse, Louella V	*v* Muskingum C	Africa	Evang. Luth. in U. S.
Hickman, William W	*v* Monmouth C, U of Chicago	Egypt	United Presbyterian
Hickman, Jessie Elder (Mrs.W.W.)	*v* Monmouth C	Egypt	United Presbyterian
Hollenbeck, Henry S., M.D	*v* Beloit C,U of Iowa,N'thw's't'n U M.	Africa	American Board
Hollister, Alice E	*v* Beloit C, Ohio Wesleyan U	India	Meth. Epis. Wom. Soc.
Holmes, Guy Willis	*v* Henderson C	Cuba	Meth. Epis., South
Hood, Mary A	*v* Scarritt Trs	China	Meth. Epis., S., Wom. Bd.
Hopkins, Olmstead K	*v* Vanderbilt U	Cuba	Meth. Epis. South
Hopkins, Sara Barr (Mrs. O. K.)	*v* Warthen C, Meridian Woman's C, Scarritt Trs	Cuba	Meth. Epis. South
Houston, Louella	*v* Louisville Trs	China	Southern Baptist
Howard, George P	*v* Northwestern U	So. Am	Methodist Episcopal
Howard, Herbert N	Wesleyan U, *v* Boston U	Africa	Methodist Episcopal
Iglehart, Charles W	Columbia U, *v* Drew T	Japan	Methodist Episcopal
Iverson, Anna C., M.D	*v* Yankton C, U of Michigan M	Arabia	Reformed Church in Am
Johnson, Obed S	*v* Carleton C, Hartford T, Oberlin T. Chicago T	China	American Board
Jones, James I	*v* Asbury C, Ohio Wesleyan U	Japan	Methodist Episcopal
Kees, Marion Andrew	*v* Whitman C	China	Y. M. C. A.
Kellogg, Alice Ropes (Mrs. E. D.)	*v* Bryn Mawr C, Bangor T	China	American Board
Kelty, Harriet M	*v* Folts Trs	So. Am	Pentecostal Miss. Union

Name	Institutions	Field	Missionary Agency
Kent, Edwin M., M.D.	*v* Cazenovia S, Boston U M.	Korea	Methodist Episcopal
Kern, Daniel S.	*v* Wesley C.	China	Canadian Methodist
Kerr, Mary S.	*v* Bellevue C, Y. W. C. A. Trs.	Japan	Y. W. C. A.
Kettler, Elise	*v* Union Trs.	India	German Evang.Synod N.A.
Keys, Pliny W.	*v* Baker U.	Africa	Methodist Episcopal
Keys, Clara Evans (Mrs. P. W.)	*v* Baker U.	Africa	Methodist Episcopal
King, Earl L.	*v* Ripon C.	India	Methodist Episcopal
Kistler, Jacob E.	*v* Nyack Trs.	China	Chris. and Miss. Alliance
Knapp, Percy C.	*v* Houghton S.	China	Methodist Episcopal
Knight, Charles C.	*v* Westminster C.	So. Am.	Presbyterian South
Knipp, Arthur R.	Johns Hopkins U, *v* Mass.Inst.of Tech	China	Canton Christian College
Knowles, May Lois	*v* Union Trs.	India	United Baptist
Landrum, Margaret	*v* De Pauw U, Indiana State N.	India	Meth. Epis. Wom. Soc.
Langston, Alva B.	Furman U, *v* So. Baptist T.	So. Am.	Southern Baptist
La Rue, Laura B.	*v* Woman's H, Phila.	Syria	Presbyterian in U. S. A.
Latter, Harriet M.	*v* University C.	China	Canadian Presbyterian
Lawrence, Mary E.	*v* Ohio State U, Moody Trs.	India	United Presbyterian
Lawton, Burke R.	*v* Lawrence U.	Korea	Methodist Episcopal
Lawton, Olive Hardy (Mrs. B. R.)	Northwestern U, *v* Garrett B.	Korea	Methodist Episcopal
Leavens, Delia D.	*v* Smith C.	China	American Board
Leavens, Dickson H.	*v* Yale U.	China	Yale Foreign Miss. Society
Le Fevre, Anna H.	*v* Nyack Trs.	So. Am.	Chris. and Miss. Alliance
Legett, Jewell	*v* Baylor U, Louisville Trs.	China	Southern Baptist
Lerrigo, Annette M. (Mrs. G. E.)	*v* Knox C.	China	Y. M. C. A.
Lewis, Jane	*v* Chicago Trs, Albion C.	Africa	Methodist Episcopal
Lewis, Rose P.	*v* Union Trs, U of So. Cal., Bap. Trs.	Burma	Am. Bapt. Miss. Union
Lide, Janie W.	*v* Winthrop C, Louisville Trs.	China	Southern Baptist
Lilly, Charles C.	*v* Harvard C.	Japan	Government School
Lohne, Samuel	*v* Nyack Trs.	Africa	Scan. Alliance
Longley, William J.	*v* Wheaton C, Rochester T.	India	Am. Bapt. Miss. Union
Longley, May Dorr (Mrs W. J.)	*v* Wheaton C, Kentucky Trs.	India	Am. Bapt. Miss. Union
Lucas, Nellie E.	*v* Des Moines C. Baptist Trs.	Burma	Am. Bapt. Miss. Union
Luttrell, Henry P. S.	*v* McGill U, Presbyterian C.	China	Canadian Presbyterian
Luttrell, Louise T. (Mrs. H. P. S.)	*v* Queens U, Hamilton N, McGill U.	China	Canadian Presbyterian
Lynch, R. Elinore	*v* Moody Trs.	China	Presbyterian South
MacKenzie, Mary	*v* Moody Trs, Wheaton C.	Korea	Presbyterian in U. S. A.
Macleod, John Matheson	Glasgow U, *v* Knox C.	Korea	Canadian Presbyterian
MacNaughton, Barbara G.	*v* McGill N, Methodist Trs.	China	Canadian Methodist
Markland, Olive N.	*v* Victoria C, Toronto U.	Japan	Canadian Meth. Wom. Bd.
Marshall, Eliza	*v* Methodist Trs.	China	Canadian Meth. Wom. Bd.
Matschulat, Fred	*v* Rochester T.	So. Am.	German Baptist
Maynard, Floyd R.	*v* Albion C.	Malaysia	Methodist Episcopal
McClanahan, Neal D.	*v* Monmouth C, Princeton U.	Egypt	United Presbyterian
McCunn, Elizabeth J.	*v* Ewart Trs.	India	Woman's Union Miss. Soc.
McKee, Anna M.	*v* Occidental C, U of Cal.	Korea	Presbyterian in U. S. A.
McNeely, Maggie V.	*v* University C.	China	Canadian Presbyterian
McNulty, Henry A.	Princeton U, *v* General T.	China	Protestant Episcopal
McQueen, Anna	*v* Southern Presbyterian C.	Korea	Presbyterian South
McRae, John D.	*v* Manitoba C, Knox T.	China	Canadian Presbyterian
Mead, Lucy I.	*v* Beloit C.	China	American Board
Meade, Joseph L.	*v* U of the South.	China	Protestant Episcopal
Meebold, Agnes J.	*v* Wheaton C, Moody Trs.	China	American Board
Meuser, Edwin N., M.D.	*v* Toronto U, Ontario C of Pharmacy.	China	Methodist Episcopal
Miller, Iva M., M.D.	*v* Neb. Wesleyan U, Am. C. of Med.	China	Meth. Epis. Wom. Soc.
Miller, Kate G.	*v* Vassar C, Transylvania U.	China	Foreign Chris. Miss. Soc.
Mills, George W	*v* A. M. Chesbrough S.	Cuba	.....
Mills, Ruth Lindberg (Mrs. G. W.)	*v* A. M. Chesbrough S.	Cuba	.....
Mitchell, Loretta A.	*v* Westminster C.	Egypt	United Presbyterian
Molland, Muriel W.	*v* William Woods C.	China	Foreign Chris. Miss. Soc.
Molvik, Olai M.	*v* Augsburg S.	Mad'g'car	Free Lutheran
Montgomery, Thomas H.	*v* Westmin. C, Grove City C, West. T.	China	Presbyterian in U. S. A.
Moore, Clara G.	*v* Richmond N, New York U.	Brazil	Presbyterian South
Mowry, Eli M.	*v* U of Wooster.	Korea	Presbyterian in U. S. A.
Mowry, Mary Thomas (Mrs. E. M.)	*v* U of Wooster.	Korea	Presbyterian in U. S. A.
Mullikin, Pearl	*v* Asbury C.	Africa	Methodist Episcopal
Munford, David C, M.D.	*v* Washburn C and M.	China	United Evangelical
Munford, Addie C. (Mrs. D. C.)	*v* Stormont H.	China	United Evangelical
Mylander, Ruth	*v* Nebraska Wesleyan U, Greenville C.	Japan	Free Methodist
Nicodemus, Fred B.	*v* U of Illinois.	Japan	Government School
Nicolet, Rose E.	*v* Moody Trs, New England H.	P. I.	Am. Bapt. Miss. Union
Noble, Faye A.	*v* Juniata C.	Japan	Y. M. C. A.
Nourse, Emma D.	*v* Epworth Trs.	Africa	Meth. Epis. Wom. Soc.
Ogden, Glenn B.	*v* Wheaton C.	So. Am.	Presbyterian in U. S. A.
Ogren, Mary C.	*v* Greenville C.	China	Free Methodist
Oldroyd, Roxanna H.	*v* Kansas State U.	India	Meth. Epis. Wom. Soc.
O'Neill, Annie	*v* Ewart Trs.	China	Canadian Presbyterian
Orthner, Adolf	*v* Rochester T.	Africa	German Baptist
Ovenshire, John C.	*v* Taylor U.	Africa	Wesleyan Methodist
Ovenshire, Ethel B. (Mrs. J. C.)	*v* Taylor U.	Africa	Wesleyan Methodist
Paige, Ernest L.	*v* Colgate U.	China	Methodist Episcopal

Name	Institutions	Field	Missionary Agency
Parker, Edith	*v* U of Missouri	Japan	Foreign Chris. Miss. Soc.
Paternoster, Ira A.	*v* Kentucky U	Australia	Christian Church
Pederson, Christian	*v* United Norwegian Lutheran T	Africa	Un. Nor. Luth. Ch.
Peterson, Mattie J	Greenville C, *v* Seattle S, Faculty	China	Free Methodist
Picken, Samuel C.	*v* Monmouth C, Allegheny T	India	United Presbyterian
Poland, Monterville E.	*v* Bethany C	China	Foreign Chris. Miss. Soc.
Poland, Mary H. (Mrs. M. E.)	*v* Bethany C	China	Foreign Chris. Miss. Soc.
Potter, Dorothea Lewis (Mrs. D. E.)	*v* Occidental C	Syria	Presbyterian in U. S. A.
Powell, Hubert L.	*v* Wofford C	Cuba	Meth. Epis. South
Rea, Olive M.	*v* Methodist Trs	China	Canadian Meth. Wom. Bd
Reid, Sarah H.	*v* Y. W. C. A. Business School	China	Protestant Episcopal
Rice, Annie Bartlett (Mrs. E. F.)	*v* Toronto Trs	Africa	Sudan Interior Mission
Richmond, Clara C.	*v* Northfield S, Oberlin C	Turkey	American Board
Richmond, Mary A.	*v* Baker U, Chicago Trs	India	Meth. Epis. Wom. Soc.
Riggs, Mary L. R.	Cleveland N, *v* Baptist Trs	Burma	Am. Bapt. Miss. Union
Risley, Frank Asher	Otterbein U, *v* United Brethren T	Africa	United Brethren
Robb, Walter C.	*v* Minnesota U	Japan	Government School
Robinson, Flora L.	*v* Woman's C of Baltimore	India	Meth. Epis. Wom. Soc.
Rodgers, Walter E.	*v* Gordon Trs	Africa	Am. Bapt. Miss. Union
Roloff, Annie M.	*v* Toronto Trs, Union Trs	China	Evangelical Association
Roseberry, Robert S.	*v* Nyack Trs	Africa	Chris. and Miss. Alliance
Ross, Elsie M.	Clarion State N, *v* Folts Trs	India	Meth. Epis. Wom. Soc.
Rothermel, Bertha M.	*v* Northfield S., Samaritan H	India	Am. Bapt. Miss. Union
Rottschafer, Bernard	*v* Hope C, Western T	India	Reformed Church in Am.
Roy, Bert W., M.D.	*v* Union C, Syracuse U M, Lincoln H.	India	Reformed Church in Am.
Roy, Nellie Beyerl (Mrs. B. W.)	*v* Bible Teachers Trs	India	Reformed Church in Am.
Russell, Wallace B M.D.	Bethel C, *v* U of Tennessee M	China	Methodist Episcopal
Russell, Elizabeth H. (Mrs. W. B.)	*v* Cumberland U	China	Methodist Episcopal
Rutherford, Fred	*v* Toronto Trs	Africa	Sudan Interior Mission
Salmans, Clara	*v* Baker U, Ohio Wesleyan U	Mexico	
Salmans, Edith	*v* Baker U, Ohio Wesleyan U	Mexico	
Sandlin, Annie M.	*v* Louisville Trs, Andrew C	China	Southern Baptist
Sanford, Alice A.	*v* Mt. Allison U	N.W.Can	Canadian Meth. Wom. Bd.
Schlegelmilch, Donna	*v* Moody Trs	Japan	Meth. Prot. Wom. Bd.
Scranton, Katherine A.	*v* Woman's C of Baltimore	Korea	
Scranton, Marian F.	*v* Woman's C of Baltimore	Korea	
Secor, Valeria	*v* Iowa State N, Chicago Trs	Burma	Meth. Epis. Wom. Soc.
Seiler, Clara L.	*v* Oberlin C	India	Presbyterian in U. S. A.
Sensabaugh, Leona C.	*v* Polytechnic C, Texas	Cuba	Meth. Epis. South
Shannon, Mary E.	*v* Baker U	Burma	Meth. Epis. Wom. Soc.
Simmons, John W.	*v* Dickinson C, Medico-Chi	India	Methodist Episcopal
Slack, Frank V.	*v* U of Penn, Union T	India	Y. M. C. A.
Smith, Harriet M.	*v* Danville C	China	Y. W. C. A.
Smith, Herbert	*v* Bethany C	Africa	Foreign Chris. Miss. Soc.
Smith, Mary Hopkins (Mrs. H)	*v* Bethany C	Africa	Foreign Chris. Miss. Soc.
Smith, James P.	*v* U of Virginia, Union T (Richmond)	So. Am	Presbyterian South
Snell, John A., M.D.	*v* U of Nashville, Vanderbilt U M	China	Meth. Epis. South
Snell, Grace Birkett (Mrs. J. A.)	*v* Peabody N, Methodist Trs	China	Meth. Epis. South
Snider, Mary L.	*v* Syracuse U, Folts Trs	So. Am	Methodist Episcopal
Soderberg, Frank A.	*v* Nyack Trs	China	Chris. and Miss. Alliance
Soper, William L.	*v* Colgate U	Burma	Am. Bapt. Miss. Union
Spainhour, Lettie P.	*v* Union Trs	China	Southern Baptist
Sparling, Edith P.	*v* Methodist Trs	China	Canadian Meth. Wom. Bd.
Srigley, Zelma L.	*v* Methodists Trs	China	Canadian Meth. Wom. Bd.
Stafford, Julia Wright (Mrs. R. D.)	*v* Vassar C	China	Am. Bapt. Miss. Union
Stanley, Frank K.	*v* Toronto Trs	Africa	Sudan Interior Mission
Stapp, Charles F.	*v* Baylor U	So. Am	Southern Baptist
Stevens, John B.	Alma C, *v* Princeton T	Alaska	Presbyterian Home Board
Stuart, James P.	*v* So. Baptist T	Rome	Southern Baptist
Suckau, Cornelius H.	Bethel C, *v* Union Trs	India	Mennonite
Suckau, Lulu J. (Mrs. C. H.)	*v* Union Trs	India	Mennonite
Taylor, John W.	*v* Nyack Trs	Africa	Chris. and Miss. Alliance
Taylor, Walter C.	*v* Kans. State Agri. C	Mexico	
Thomas, Mary L.	New Jersey State N, *v* Moody Trs	So. Am	Y. W. C. A.
Thomas, William E.	*v* Vanderbilt U	Korea	Meth. Epis. South
Thompson, John E.	*v* Toronto Dental C	China	Canadian Methodist
Thomson, George D., M.D.	*v* McGill U, and M, Manitoba C	China	Presbyterian in U. S. A.
Throop, Frank H.	*v* Macalester C, McCormick T	China	Presbyterian in U. S. A.
Tilden, Charles H.	*v* Colgate U and T	India	Am. Bapt. Miss. Union
Tipton, Mary Bryson (Mrs. W. H.)	*v* Rogersville Synodical C	China	Southern Baptist
Tyler, Gertrude W.	*v* Simpson C	China	Meth. Epis. Wom. Soc
Tyng, Dudley	*v* Episcopal T	China	Protestant Episcopal
Vaughan, John G., M.D.	*v* Northwestern U and M, Wesley H	China	Methodist Episcopal
Vaughan, Daisy M. (Mrs. J. G.)	*v* Northwestern U, Wesley H	China	Methodist Episcopal
Venable, William A.	*v* Austin C	Korea	Presbyterian South
Venable, Virginia J. (Mrs. W. A.)	*v* Bible Teachers Trs	Korea	Presbyterian South
Walter, Althea J.	*v* Baker U	Mexico	
Ward, Ralph A.	*v* Ohio Wesleyan U, Boston U T	China	Methodist Episcopal
Ward, Mildred W. (Mrs. R. A.)	*v* Ohio Wesleyan U	China	Methodist Episcopal
Ward, William T.	*v* Syracuse U	India	Methodist Episcopal

Name	Institutions	Field	Missionary Agency
Warne, Sarah E.	*v* Los Angeles State N.	So. Am.	Meth. Epis., S., Wom. Bd.
Watkins, Mildred C.	*v* Presbyterian C.	China	Presbyterian South
Watson, Percy T., M.D.	*v* Carleton C, Johns Hopkins U M.	China	American Board
Watson, Clara F. (Mrs. P. T.)	*v* Carleton C.	China	American Board
Weak, Clara H. (Mrs. H. H.)	*v* Dakota Wesleyan U.	India	Methodist Episcopal
Weaver, Royal A.	*v* U of So. Cal., Drew T.	So. Am.	Government School
Weekes, Ernest J.	Hamilton C, *v* Union T.	China	Canton Christian College
Weidaw, Emma A.	*v* Northfield S.	Mexico	Presbyterian in U. S. A.
Wells, Marion P.	*v* Northfield S.	Micronesia	American Board
Wharton, Minnie L. (Mrs. J.)	*v* Jacksonville Female C.	China	Am. Advent Soc.
White, Harry W.	Mt. Morris C, *v* U of Nebraska.	India	Y. M. C. A.
White, Carrie S. (Mrs. H. W.)	*v* Nebraska State U.	India	Y. M. C. A.
Whiteside, Ida.	*v* Vassar C, Wellesley C.	Egypt	United Presbyterian
Wicks, Charles H.	Cornell U, *v* Union T.	China	Canton Christian College
Wilford, Edward C., M.D.	Victoria C, *v* U of Toronto M.	China	Canadian Methodist
Williams, Birdie P. (Mrs. N. K.)	*v* Penn C.	Cuba	
Williams, Walter R.	*v* Ohio Wesleyan U.	China	American Friends
Williston, Woodbury B.	*v* Moody Trs.	China	China Inland Mission
Wilson, Robert S.	*v* Transylvania U.	Africa	Foreign Chris. Miss. Soc.
Winn, Catherine L. (Mrs. R. E.)	*v* C of Emporia.	Korea	Presbyterian in U. S. A.
Winn, Rodger E.	*v* C of Emporia, McCormick T.	Korea	Presbyterian in U. S. A.
Wolfe, Jesse B.	*v* Oberlin C and T.	China	Government School
Worthington, Leora	*v* Whitman C, St. Luke's H.	Hawaii	Hawaiian Evang. Assoc.
Wythe, Katie G.	*v* U of California.	Japan	Meth. Epis. Wom. Soc.
Yates, William O.	New Windsor H, *v* Princeton T.	Laos	Presbyterian in U. S. A.
Yoder, Charles F.	*v* Ashland C.	So. Am.	Society of the Brethren
Yoder, Pearl Lutz (Mrs. C. F.)	*v* Ashland C.	So. Am.	Society of the Brethren
Zoeckler, George F.	*v* Carroll C, Auburn T.	Persia	Presbyterian in U. S. A.

APPENDIX B

CONTRIBUTIONS TO MISSIONS BY THE STUDENTS OF THE UNITED STATES AND CANADA

In the following tables is presented a summary of what the students of the United States and Canada contributed for missions during the quadrennium 1905-1909.

There is also given for each of the four years a list of institutions which contributed $300 and over.

Approximately 75 per cent. of the amounts given were contributed to the denominational Boards and Societies.

AMOUNTS CONTRIBUTED DURING ACADEMIC YEAR—1905-06

Institutions	Total Number Institutions	Total Number Reporting	Total Number Contributing	For City and Home Missions	For Foreign Missions	Total Amount	Contributed by Faculty and Friends	Contributed by Students	Total Number Students Contributing	Total Number Students Matriculated
Co-educational	339	259	142	$4,846.00	$29,438.74	$34,284.74	$7,801.85	$26,482.89	9,942	77,450
For Men	137	65	44	4,261.05	6,459.38	10,720.43	2,751.50	7,968.93	2,928	26,201
For Women	140	84	72	3,425.30	8,403.89	11,829.19	2,196.45	9,632.74	5,759	12,023
Theological	134	62	41	11,224.77	9,772.44	20,997.21	12,627.80	8,369.41	1,778	6,640
Medical	164	40	8	35.00	318.00	353.00	.....	353.00	150	27,101
Normal	292	60	28	220.05	680.46	900.51	147.71	752.80	1,090	65,730
Preparatory Schools	121	48	16	20.50	2,927.50	2,948.00	369.10	2,578.90	565	.....
Agricultural	67	19	8	74.39	215.50	289.89	30.00	259.89	440	41,030
Bible and Missionary Training	18	13	5	11.50	4,483.96	4,495.46	3,290.91	1,204.55	425	.....
Unclassified	25	18	12	27.52	156.50	179.02	16.25	162.77	215	.....
Totals, 1905-06	1,437	678	376	$24,146.08	$62,851.37	$86,997.45	$29,931.57	$57,065.88	*23,292	256,175
Totals, 1904-05	1,437	687	371	26,192.27	57,237.95	83,430.22	30,159.01	53,271.21	24,179	253,394

AMOUNTS CONTRIBUTED DURING ACADEMIC YEAR—1906-07

Co-educational	339	306	181	$4,675.76	$23,215.92	$27,891.68	$15,478.27	$12,413.41	11,721	71,190
For Men	137	88	37	8,530.35	16,503.35	25,033.70	12,624.43	12,409.27	3,804	18,700
For Women	140	97	72	3,843.10	10,950.44	14,793.54	2,066.10	12,727.44	5,971	29,400
Theological	134	52	36	11,132.57	6,975.96	18,108.53	2,004.76	16,103.77	1,478	6,164
Medical	164	41	9	30.00	219.20	249.20	25.00	224.20	85	23,844
Normal	292	110	37	125.23	1,634.64	1,759.87	214.50	1,545.37	2,064	26,280
Preparatory Schools	121	98	40	4,149.35	7,422.70	11,572.05	2,071.25	8,200.80	2,076	64,130
Agricultural	67	23	11	5.00	607.17	612.17	10.00	602.17	437	54,974
Bible and Missionary Training	31	24	13	175.20	6,801.40	6,976.60	3,094.66	3,881.94	805	.....
Unclassified	52	43	9	485.05	470.55	955.60	217.90	737.70	1,245	.....
Totals, 1906-07	1,477	882	445	$33,151.61	$74,801.33	$107,952.94	$37,806.87	$68,846.07	*29,686	294,682
Totals, 1905-06	1,437	678	376	24,146.08	62,851.37	86,997.45	29,931.57	57,065.88	23,292	256,175

* This number is not complete, as some institutions did not report the number.

AMOUNTS CONTRIBUTED DURING ACADEMIC YEAR—1907-08

Institutions	Total Number Institutions	Total Number Reporting	Total Number Contributing	For City and Home Missions	For Foreign Missions	Total Amount	Contributed by Faculty and Friends	Contributed by Students	Total Number Students Contributing	Total Number Students Matriculated
Co-educational	339	252	149	$13,299.65	$24,594.52	$37,894.17	$18,276.89	$19,617.28	9,180	71,190
For Men	137	57	29	4,945.63	22,751.99	27,697.62	19,046.00	8,651.62	2,254	18,700
For Women	140	81	60	3,837.23	12,640.87	16,478.10	2,526.75	13,951.35	5,886	29,400
Theological	134	52	34	13,304.05	6,611.25	19,915.31	11,166.00	8,749.31	1,610	6,164
Medical	164	31	4	111.00	198.00	309.00	41.00	268.00	231	23,844
Normal	292	72	27	311.96	847.43	1,159.39	331.50	827.89	743	26,280
Preparatory Schools	121	74	34	4,175.95	4,025.80	8,201.75	2,361.65	5,840.10	2,269	64,130
Agricultural	67	18	7	.....	603.85	603.85	77.50	526.35	450	54,974
Bible and Missionary Training	31	23	9	104.00	3,813.84	3,917.84	502.00	3,415.84	809	.....
Unclassified	52	29	6	278.80	256.76	535.56	196.25	339.31	740	.....
Totals, 1907–08	1,477	689	359	$40,368.27	$76,344.32	$116,712.59	$54,525.54	$62,187.05	*22,172	294,682
Totals, 1906–07	1,477	822	445	33,151.61	74,801.33	107,952.94	37,806.87	68,846.07	29,686	294,682

AMOUNTS CONTRIBUTED DURING ACADEMIC YEAR—1908-09

Co-educational	379	352	190	$4,961.00	$24,372.38	$29,333.38	$7,409.61	$21,923.77	12,182	77,130
For Men	137	56	20	27,148.00	23,444.94	50,592.94	36,089.02	14,503.92	2,951	18,700
For Women	140	89	64	2,922.00	14,286.95	17,208.95	2,390.00	14,818.95	4,616	29,400
Theological	134	61	41	13,311.38	9,397.43	22,708.81	14,586.80	8,122.01	1,671	6,164
Medical	164	53	3	.....	107.78	107.78	35.00	72.78	85	23,844
Normal	292	121	86	434.00	1,270.82	1,704.82	170.00	1,534.82	2,850	26,485
Preparatory Schools	121	69	21	1,669.34	5,438.95	7,108.29	1,451.00	5,657.29	1,340	64,130
Agricultural	47	19	6	25.00	375.70	400.70	20.00	380.70	189	54,974
Bible and Missionary Training	31	23	10	242.00	3,018.30	3,260.30	765.00	2,495.30	631	.....
Unclassified	32	21	4	318.00	440.00	758.00	300.00	458.00	650	.....
Totals, 1908–09	1,477	864	445	$51,030.72	$82,153.25	$133,183.97	$63,216.43	$69,967.54	*27,165	300,827
Totals, 1907–08	1,477	689	359	40,368.27	76,344.32	116,712.59	54,525.54	62,187.05	22,172	294,682

* This number is not complete, as some institutions did not report the number.

LIST OF INSTITUTIONS CONTRIBUTING $300 OR MORE TO MISSIONS DURING THE YEAR 1905-06

Institutions	Total Amount	Given by Faculty and Friends	Given by Students	No. of Students Contributing	No. of Students Matriculated
Allegheny Theological Seminary (United Presbyterian), Allegheny, Pa.	$350.00	$100.00	$250.00	52	54
Amherst College, Amherst, Mass.	507.00	337.00	170.00	....	414
Auburn Theological Seminary, Auburn, N. Y.	500.00	170.45	329.55	53	63
Augustana College and Theological Seminary, Rock Island, Ill.	2,365.22	.....	2,365.22	....	845
Berkeley Divinity School, Middletown, Conn.	329.17	228.17	101.00	16	24
Bryn Mawr College, Bryn Mawr, Pa.	440.00	.....	440.00	300	400
Carleton College, Northfield, Minn.	448.00	120.00	328.00	100	305
Christian and Missionary Alliance Training School, South Nyack, N. Y.	3,997.96	3,140.91	327.05	200	215
Coe College, Cedar Rapids, Iowa	447.05	120.00	857.05	200	347
College of the Bible, Lexington, Ky.	600.00	.....	600.00	....	....
Cornell University, Ithica, N. Y.	350.00	.....	350.00	400	....
Cotner University, Bethany, Neb.	500.00	220.00	280.00	100	213
Denison University, Granville, Ohio	441.45	41.00	440.45	200	451
Garrett Biblical Institute, Evanston, Ill.	800.00	100.00	700.00	135	170
Ge eral Theological Seminary, New York	400.00	.....	.....	105	125
Harvard University, Cambridge, Mass.	1,960.00	200.00	1,760.00	1,200	4,328
Houghton Seminary, Houghton, N. Y.	500.00	280.00	220.00	60	150
Industrial Institute and College, Columbus, Miss.	600.00	25.00	575.00	500	750
Iowa College, Grinnell, Iowa	330.00	.....	330.00	300	530
Juniata College, Huntingdon, Pa.	300.00	50.00	250.00	259	299
Knox College, Toronto, Ont., Canada	8,026.20	7,742.20	284.00	98	....
McCormick Theological Seminary, Chicago, Ill.	778.82	210.00	568.82	72	103
McGill University, Montreal, Que., Canada	1,525.00	1,050.00	475.00	180	1,250
McPherson College, McPherson, Kan.	565.00	300.00	265.00	200	215
Mercersburg Academy, Mercersburg, Pa.	2,000.00	700.00	1,300.00	300	....
Mills College, Mills College, Cal.	507.50	255.00	252.50	205	216
Milwaukee-Downer College, Milwaukee, Wis.	467.00	.....	467.00	300	351
Mississippi College, Clinton, Miss.	834.00	434.00	400.00	300	338
Moody Bible Institute, Chicago, Ill.	497.50	150.50	347.50	225	340
Mt. Hermon School, Mt. Hermon, Mass.	749.91	250.00	499.91	375	440
Mt. Holyoke College, South Hadley, Mass.	1,540.00	700.00	840.00	575	674
Northfield Seminary, East Northfield, Mass.	475.00	180.00	295.00	116	260
North-Western College, Naperville, Ill.	885.28	100.00	785.28	320	436
Northwestern University, Evanston, Ill.	900.00	300.00	600.00	225	1,300
Oberlin College and Theological Seminary, Oberlin, Ohio	1,086.75	100.00	986.75	1,000	1,659
Ohio Wesleyan University, Delaware, Ohio	836.91	125.00	711.91	400	849
Penn College, Oskaloosa, Iowa	600.00	68.50	531.50	105	763
Princeton Theological Seminary, Princeton, N. J.	1,053.00	157.00	896.00	130	179
Princeton University, Princeton, N. J.	1,244.29	90.00	1,154.29	600	1,431
Queen's University, Kingston, Ont., Canada	940.00	570.00	370.00	185	....
Radcliffe College, Cambridge, Mass.	350.00	100.00	250.00	150	458
Rochester Theological Seminary, Rochester, N. Y.	992.25	.....	992.25	80	115
Smith College, Northampton, Mass.	557.45	.....	557.45	900	1,033
Southern Baptist Theological Seminary, Louisville, Ky.	1,319.10	205.00	1,114.10	273	275
Syracuse University, Syracuse, N. Y.	1,149.00	649.00	500.00	125	2,222
Theological Seminary of Reformed Church in U. S., Lancaster, Pa.	487.00	210.00	277.00	26	43
Union Theological Seminary, New York	570.00	370.00	200.00	70	120
Union Theological Seminary, Richmond, Va.	625.00	200.00	425.00	58	65
University of Michigan, Ann Arbor, Mich.	350.00	80.00	270.00	125	4,300
University of Illinois, Champaign, Ill.	486.00	.....	486.00	300	3,500
University of Nebraska, Lincoln, Neb.	730.00	350.00	380.00	500	2,513
University of Pennsylvania, Philadelphia, Pa.	4,000.00*	3,350.00	650.00	500	2,692
University of the South, Sewanee, Tenn.	398.50	303.00	95.50	75	755
University of Toronto, Toronto, Ont., Canada	550.00	137.50	412.50	....	....
Vassar College, Poughkeepsie, N. Y.	664.90	.....	664.90	800	932
Wellesley College, Wellesley, Mass.	1,445.95	350.00	1,095.95	602	981
Wesley College, Winnipeg, Man., Canada	300.00	50.00	250.00	40	....
Western College for Women, Oxford, Ohio	427.00	.....	427.00	....	204
Westminster College, Fulton, Mo.	475.00	350.00	125.00	....	141
Woman's College of Baltimore, Baltimore, Md.	672.85	10.85	662.00	....	350
Wooster University, Wooster, Ohio	350.42	.....	350.42	....	834
Wycliffe College, Toronto, Ont., Canada	320.00	300.00	20.00	40	....
Yale University, New Haven, Conn.	2,450.00†	350.00	2,100.00	....	2,978

* In addition, the University of Pennsylvania secured $7,000.00 for a settlement house in the slums of Philadelphia.

† In addition to this, funds were secured for the Yale Mission College in China.

LIST OF INSTITUTIONS CONTRIBUTING $300 OR MORE TO MISSIONS DURING THE YEAR 1906-07

Institutions	Total Amount	Given by Faculty and Friends	Given by Students	No. of Students Contributing	No. of Students Matriculated
Allegheny College, Meadville, Pa.	$435.00	$50.00	$385.00	300	400
Amherst College, Amherst, Mass.	521.73	347.82	173.91	....	471
Asbury College, Wilmore, Ky.	410.00	75.00	335.00	....	....
Auburn Theological Seminary, Auburn, N. Y.	560.83	210.00	350.83	60	66
Augustana College and Theological Seminary, Rock Island, Ill.	1,236.79	.....	1,236.79	....	540
Berkeley Divinity School, Middletown, Conn.	321.83	234.46	87.37	13	....
Bessie Tift College, Forsyth, Ga.	475.00	75.00	400.00	225	....
Bryn Mawr College, Bryn Mawr, Pa.	540.00	.....	540.00	300	456
Carleton College, Northfield, Minn.	426.88	170.00	256.88	225	346
Christian and Missionary Alliance Training School, South Nyack, N. Y.	3,894.09	2,487.06	1,416.03	200	....
Clarion State Normal School, Clarion, Pa.	500.00	100.00	400.00	300	....
Coe College, Cedar Rapids, Iowa.	412.50	200.00	212.50	110	310
College of the Bible, Lexington, Ky.	399.13	60.00	339.13	....	144
Cornell College, Mt. Vernon, Iowa.	300.00	40.00	260.00	150	775
Cotner University, Bethany, Neb.	600.00	200.00	400.00	100	334
Dana Hall School, Wellesley, Mass.	474.98	.....	744.98	....	190
Denison University, Granville, Ohio.	302.45	40.00	262.45	150	543
Drew Theological Seminary, Madison, N. J.	325.00	.....	325.00	....	177
Due West Female College, Due West, S. C.	312.50	116.50	196.00	86	....
Fisk University, Nashville, Tenn.	340.00	170.00	170.00	....	....
Friends Bible and Training School, Cleveland, Ohio.	634.00	322.00	312.00	....	....
Garrett Biblical Institute, Evanston, Ill.	660.65	174.60	586.05	118	177
General Theological Seminary, New York.	714.00	500.00	214.00	100	125
Greenville, College, Greenville, Ill.	320.00	65.00	225.00	100	....
Harvard University, Cambridge, Mass.	2,355.53	471.08	1,884.45	....	5,343
Haverford College, Haverford, Pa.	650.00	400.00	250.00	150	146
Heidelberg University, Tiffin, Ohio.	300.00	40.00	260.00	50	417
Houghton Seminary, Houghton, N. Y.	500.00	315.00	185.00	50	....
Industrial Institute and College, Columbus, Miss.	480.00	130.00	350.00	450	....
Iowa College, Grinnell, Iowa.	355.00	50.00	305.00	400	590
Juniata College, Huntingdon, Pa.	335.00	210.00	125.00	100	....
Kenyon College, Gambier, Ohio.	566.00	475.00	91.00	70	....
Knox College, Toronto, Ont., Canada.	8,928.85	8,000.00	928.85	....	....
Knoxville College, Knoxville, Tenn.	618.00	268.00	350.00	....	438
Lafayette College, Easton, Pa.	425.00	100.00	325.00	375	401
Mary Baldwin Seminary, Staunton, Va.	430.00	.....	430.00	....	....
McCormick Theological Seminary, Chicago, Ill.	770.50	285.00	485.00	73	111
McGill University, Montreal, Que., Canada.	1,540.00	1,100.00	440.00	150	....
McPherson College, McPherson, Kan.	650.00	470.00	180.00	....	....
Memphis Conference Female Institute, Jackson, Tenn.	325.00	40.00	285.00	129	....
Mercersburg Academy, Mercersburg, Pa.	1,000.00	300.00	700.00	300	711
Mills College, Mills College, Cal.	500.00	210.00	290.00	....	200
Milwaukee-Downer College, Milwaukee, Wis.	470.00	.....	470.00	300	....
Moody Bible Institute, Chicago, Ill.	497.50	.....	497.50	....	....
Mt. Hermon School, Mt. Hermon, Mass.	875.00	290.00	585.00	412	....
Mt. Holyoke College, South Hadley, Mass.	1,815.00	750.00	1,065.00	520	718
Mt. Morris College, Mt. Morris, Ill.	825.00	.....	825.00	....	....
Northfield Seminary, East Northfield, Mass.	515.00	50.00	465.00	300	....
Northwestern College, Naperville, Ill.	839.02	120.00	719.02	290	450
Northwestern University, Evanston, Ill.	1,300.00	400.00	900.00	400	3,863
Oberlin College and Theological Seminary, Oberlin, Ohio	1,551.00	251.00	1,300.00	830	1,715
Ohio Wesleyan University, Delaware, Ohio.	812.14	283.94	528.20	350	1,186
Park College, Parkville, Mo.	1,114.00	800.00	314.00	400	370
Pomona College, Claremont, Cal.	505.00	.....	505.00	200	348
Princeton Theological Seminary, Princeton, N. J.	2,040.00	282.00	1,758.00	150	170
Princeton University, Princeton, N. J.	2,000.00	100.00	1,900.00	....	1,307
Queen's University, Kingston, Ont., Canada.	1,142.63	680.43	462.20	200	....
Rochester Theological Seminary, Rochester, N. Y.	766.05	.....	766.05	85	143
Simpson College, Indianola, Iowa.	425.00	25.00	400.00	175	543
Southern Baptist Theological Seminary, Louisville, Ky.	1,005.63	90.00	915.63	200	253
Southwestern University, Georgetown, Texas.	345.00	.....	345.00	75	....
Syracuse University, Syracuse, N. Y.	900.00	.....	900.00	....	3,004
Texas Holiness University, Peniel, Texas.	350.00	235.00	115.00	....	....
The Hill School, Pottstown, Pa.	2,710.00	900.00	1,810.00	250	564
The Misses Masters' School, Dobbs Ferry, N. Y.	1,908.25	.....	1,908.25	120	167
Union Theological Seminary, New York.	605.00	120.00	485.00	150	157
Union Theological Seminary, Richmond, Va.	539.30	264.30	275.00	60	....
University of North Carolina, Chapel Hill, N. C.	433.70	320.00	113.70	90	718
University of Pennsylvania, Philadelphia, Pa.	10,838.38*	9,138.38	1,700.00	1,000	3,558
University of Toronto, Toronto, Ont., Canada.	620.00	.....	620.00	....	....
University of Virginia, Charlottesville, Va.	700.00	250.00	450.00	....	750
Vassar College, Poughkeepsie, N. Y.	730.00	.....	730.00	....	1,010
Victoria College, Toronto, Ont., Canada.	446.00	46.00	400.00	260	....
Wellesley College, Wellesley, Mass.	4,231.41	.....	4,231.41	1,000	....
Wells College, Aurora, N. Y.	414.00	23.00	391.00	120	153
Western College for Women, Oxford, Ohio.	430.00	.....	430.00	250	235
Westminster College, Fulton, Mo.	500.00	350.00	150.00	90	185
Woman's College of Baltimore, Baltimore, Md.	325.00	5.00	320.00	125	328
Wooster University, Wooster, Ohio.	405.03	145.15	259.88	133	....
Yale University, New Haven, Conn.	1,640.00†	100.00	1,540.00	250	3,200

* In addition, the University of Pennsylvania secured $14,846.00 for a medical building in China.
† In addition about $4,000.00 was raised for the Yale Mission College in China.

LIST OF INSTITUTIONS CONTRIBUTING $300 OR MORE TO MISSIONS DURING THE YEAR 1907-08

Institutions	Total Amount	Given by Faculty and Friends	Given by Students	No. of Students Contributing	No. of Students Matriculated
Abbot Academy, Andover, Mass.	$320.00	.....	$320.00	....	....
Agnes Scott College, Decatur, Ga.	638.00	$175.00	463.00	125	250
Alabama Conference Female College, Tuskegee, Ala.	380.00	60.00	320.00	115	300
Albert College, Belleville, Ont., Canada	400.00	10.00	390.00	58	....
Allegheny College, Meadville, Pa.	425.00	125.00	300.00	200	410
Amherst College, Amherst, Mass.	442.84	.....	442.84	400	496
Asbury College, Wilmore, Ky.	485.00	175.00	310.00	60	....
Auburn Theological Seminary, Auburn, N. Y.	520.00	169.00	351.00	....	....
Augustana College and Theological Seminary, Rock Island, Ill.	1,440.00	.....	1,440.00	....	670
Bryn Mawr College, Bryn Mawr, Pa.	550.00	150.00	400.00	150	478
Carleton College, Northfield, Minn.	484.06	.....	484.06	....	....
Christian and Missionary Alliance Training School, South Nyack, N. Y.	1,607.00	300.00	1,307.00	200	350
Coe College, Cedar Rapids, Iowa	370.00	225.00	145.00	70	330
Colgate University, Hamilton, N. Y.	329.50	100.00	229.50	....	....
Cotner University, Bethany, Neb.	1,050.00	200.00	850.00	150	338
Dana Hall School, Wellesley, Mass.	1,000.00	500.00	500.00	....	200
Decatur Baptist College, Decatur, Texas	700.00	475.00	225.00	75	....
Denison University, Granville, Ohio	575.00	125.00	450.00	125	550
Fisk University, Nashville, Tenn.	398.60	175.00	223.60	....	....
Friends Bible and Training School, Cleveland, Ohio.	300.00	.....	300.00	....	....
Garrett Biblical Institute, Evanston, Ill.	600.00	142.00	458.00	100	183
General Theological Seminary, New York, N. Y.	500.00	43.00	457.00	116	130
Greenville College, Greenville, Ill.	350.00	50.00	300.00	90	....
Harvard University, Cambridge, Mass.	800.00	550.00	250.00	....	5,579
Haverford College, Haverford, Pa.	2,625.00	2,375.00	250.00	....	145
Houghton Seminary, Houghton, N. Y.	720.00	.....	720.00	75	430
Industrial Institute and College, Columbus, Miss.	466.31	188.00	278.31	500	800
Iowa College, Grinnell, Iowa	343.00	.....	343.00	400	490
Jewell Lutheran College, Jewell, Iowa	1,000.00	980.00	20.00	25	....
Knox College, Toronto, Ont., Canada	10,000.00	9,450.00	550.00	75	....
Lasell Seminary, Auburndale, Mass.	409.25	40.00	369.25	....	....
Lawrenceville School, Lawrenceville, N. J.	2,500.00	300.00	2,200.00	400	550
Mary Baldwin Seminary, Staunton, Va.	320.00	.....	320.00	....	....
McCormick Theological Seminary, Chicago, Ill.	690.00	270.00	420.00	....	125
McGill University, Montreal, Que., Canada	2,075.00	1,075.00	1,000.00	....	....
McPherson College, McPherson, Kan.	575.00	375.00	200.00	150	....
Milwaukee–Downer College, Milwaukee, Wis.	600.00	.....	600.00	....	....
Mount Allison University, Sackville, N. B., Canada	325.00	125.00	200.00	260	300
Mount Hermon School, Mt. Hermon, Mass.	638.00	315.00	323.00	300	375
Mount Holyoke College, South Hadley, Mass.	1,630.00	550.00	1,080.00	700	750
Muskingum College, New Concord, Ohio	325.00	175.00	150.00	50	....
Northfield Seminary, East Northfield, Mass.	440.00	.....	440.00	320	....
Northwestern College, Naperville, Ill.	874.94	60.00	816.84	200	475
Oberlin College and Theological Seminary, Oberlin, Ohio	1,382.00	150.00	1,232.00	....	1,885
Ohio Wesleyan University, Delaware, Ohio	888.17	450.00	438.17	200	1,700
Park College, Parkville, Mo.	400.00	200.00	200.00	300	375
Pennsylvania State College, State College, Pa.	660.00	25.00	635.00	350	....
Pomona College, Claremont, Cal.	310.00	20.00	290.00	150	300
Princeton Theological Seminary, Princeton, N. J.	875.00	200.00	675.00	110	190
Princeton University, Princeton, N. J.	6,500.00	5,000.00	1,500.00	....	1,450
Queen's University, Kingston, Ont., Canada	1,107.87	687.12	429.75	220	....
Rochester Theological Seminary, Rochester, N. Y.	672.20	10.00	662.20	76	....
Ruskin Cave College, Ruskin, Tenn.	375.00	175.00	200.00	100	....
Saint Mary's School, Knoxville, Ill.	400.00	100.00	300.00	100	....
Simpson College, Indianola, Ill.	500.00	50.00	450.00	....	156
Smith College, Northampton, Mass.	500.00	.....	500.00	....	1,900
Southern Baptist Theological Seminary, Louisville, Ky.	741.00	100.00	641.00	150	300
Syracuse University, Syracuse, N. Y.	1,241.00	591.00	650.00	541	3,500
Transylvania University, Lexington, Ky.	600.00	60.00	540.00	300	....
Union Theological Seminary, New York, N. Y.	600.00	100.00	500.00	150	196
Union Theological Seminary, Richmond, Va.	765.48	.....	765.48	....	....
University of Illinois, Champaign, Ill.	363.00	25.00	338.00	200	....
University of Pennsylvania, Philadelphia, Pa.	12,781.99	11,443.39	1,338.60	350	3,784
University of Toronto, Toronto, Ont., Canada	850.54	70.00	780.54	400	....
University of Virginia, Charlottesville, Va.	703.50	210.00	493.50	....	....
Vassar College, Poughkeepsie, N. Y.	2,710.00	.....	2,710.00	....	1,050
Victoria College, Toronto, Ont., Canada	595.00	50.00	545.00	320	....
Virginia Female College, Staunton, Va.	353.57	.....	353.57	60	....
Wellesley College, Wellesley, Mass.	2,957.63	700.00	2,257.63	1,000	1,800
Wells College, Aurora, N. Y.	305.00	100.00	205.00	125	170
Western College for Women, Oxford, Ohio	400.00	.....	400.00	150	175
Westminster College, Fulton, Mo.	375.00	100.00	275.00	50	....
Williams College, Williamstown, Mass.	405.00	80.00	325.00	175	....
Woman's College of Baltimore, Baltimore, Md.	375.00	10.00	365.00	155	350
Wooster University, Wooster, Ohio	425.00	200.00	225.00	....	....
Yale University, New Haven, Conn.	13,300.00	10,000.00	3,300.00	....	3,575

LIST OF INSTITUTIONS CONTRIBUTING $300 OR MORE TO MISSIONS DURING THE YEAR 1908-09

Institutions	Total Amount	Given by Faculty and Friends	Given by Students	No. of Students Contributing	No. of Students Matriculated
Abbot Academy, Andover, Mass.	$356.00	$178.00	$178.00	97	....
Agnes Scott College, Decatur, Ga.	433.00	125.00	308.00	125	180
Albert College, Belleville, Ont., Canada	362.00	62.00	300.00	....	....
Allegheny College, Meadville, Pa.	500.00	100.00	400.00	150	315
Amherst College, Amherst, Mass.	372.00	.....	372.00	300	530
Asbury College, Wilmore, Ky.	374.00	74.00	300.00	60	....
Auburn Theological Seminary, Auburn, N. Y.	401.40	75.00	326.40	54	71
Augustana College and Theol. Sem., Rock Island, Ill.	1,647.99	1,347.99	300.00	300	462
Baker University, Baldwin, Kansas	485.00	85.00	400.00	....	....
Berkeley Divinity School, Middletown, Conn.	375.00	300.00	75.00	....	....
Bessie Tift College, Forsyth, Ga.	400.00	100.00	300.00	175	....
Blackstone Female Institute, Blackstone, Va.	300.00	.....	300.00	....	....
Central Holiness University, Oskaloosa, Ia.	550.00	200.00	350.00	....	....
Christian and Miss. Alliance Tr. School, S. Nyack, N. Y.	1,500.00	750.00	750.00	200	400
Coe College, Cedar Rapids, Ia.	385.00	100.00	285.00	200	297
Colorado College, Colorado Springs, Colo.	600.00	125.00	475.00	300	....
Cottey College for Young Ladies, Nevada, Mo.	336.50	175.00	161.50	90	....
Drew Theological Seminary, Madison, N. J.	350.00	160.00	190.00	....	188
Friends Bible and Training School, Cleveland, O.	500.00	.....	500.00	50	....
Garrett Biblical Institute, Evanston, Ill.	490.00	140.00	350.00	96	145
Greenville College, Greenville, Ill.	300.00	50.00	250.00	200	274
Hamline University, St. Paul, Minn.	400.00	250.00	150.00	100	365
Harvard University, Cambridge, Mass.	1,000.00	500.00	500.00	....	4,900
Haverford College, Haverford, Pa.	900.00	650.00	250.00	90	160
Havergal College, Toronto, Ont., Canada	400.00	.....	400.00	300	....
Industrial Institute and College, Columbus, Miss.	650.00	300.00	350.00	650	650
Iowa College, Grinnell, Ia.	343.00	25.00	318.00	390	640
Iowa State College, Ames, Ia.	500.00	125.00	375.00	150	2,383
Knox College, Toronto, Ont., Canada	11,177.56	10,777.56	400.00	80	....
Knoxville College, Knoxville, Tenn.	687.11	400.00	287.11	195	507
Mary Baldwin Seminary, Staunton, Va.	340.00	70.00	270.00	200	225
McCormick Theological Seminary, Chicago, Ill.	800.00	300.00	500.00	120	180
McGill University, Montreal, Que., Canada	750.00	100.00	650.00	300	....
McPherson College, McPherson, Kan.	575.00	400.00	175.00	85	451
Mercersburg Academy, Mercersburg, Pa.	1,500.00	150.00	1,350.00	....	....
Meridian Female College, Meridian, Miss.	400.00	100.00	300.00	250	537
Milwaukee-Downer College, Milwaukee, Wis.	614.00	200.00	414.00	400	486
Mount Allison University, Sackville, N. B., Canada	500.00	200.00	300.00	300	....
Mount Hermon School, Mt. Hermon, Mass.	1,010.61	500.00	510.61	350	400
Mount Holyoke College, South Hadley, Mass.	1,606.00	650.00	956.00	700	780
Northfield Seminary, East Northfield, Mass.	450.00	.....	450.00	....	480
North-Western College, Naperville, Ill.	904.27	124.27	780.00	275	483
Northwestern University, Evanston, Ill.	800.00	300.00	500.00	300	3,997
Oberlin College and Theological Seminary, Oberlin, O.	1,508.00	208.00	1,300.00	1,000	1,848
Ohio Wesleyan University, Delaware, O.	603.85	300.00	303.85	500	1,286
Pennsylvania State College, State College, Pa.	1,010.00	75.00	935.00	725	1,151
Princeton Theological Seminary, Princeton, N. J.	906.51	277.00	629.51	71	....
Princeton University, Princeton, N. J.	10,646.38	9,846.38	800.00	....	1,301
Protestant Episcopal Theol. Sem. of Va., Alexandria, Va.	1,070.00	849.00	221.00	45	53
Queen's University, Kingston, Ont., Canada	2,148.67	1,743.17	405.50	....	....
Randolph-Macon Woman's College, Lynchburg, Va.	396.00	50.00	346.00	200	413
Rochester Theological Seminary, Rochester, N. Y.	604.19	.....	604.19	90	141
Ruskin Cave College, Ruskin, Tenn.	300.00	100.00	200.00	....	....
Scarritt Bible and Training School, Kansas City, Mo.	442.00	5.00	437.00	81	....
Simpson College, Indianola, Ia.	600.00	75.00	525.00	250	929
Smith College, Northampton, Mass.	751.00	.....	751.00	....	1,567
Southern Baptist Theological Seminary, Louisville, Ky.	783.00	100.00	683.00	....	276
Stuart Hall, Staunton, Va.	448.84	200.00	248.84	75	....
Syracuse University, Syracuse, N. Y.	501.78	157.00	344.78	....	3,300
The Misses Masters' School, Dobbs Ferry, N. Y.	3,419.05	750.00	2,669.05	123	....
Transylvania University, Lexington, Ky.	618.00	100.00	518.00	200	1,129
Union Theological Seminary, New York, N. Y.	632.00	373.00	259.00	90	165
Union Theological Seminary, Richmond, Va.	500.00	200.00	300.00	70	88
University of Illinois, Champaign, Ill.	500.00	.....	500.00	....	4,600
University of Michigan, Ann Arbor, Mich.	325.00	.....	325.00	....	5,013
University of Missouri, Columbia, Mo.	365.00	65.00	300.00	....	2,536
University of Pennsylvania, Philadelphia, Pa.	17,489.26	16,202.64	1,286.62	1,000	4,500
University of Toronto, Toronto, Ont., Canada	655.53	55.00	600.53	....	....
University of Virginia, Charlottesville, Va.	463.50	125.00	338.50	100	788
Vassar College, Poughkeepsie, N. Y.	3,385.00	.....	3,385.00	....	1,011
Wellesley College, Wellesley, Mass.	2,800.00	800.00	2,000.00	....	1,273
Wesley College, Winnipeg, Man., Canada	300.00	40.00	260.00	200	....
Western College for Women, Oxford, O.	528.55	125.00	403.55	125	245
Western Theological Seminary, Allegheny, Pa.	400.00	.....	400.00	55	65
Whitworth Female College, Brookhaven, Miss.	710.00	535.00	175.00	140	....
Yale University, New Haven, Conn.	19,000.00	9,000.00	10,000.00	400	3,450

APPENDIX C

A BIBLIOGRAPHY OF MISSIONARY LITERATURE

The aim has been to suggest an adequate, though by no means complete, working library in each division, the selection having been made by a committee of missionary scholars. Consequently a number of duplicates will be found in the different lists.

GENERAL REFERENCE

Atlas of Church Missionary Society. Church Missionary Society. 1907. Revell. $1.50.

BARNES, LEMUEL C. Two Thousand Years of Missions before Carey. pp. 504. 1900. Christian Culture Press. $1.50.

Deals with the genesis, distribution, and continuity of missions from apostolic times to Carey; a book of reference and study rather than of easy reading; primary sources used to a large degree, hence the book is authoritative.

BARTON, JAMES L. The Missionary and His Critics. pp. 235. 1906. Revell. $1.00.

Answers the current criticisms of the foreign missionary enterprise, not only by facts and arguments, but by quotations from unprejudiced observers whose words command respectful hearing.

BARTON, JAMES L. The Unfinished Task. pp. 211. 1908. S. V. M. 35 cents, 50 cents.

An introductory study of the present problem of evangelizing the world, written by one of the leading missionary experts in North America; states in a masterly way the meaning of the problem, the territory to be occupied, the difficulties to be overcome, and the grounds for confidently expecting success.

BARTON, JAMES L., WHERRY, E. M., and ZWEMER, S. M., editors. The Mohammedan World of Today. pp. 302. 1907. Revell. $1.50.

Papers read at the First Missionary Conference on behalf of the Mohammedan World, Cairo, 1907, held at Cairo; invaluable as a summary of the situation before the Turkish revolution.

BASHFORD, J. W. God's Missionary Plan for the World. pp. 178. 1907. Eaton & Mains. 75 cents.

A suggestive treatment of the Divine Providence and missions, largely based on the teaching of Scripture.

BEACH, HARLAN P. New Testament Studies in Missions. pp. 40. 1907. (Interleaved.) Y. M. C. A. Press. 15 cents.

New outline studies covering the main missionary teachings of the four Gospels, the Acts, and the Pauline Epistles.

BEACH, HARLAN P. A Geography and Atlas of Protestant Missions. Vol. I, pp. 571; Vol. II, pp. 54, 18 double maps. 1901. S. V. M. $4.00.

Best general account of the environment, forces, distribution, methods, problems, results and prospects of Protestant missions at the beginning of the twentieth century; colored maps, statistics, and station index with forces at each, are distinctive features of great value.

BLISS, EDWIN M. The Missionary Enterprise. pp. 406. 1908. Revell. $1.25.

A condensed and well-arranged history of missions; a revision and enlargement of the author's previous work, "The Concise History of Missions"; valuable for general information.

BRACE, C. L. Gesta Christi. pp. 496. 1893. Armstrong. $1.50.

Review of the influence of Christianty in modifying social conditions in the Roman Empire.

BROWN, ARTHUR J. The Foreign Missionary. pp. 412. 1907. S. V. M. 68 cents. Revell. $1.50.

Unequalled word pictures of the missionary, before sailing and at work on the field; his aims, motives, and qualifications; his problems and his relationships; thoroughly sensible and very informing.

Call, Qualifications and Preparation of Missionary Candidates, The. pp. 248. 1906. S. V. M. 35 cents, 50 cents.

A collection of papers prepared for periodicals and for Student Volunteer Movement Conventions by different writers, each one of whom is fitted to give helpful advice to those preparing for the foreign mission field and reliable information to all interested in the theme indicated by the title.

Canada's Missionary Congress. pp. 368. 1909. Canadian Council L. M. M. $1.00.

Report of the National Missionary Convention of Canadian laymen at Toronto, in 1909; records an historic event in the missionary enterprise.

CANTON, WILLIAM. The Story of the Bible Society. pp. 362. 1904. Dutton. $2.00.

Story of the first hundred years of the greatest Bible Society, the British and Foreign; glimpses of the work at home and in the many lands where its Bibles are sold.

CARVER, WILLIAM O. Missions in the Plan of the Ages. pp. 289. 1909 Revell. $1.25.

Sets forth in a scholarly, systematic, progressive way the place of missions in the plan of God as revealed in Scripture.

China Centenary Missionary Conference Records (Report of Shanghai Conference). pp. 823. 1907. American Tract Society. 1908. $2.50.

A record of the proceedings at the notable Shanghai Conference of 1907; able papers and keen discussions, by missionaries of distinction, on the great problems before the Christian Church in China; a volume of exceptional value to missionaries to China and to students of Chinese missions.

Church and Missionary Education, The. pp. 320. 1908. Y. P. M. M. $1.25.

Report of the Convention of the Young People's Missionary Movement held in Pittsburg, 1908.

CLARKE, WILLIAM NEWTON. A Study of Christian Missions. pp. 268. 1900. Scribner. $1.25.

COOK, CHARLES A. Stewardship and Missions. pp. 170. 1908. American Baptist Publication Society.

A study of the acquisition and disposition of wealth and the possibilities and rewards of true stewardship, both for individuals and churches; specially strong emphasis on the spiritual reactions of generous giving; prepared for use as a text-book.

DENNIS, JAMES S. Christian Missions and Social Progress. 3 vols. pp. 468; 486; 475. Various dates. Revell. $2.50 each.

A monumental work, superior to anything ever published on the social problems confronting missions and the Christian solutions proposed by missionaries, with a most remarkable exhibit of the success attending the work.

DENNIS, JAMES S. The New Horoscope of Missions. pp. 248. 1908. Revell. $1.00.

Four lectures on the new aspects of the missionary question, such as "The New World Consciousness," followed by a thoughtful discussion of "The Message of Christianity to the non-Christian Religions"; by one of the greatest missionary scholars of the day.

DWIGHT, HENRY OTIS, editor. The Blue Book of Missions, 1907. Funk & Wagnalls. $1.00.

A reference book of much value, published at intervals of two or three years; missionary work considered both by fields and by societies; recent and valuable statistics.

DWIGHT, HENRY OTIS, TUPPER, H. ALLEN, and BLISS, EDWIN M., Editors. The Encyclopedia of Missions. pp. 851. 1904. Funk & Wagnalls. $6.00.

A most useful volume covering almost every phase of missions, being descriptive, historical, biographical, and statistical; best volume of the sort in the English language.

Ecumenical Missionary Conference, New York, 1900. 2 vols. pp. 558; 448. 1900. American Tract Society. $1.50. Out of print.

Addresses delivered at the great Ecumenical Conference of 1900, held in New York; valuable bibliography of missionary literature; excellent book of missionary reference.

ELLIS, WILLIAM T. Men and Missions. pp. 315. 1909. Sunday School Times. $1.00.

A journalist's impressions of the nature, magnitude, and requirements of the missionary enterprise and its special appeal to men; outcome of a visit to mission countries.

FISKE, MARTHA T. The Word and the World. pp. 68. 1907. S. V. M. 25 cents, 40 cents.

Outline studies of typical missionary passages in the Old and New Testaments; arranged for daily study; useful for individual or class work.

FORSYTH, P. T. Missions in State and Church. pp. 344. 1908. Armstrong. $1.75.

Ten addresses and sermons by one of the clearest thinkers on missionary questions in Great Britain; very stimulating.

GORDON, A. J. The Holy Spirit in Missions. pp. 241. 1893. Revell. 50 cents, $1.25.

The author discusses the place of the Spirit in the programme, preparation, administration and fruitage of missionary effort; Bible prophecies concerning missions and the Spirit's present help.

GULICK, SIDNEY L. The Growth of the Kingdom of God. pp. 320. n. d. Revell. $1.50.

Studies in the growth of Christianity in numbers, understanding, practice, and influence; written by a prominent missionary with a Japanese audience primarily in mind; has apologetic value.

HALL, CHARLES CUTHBERT. The Universal Elements of the Christian Religion pp. 309. 1905. Revell. $1.25.

The Cole Lectures for 1905 delivered before Vanderbilt University. It is an attempt to interpret contemporary religious conditions.

HALL, CHARLES CUTHBERT. Christ and the Human Race. pp. 275. 1906. Houghton, Mifflin. $1.25.

The Noble lectures for 1906 given by the late President Hall; discuss the attitude of Jesus Christ toward foreign races and religions; reveal Dr. Hall's wonderful insight into the beliefs of Orientals.

HALL, CHARLES CUTHBERT. Christ and the Eastern Soul. pp. 208. 1909. University of Chicago Press. $1.25.

The fourth series of Barrows' Lectures, delivered in India in 1906-1907; reveals better than any other book Dr. Hall's intimate and appreciative understanding of the spirit of the Orient and its aptitude for Christianity, especially for the mystical element in Christianity.

HALL, CHARLES CUTHBERT. Christian Belief Interpreted by Christian Experience. pp. 255. 1905. University of Chicago Press. $1.50.

These Barrows Lectures are reprinted precisely as they were delivered in India; addressed mainly to graduates and undergraduates there and also in Japan; full syllabus; suggestive to young missionaries and to all who emphasize experiential arguments.

Haystack Centennial, The. pp. 364. 1907. A. B. C. F. M. 50 cents.

Report of the gathering at Williamstown, in 1906, called to celebrate the hundredth anniversary of the famous Haystack Prayer Meeting and of historic interest in the impetus which it has given to missionary effort.

HODDER, EDWIN. Conquests of the Cross. Cassell. $2.50. Out of print.

A valuable survey of universal missions.

HORTON, ROBERT F. The Bible a Missionary Book. pp. 192. 1905. Pilgrim Press. $1.00.

A study of the missionary teaching of the Scriptures, chiefly of the Old Testament, from the "modern" viewpoint.

HUME, ROBERT A. Missions from the Modern View. pp. 292. 1905. Revell. $1.25.

Views of a famous missionary born in India as to God and the world, the relation of missions to psychology and sociology, what Christianity and Hinduism can gain from each other, and as to how the Gospel should be presented to Hindus.

JACKSON, JOHN. Lepers (Thirty-one Years' Work Among Them). pp. 390. 1906. Marshall Bros.

An account of the methods and results of thirty-one years' work of the Mission to Lepers in India and the East; covers the work at seventy-eight stations in India, China, Japan, and Sumatra.

JOHNSON, THOMAS CARY. Introduction to Christian Missions. pp. 220. 1909. Presbyterian Committee of Publication. 75 cents.

Lectures discussing the missionary character and purpose of the Church and sketching, largely through the work of missionaries, the progress of the missionary movement from the beginning.

KELTIE, J. S., editor. The Statesman's Year Book. (An Annual.) pp. 1404. 1909. Macmillan. $3.00.

Contains information which bears on missionary activities from a thousand angles; contents, including statistics, regarded everywhere as authoritative.

LANSDELL, HENRY. The Sacred Tenth. 2 vols. pp. 752. 1906. S. P. C. K. $5.50.

Studies in tithe-giving, ancient and modern, by a British college chaplain; an exhaustive and learned treatment of the subject.

LAWRENCE, EDWARD A. Modern Missions in the East. pp. 340. 1901. Revell. $1.50. (Abridged form. Introduction to the Study of Foreign Missions. pp. 143. S. V. M. 25 cents, 40 cents.)

Though the chapters giving the author's observations on a mission tour of the world are now out of date, his deductions therefrom are a valuable contribution to the science of missions.

LINDSAY, ANNA R. Gloria Christi. pp. 302. 1907. Macmillan. 50 cents.

Covers the wide field of social progress and missions, though necessarily in a cursory way; prepared as a text-book for study classes.

MCLEAN, ARCHIBALD. Where the Book Speaks. pp. 241. 1908. Revell. $1.25.

An interesting volume on the Bible as a missionary book; written by a keen student and observer of missions.

MACLEAR, GEORGE FREDERICK. Missions and Apostles of Mediæval Europe. pp. 149. 1897. Macmillan. 25 cents, 40 cents.

A study of the mission fields of the middle ages and of the hero apostles who have been the real makers of modern Europe; written by the highest British authority on mediæval missions.

MABIE, HENRY C. The Meaning and Message of the Cross. pp. 259. 1906. Revell. $1.25.

A stimulating and suggestive treatment of the truths that lie at the heart of the Christian faith; specially strong statement of the "Missionary Energy of the Cross"; written by one of America's foremost missionary leaders.

MABIE, HENRY C. The Divine Right of Missions. pp. 117. 1908. American Baptist Publishing Society. 50 cents.

A brief, logical defense of the right of the Christian Church to propagate its faith among the non-Christian nations; based on the nature of the Christian message and the imperative command of Christ.

MACKENZIE, W. DOUGLAS. Christianity and the Progress of Man. pp. 250. 1897. Revell. $2.00.

A strong apologetic for missions, based on the social influence of Christianity; describes the message, methods and results of modern missions.

Men and the Modern Missionary Enterprise. pp. 269. 1907. Winona Publishing Company.

Report of the Conference of Presbyterian laymen, held at Omaha, 1907.

MORGAN, G. CAMPBELL. The Missionary Manifesto. pp. 157. 1909. Revell. 75 cents.

Series of lectures on great Commission; very suggestive.

MURRAY, J. LOVELL. The Apologetic of Modern Missions. pp. 80. 1909. S. V. M. 20 cents.

A study in outline of the common criticisms of missions; objections stated frankly, and fairly and abundant references furnished for answers to the criticisms.

MURRAY, ANDREW. The Key to the Missionary Problem. pp. 204. 1901. American Tract Society. $1.75.

Discusses the missionary enterprise as a distinctly spiritual one, and by argument and illustration proves that prayer is the great essential for its success.

MOTT, JOHN R. The Evangelization of the World in This Generation. pp. 245. 1900. S. V. M. 35 cents, $1.00.

One of the strongest pieces of argumentation in English; has to do with the meaning, obligation, difficulties, possibilities, and essentials of world-wide evangelization; largely used as a text-book.

MOTT, JOHN R. The Pastor and Modern Missions. pp. 249. 1904. S. V. M. 35 cents, $1.00.

Deals with world conditions at the beginning of the twentieth century, and with the pastor as an educational, financial, recruiting, and spiritual force in the world's evangelization.

MOTT, JOHN R. Strategic Points in the World's Conquest. pp. 218. S. V. M. 1901. $1.00.

A study in missionary strategics; advocates the adequate missionary occupation of the great educational centers of the non-Christian world that they may become propagating centers for Christianity.

MONTGOMERY, H. H., editor. Mankind and the Church. pp. 398. 1907. Longmans, Green. $2.25.

Although strongly Anglican in standpoint, valuable as indicating the contributions to Christian interpretation which may be looked for from the Christian Church of various mission countries; written by seven missionary bishops of the Anglican Church in Britain.

PFEIFFER, EDWARD. Mission Studies. pp. 279. 1908. Lutheran Book Concern. 75 cents.

Twenty-four scholarly studies in the theory and practice of missions; arranged for text-book use.

RAY, T. B., editor. The Highway of Mission Thought. pp. 270. 1907. Sunday School Board of Southern Baptist Convention. 75 cents.

A collection of eight notable missionary sermons, including William Carey's "Inquiry Into the Obligations of Christians to Use Means for the Conversion of the Heathen."

RICHTER, JULIUS. A History of Protestant Missions in the Near East. pp. 435. 1910. Revell. $2.50.

A survey of the history, present condition, and outlook of Protestant missions in Turkey, Persia, and Arabia; written with German thoroughness; deeply interesting; the standard volume on this subject.

ROBINSON, CHARLES H. The Interpretation of the Character of Christ to Non-Christian Races. pp. 200. 1910. Longmans. $1.20.

A contribution to the apologetic of Christian missions by the editor of "The East and the West;" contains valuable chapters on the ideals of Hinduism, Biddhism, Confucianism, and Islam.

ROBSON, JOHN. The Resurrection Gospel. pp. 311. 1908. Jennings and Graham. $1.25.

A powerful argument showing the vital connection between the resurrection of Jesus Christ and His command to preach the Gospel everywhere; written by one of the leading missionary authorities in Great Britain.

ROSS, G. A JOHNSTON. The Universality of Jesus. pp. 124. 1906. Revell. 75 cents.

An examination of the memoirs of Jesus, revealing Him as Representative Man.

SAILER, T. H. P. The Mission Study Class Leader. pp. 140. 1908. S. V. M. 25 cents.

Pedagogical principles applied to the leading of Mission Study classes; of decided value for those who wish to become expert in this matter.

SCHMIDT, C. Social Results of Early Christianity. pp. 480. 1909. Pitman. 7s. 6d.

A study of the influence of Christianity in bringing about reforms in the political and social life of the Roman Empire; traces in considerable detail the results of the beneficent impact of Christianity on the vices and wrongs of heathen society.

SLATER, T. E. Missions and Sociology. 1908. Eliot Stock. 35 cents.

A valuable monograph on the social bearings and contributions of Christian missions, especially in India; written by a well-known missionary of the London Missionary Society.

SPEER, ROBERT E. Missionary Principles and Practice. pp. 545. 1902. Revell. $1.50.

Discussion by a recognized expert of many fundamental questions of foreign missionary work; lacking in cohesion, but each topic handled with insight and skill.

SPEER, ROBERT E. Missions and Modern History. 2 vols. pp. 714. 1904. Revell. $4.00.

The strongest work on missions of a strong missionary writer; discusses twelve important movments of the last sixty years affecting missions; closes with "Missions and the World Movement."

SPEER, ROBERT E. Christianity and the Nations. 1910. Revell. $2.50. Duff Lectures. 1910.

A comprehensive treatment of the theory and practice of missions, including such themes as the basis, aims and methods of missions, the problems of the native Church, missions and politics, Christianity and the non-Christian religions, and the unifying influence of missions; written by a foremost missionary authority and leader.

STRUMPFEL, EMIL. Was Jedermann Heute von der Mission wissen muss. pp. 191. 1902. M. Warneck. $1.50.

Excellent summary of the ground, the fields, methods, results, and obligations of missions; valuable for German-speaking study classes.

Students and the Modern Missionary Crusade. pp. 713. 1906. S. V. M. $1.50.

Report of the Convention of the Student Volunteer Movement held at Nashville in 1906.

Students and the Present Missionary Crisis. 1910. S. V. M. $1.50.

Addresses given at the Convention of the Student Volunteer Movement held at Rochester in 1910.

TENNEY, EDWARD PAYSON. Contrasts in Social Progress. pp. 421. 1910. Rumford Press.

A study in comparative religions from the standpoint of their social fruits; Hinduism, Buddhism, Confucianism, Mohammedanism, Judaism, and Christianity are considered and the points of contrast include the home, education, literature, moral thought, etc.

THOMPSON, AUGUSTUS C. Moravian Missions. pp. 516. 1882. Scribner. $2.00.

A history to the year 1882, of the aggressive and self-sacrificing missionary work of the Moravian Brethren.

THOMPSON, AUGUSTUS C. Protestant Missions: Their Rise and Early Progress. pp. 314. 1904. S. V. M. 35 cents, 50 cents.

Excellent summary of early Protestant missions; treatment mainly biographical; deals at length with early missions to the two Americas.

WARNECK, GUSTAV. Outline of a History of Protestant Missions. pp. 435. 1904. Revell. $2.80.

By far the best outline history of missions from the Reformation to the beginning of this century; written by one of Germany's greatest missionary authorities and professors.

WARNECK, JOH. The Living Christ and Dying Heathenism (Translated from the German). pp. 312. 1909. Revell. $1.75.

Scientific discussion by a German missionary of ripe experience and scholarship of Animistic heathenism and of the forces of the Gospel which are overcoming it; affords a powerful Christian apologetic.

WELSH, R. E. The Challenge to Christian Missions. pp. 188. 1902. Allenson. 30 cents, $1.00.

A judicial examination of some of the criticisms of missions; readable and convincing.

WHITLEY, W. T. Missionary Achievement. pp. 248. 1908. Revell. $1.00.
A concise history of missions sketched on broad lines; assumes a general historical knowledge; discusses some of the present-day problems and opportunities of the missionary enterprise.

WILLIAMSON, J. RUTTER. The Healing of the Nations. pp. 95. 1899. S. V. M. 25 cents, 40 cents.
A simple text-book for mission study classes on the need and the nature of medical missions; contains striking information, especially regarding heathen malpractice.

World-wide Evangelization. pp. 691. 1902. S. V. M. $1.50.
Report of the Convention of the Student Volunteer Movement held at Toronto in 1902.

World's Student Christian Federation Conference Reports.
Conference at Williamstown in 1897, Account of. 10 cents.
Conference at Eisenach, 1898, Report of. 50 cents.
Conference at Versailles, 1900, Report of. 50 cents.
Conference at Soro, 1902, Report of. 50 cents.
Conference at Zeist, 1905, Report of. 25 cents.
Conference in Tokyo, 1907, Report of. 50 cents.
Conference at Oxford, 1909, Report of. 25 cents.

BIOGRAPHY

BATTERSBY, CHARLES F. HARFORD. Pilkington of Uganda. pp. 316. 1899. Revell. $1.50.
Record of a brief but intense missionary life which worked moral transformations in Uganda; a fitting sequel to the biography of Alexander Mackay.

BLAIKIE, W. GARDEN. The Personal Life of David Livingstone. pp. 508. 1880. Revell. $1.50.
Standard life of Africa's greatest missionary explorer; large use of extracts from Livingstone's writings.

BROWN, GEORGE. George Brown, D.D. pp. 536. 1909. Hodder & Stoughton. $3.50.
Narrative of forty-eight years' residence, travel, and labor of a missionary pioneer and explorer among the Islands of the Pacific; very valuable.

CHAPMAN, J. WILBUR. S. H. Hadley of Water Street. pp. 289. 1906. Revell. $1.25.
Story of twenty years' labors for the spiritual regeneration of the "submerged classes"; wonderful example of success in soul-winning amongst the most unlikely.

CLARK, HENRY MARTYN. Robert Clark of the Punjab. pp. 364. 1909. Revell. $1.75.
Biography of one of India's pioneer missionaries; contains many characteristic experiences of missionary work among Mohammedans.

CONNOR, RALPH. The Life of James Robertson. pp. 412. 1908. Revell. $1.50.
Story of a Scotch Canadian who for twenty-five years was a missionary superintendent in the Canadian Northwest; a rugged, resourceful character, statesman as well as missionary, who laid deep foundations for the Christian development of Western Canada.

DYER, HELEN S. Pandita Ramabai. pp. 170. 1900. Revell. $1.25.
Story of the best-known India woman from her childhood to 1900; intended as a record of answered prayers and fulfilled promises in connection with child widow rescue work and famine relief.

FAHS, MRS. SOPHIA L. Uganda's White Man of Work. pp. 289. 1907. Y. P. M. M. 35 cents, 50 cents.
A story told for young people of the life and work of a well-known missionary, Alexander Mackay.

GAIRDNER, W. H. T. D. M. Thornton. pp. 283. 1909. Revell. $1.25.

An inspiring biography written by a co-worker of one who in Britain was a leader of the Student Volunteer Missionary Union and in Africa was a tireless worker among educated Moslems and who incarnated in his life and work the Watchword, "The Evangelization of the World in This Generation."

GRIFFIS, W. E. Verbeck of Japan. pp. 376. 1900. Revell. $1.50.

Life and work of the most influential missionary and publicist that Japan has had; described by one who knew him and his work well.

HAWKER, GEORGE. The Life of George Grenfell. pp. 587. 1909. Revell. $2.00.

Biography of one of the most able and devoted and unostentatious of missionaries, who explored and evangelized the Congo country in the spirit and after the method of Livingstone.

HUBBARD, ETHEL DANIELS. Under Marching Orders. pp. 222. 1909. Y. P. M. M. 35 cents, 50 cents.

Story of the life of Mrs. Mary Porter Gamewell, written for young people; relates experiences during the siege of Peking.

JACKSON, JOHN. Mary Reed: Missionary to the Lepers. pp. 127. n. d. Revell. 75 cents.

Impressive sketch of a life spent in the most Christ-like of ministries; a satisfactory account of missions among the lepers.

JESSUP, HENRY H. Fifty-three Years in Syria. 2 vols. pp. 832. 1910. Revell. $5.00.

Autobiography of a truly great missionary statesman and pioneer in Syria; acquaints the reader with the forces which are making the new Turkish Empire.

JUDSON, EDWARD. The Life of Adoniram Judson. pp. 601. 1904. American Baptist Publication Society.

A concise picture, by his son, of the life and work of one of America's most famous missionaries, the apostle to Burma.

LOVETT, RICHARD. James Chalmers. Autobiography and Letters. pp. 510. 1902. Revell. $1.50.

Standard life of one of the most famous and fearless of missionaries to South Sea cannibals, by whose hands he was murdered in 1901.

LOVETT, RICHARD. James Gilmour of Mongolia. pp. 336. n. d. Revell. $1.75.

An intimate friend's account of the apostle to the Mongols, his unusual character, unique labors, pathetic loneliness, and lack of perceptible results.

MACKINTOSH, C. W. Coillard of the Zambesi. pp. 484. 1907. American Tract Society. $2.50.

The lives of Francois Coillard and Mme. Coillard, of the Paris Missionary Society, devoted pioneer missionaries to Southern Africa; based largely upon letters and memoranda of the Coillards.

MINER, LUELLA. Two Heroes of Cathay. pp. 238. 1903. Revell. $1.00.

The thrilling story, told by the heroes themselves, of their experiences and escape during the Boxer uprising; the first account valuable as an autobiography; the hero of the second has a special interest as a direct descendant of the great Confucius.

NICHOLS, FLORENCE L. Lilavati Singh. pp. 62. 1909. Women's Foreign Missionary Society of the Methodist Episcopal Church.

Short life of the noble and brilliant President of the Isabella Thoburn College at Lucknow.

PATON, JAMES. John G. Paton, Missionary to the New Hebrides. pp. 856. 1906. Revell. $1.50.

Life of one of the most simple, saintly, and brave of modern missionaries.

PEILL, J. The Beloved Physician of T'sang Chou. pp. 293. 1908. Headley Bros. $2.00.

Memorial, written by his father, of a life laid down at an early age for China; typical of medical missionary work; gives sidelights on the Boxer Uprising.

RICHARDS, THOMAS C., SAMUEL J. MILLS. 1906. Pilgrim Press. $1.50.

Interesting biography of the leader of the famous Haystack band at Williamstown; valuable also as an account of the origin of American foreign missionary endeavor.

SINKER, ROBERT. Memorials of Ion Keith-Falconer. pp. 258. 1903. Deighton, Bell & Co. $1.85.

Standard account of the short life of one of the most talented and versatile of missionaries; a pioneer in Arabia.

SMITH, GEORGE. The Life of Wm. Carey, D. D. pp. 389. 1887. John Murray. 75 cents.

SMITH, GEORGE. The Life of Alexander Duff. pp. 383. 1900. Hodder & Stoughton. Out of print.

These two lives—one of the English pioneer, the other of Scotland's most famous educational missionary—are classics. Dr. Duff's life is condensed from an earlier two-volume edition.

SMITH, GEORGE. Henry Martyn: Saint and Scholar. pp. 580. 1902. Revell. $1.50.

Standard life of the most spiritual of early Indian missionaries, one whose life has inspired multitudes, despite its occasional morbidness; gives interesting facts concerning early work in Persia.

SPEER, ROBERT E. A Memorial of Alice Jackson. pp. 128. 1909. Revell. 75 cents.

Sketch of the brief life of a Smith College girl, a detained volunteer for foreign missionary work, written by one who knew her intimately.

TAYLOR, CHARLES E. The Story of Yates, the Missionary. pp. 304. 1900. Sunday-school Board of Southern Baptist Convention. $1.00.

President Taylor tells through letters and by reminiscences the life-story of one of the four or five strongest American missionaries to China; records the word of one who contributed to the formative literature of Chinese modern life, specially to its Christian element, and was a great stimulus to the South in missionary directions.

TAYLOR, MRS. HOWARD. Pastor Hsi: Confucian Scholar and Christian. pp. 494. 1907. China Inland Mission. $1.50.

Perhaps the most remarkable of Chinese Protestant Christians is here pictured vividly; story of his life both before and after conversion.

THOMPSON, RALPH WARDLAW. Griffith John. 1906. Armstrong. $2.00.

A life-story of one of the most remarkable missionaries to China; record of fifty years of heroic toil and unusual achievement.

TOWNSEND, WILLIAM J. Robert Morrison, Pioneer of Chinese Missions. pp. 160. 1902. Revell. 75 cents.

Useful sketch of a great pioneer, the centennial of whose arrival was celebrated in China in 1907.

TUTTLE, DANIEL SYLVESTER. Reminiscences of a Missionary Bishop. pp. 498. 1906. Whittaker. $2.00.

Romantic story of a self-sacrificing missionary in Montana, Idaho, and Utah; contains a graphic picture of the Mormon system.

WELLS, JAMES. Stewart of Lovedale. pp. 419. 1909. Revell. $1.50.

Biography of a prince among missionaries; recounts the varied and untiring efforts of the "long strider," and shows his influence upon the development of South and Central Africa.

WRIGHT, HENRY BURT. A Life With a Purpose. pp. 317. 1908. Revell. $1.50.

Story of the brief but devoted and fruitful career of Lawrence Thurston, both as a student at Yale and as a worker in the Yale Mission in China; written by an intimate friend.

YONGE, CHARLOTTE M. Life and Letters of John Coleridge Patteson. 2 vols. pp. 370; 411. 1894. Macmillan. $3.00.

Standard life of one of Britain's finest spirits, who illustrates better than almost any other than the humanity, versatility, attractiveness, scholarship, and spirituality of the missionary calling.

ZWEMER, SAMUEL M. Raymond Lull. pp. 156. 1907. Funk & Wagnalls 75 cents.

One of three recent biographies of this first missionary to the Moslems and the best from a missionary standpoint; has full bibliography and interesting illustrations.

COLLECTED BIOGRAPHIES

BEACH, HARLAN P. Knights of the Labarum. pp. 111. 1896. S. V. M. 25 cents.

Life sketches of Adoniram Judson, Alexander Duff, Dr. John Kenneth Mackenzie, and Alexander Mackay; valuable as a textbook.

BEACH, HARLAN P. Princely Men of the Heavenly Kingdom. pp. 244. 1903. Y. P. M. M. 35 cents, 50 cents.

Brief studies of the following missionaries to China; Robert Morrison, John Kenneth Mackenzie, James Gilmour, John Livingstone Nevius, George Leslie Mackay; a closing chapter on Chinese martyrs of 1900; prepared as a textbook.

CREEGAN, CHARLES and JOSEPHINE GOODNOW. Great Missionaries of the Church. pp. 404. 1895. Crowell. $1.50.

The life stories, in a chapter each, of twenty-three of the best-known modern missionaries.

DAWSON. Heroines of Missionary Adventure. pp. 340. 1908. Lippincott. $1.50.

Short sketches of the lives of Mrs. Alexander Duff, Mrs. Robert Clark, Irene Petrie, Fanny Butler, Mary Reed, Mrs. Hudson Taylor, Fidelia Fiske, Madame Coillard, and other women missionaries less well known.

FIELD, CLAUD H. A. F. Heroes of Missionary Enterprise. pp. 335. 1907. Lippincott. $1.50.

Life sketches of twenty-eight notable missionary heroes such as Eliot, Brainard, Livingstone, Hans Egede, and John Williams; stories illustrating the romance and heroism of missions.

GRACEY, MRS. J. T. Eminent Missionary Women. pp. 215. 1898. Eaton & Mains. 85 cents.

Twenty-eight brief biographies of women-workers in various foreign fields make this the fullest collection of the kind.

HOLCOMB, HELEN H. Men of Might in Indian Missions. pp. 352. 1901. Revell. $1.25.

Lives of thirteen famous missionaries of various nationalities and ranging from the first Protestant missionary to Dr. Kellogg, who died in 1899; selection is good, emphasis satisfactory, and treatment fairly full.

LAMBERT, JOHN C. Missionary Heroes in Africa. pp. 156. 1909. Lippincott. 75 cents.

Brief stories illustrating the work of Alexander Mackay, Bishop Hannington, Fred S. Arnot, A. B. Lloyd, Francois Coillard.

LAMBERT, JOHN C. Missionary Heroes in Asia. pp. 158. 1908. Lippincott. 75 cents.

Interesting sketches illustrating the life and work of James Gilmour, Jacob Chamberlain, Joseph Hardy Neesima, George Leslie Mackay, Annie R. Taylor, and Dr. Westwater.

MCDOWELL, WM. F., and others. Effective Workers in Needy Fields. pp. 195. 1905. S. V. M. 35 cents, 50 cents.

Short biographies of five missionaries chosen to represent different mission fields and different phases of missionary work—Livingstone, Mackay of Formosa, Isabella Thoburn, Cyrus Hamlin, and Joseph Hardy Neesima.

SHELTON, DON O. Heroes of the Cross in America. pp. 304. 1904. Y. P. M. M. 35 cents, 50 cents.

Home missionary work set forth attractively through biographies; an added chapter, general in character; widely used as a mission-study text-book.

SPEER, ROBERT E. Servants of the King. pp. 216. 1909. Y. P. M. M. 35 cents, 50 cents.

Written for young people; outlines of the lives of eleven well-selected heroes and heroines of the faith, most of them foreign missionaries; adapted to use as a textbook.

THOMPSON, A. C., and others. Modern Apostles of Missionary Byways. pp. 108. 1899. S. V. M. 40 cents.

In this book Greenland, Fuegia, Hawaii, Mongolia, Ceylon, and Arabia are the picturesque background against which stand out in clear relief the lives of Hans Egede, Allen Gardiner, Titus Coan, James Gilmour, Eliza Agnew, and Ion Keith-Falconer.

WALSH, W. PAKENHAM. Heroes of the Mission Field. pp. 249. Whittaker. $1.00.

Sketches of thirteen missionaries chronologically arranged from the Apostolic times to the close of the eighteenth century.

WALSH, W. PAKENHAM. Modern Heroes of the Mission Field. pp. 344. n. d. Whittaker. $1.00.

A continuation of the preceding volume. A dozen great missionaries of the nineteenth century, some of them little known.

YONGE, CHARLOTTE M. Pioneers and Founders. pp. 316. 1902. Macmillan. $1.25.

The lives of seventeen early workers in different lands during the past two centuries—all of British and American blood save one—set forth quite fully by a well-known British novelist.

MEDICAL MISSIONS

BARNES, IRENE H. Between Life and Death. pp. 307. 1901. Church of England Zenana Missionary Society. 3s. 6d.

Account of the need, methods, incidents and opportunities of woman's medical work, especially in India and China.

BRYSON, MARY ISABEL. John Kenneth Mackenzie. pp. 404. Revell. $1.50.

Standard life of one who is generally regarded as the most illustrious medical missionary to China.

EDWARDS, MARTIN R. The Work of the Medical Missionary. pp. 65. 1909. S. V. M. 10 cents.

An excellent outline course for study; broad in scope, and discusses the whole question practically; contains a study of the Master Medical Missionary; useful for individual and class work; bibliography.

HOPKINS, S. ARMSTRONG. Within the Purdah. 1898. Eaton & Mains. $1.25.

Bright and faithful descriptions of the Hindu home, and especially of the conditions surrounding Zenana women, with an account of the missionary efforts being put forth for the uplifting and redeeming of the women and girls of India.

OSGOOD, ELLIOT I. Breaking Down Chinese Walls. pp. 217. 1908. Revell. $1.00.

Reveals the power of medical missions to remove prejudice and effect an entrance for the Gospel into Chinese homes and hearts.

PEILL, J. The Beloved Physician of T'sang Chou. pp. 293. 1908. Headley Bros. $2.00.

Typical of medical mission work in China; sketches the brief career of an attractive young English doctor; incidental discussion of some of the practical problems of medical missionary work.

PENNELL, T. L. Among the Wild Tribes of the Afghan Frontier. pp. 324. 1909. Lippincott. $3.50.

Attractive story of pioneer medical work on the borders of Afghanistan; contains an account of the customs and traditions of the people.

PENROSE, VALERIA F. Opportunities in the Path of the Great Physician. pp. 277. 1902. Presbyterian Board. $1.00.

An outline of the medical mission work being done in various countries, with descriptions and illustrations to show the opportunities which await the Christian physician in mission lands.

STEVENS, GEORGE B. The Life of Peter Parker, M. D. pp. 356. 1896. Congregational Sunday School and Publication Society. $1.50. Out of print.

Life story, consisting largely of extracts from letters and journals, of the "father of medical missions" and a noted missionary to China.

WANLESS, W. J. The Medical Mission. pp. 96. 1898. S. V. M. 10 cents.

Valuable summary of many phases of the subject, written by a medical missionary; illustrations mainly from India.

WILLIAMSON, J. RUTTER. The Healing of the Nations. pp. 98. 1899. S. V. M. 40 cents.

Written as a text-book for study classes; shows opportunities for profitable life-service in this calling.

WISHARD, JOHN G. Twenty Years in Persia. pp. 349. 1908. Revell. $1.50.

An interesting record of what a medical missionary alone could observe and experience; one of the best books on the subject.

RELIGIONS

BARTON, JAMES L., WHERRY, E. M., and ZWEMER, S. M., editors. The Mohammedan World of Today. pp. 302. 107. Revell. $1.50.

Papers read at the First Missionary Conference on Behalf of the Mohammedan World, Cairo, 1906; possesses sociological and political as well as intense missionary interest.

BETTANY, G. T. The World's Religions. pp. 908. 1891. The Christian Literature Society. $5.00.

A popular review of the religions of the world, including some of the ancient faiths; seven books in one volume.

DAVIDS, T. W. RHYS. Buddhism. pp. 262. 1894. Gorham. 75 cents.

Interesting summary of Buddhism by the foremost British authority; full enough for all but specialists.

DEGROOT, J. J. M. The Religion of the Chinese. pp. 230. 1910. Macmillan. $1.25.

Lucid treatment, by a foremost authority, of Taoism, Confucianism, and Buddhism, showing their relationships and their points of fusion; proves that all Chinese religious beliefs have a common Animistic basis.

GAIRDNER, W. H. T. The Reproach of Islam. pp. 367. 1909. Student Christian Movement. 2s. 4d.

Text-book on the Moslem world, its present opportunities and its challenge to the Christian Church; prepared by one of the leading missionaries in the intellectual capital of Islam,-Cairo.

GRANT, G. M. The Religions of the World in Relation to Christianity. pp. 137. Revell. 50 cents.

Discusses in a bibliographical and descriptive way Mohammedanism, Confucianism, Hinduism, and Buddhism; rather generous view of ethnic religions, but not more favorable than men of the liberal school would justify.

GRIFFIS, WILLIAM E. The Religions of Japan. pp. 449. 1895. Scribner. $2.00.

The best work treating of the main religions of Japan in a single volume; written by a specialist on Japan and its religions.

HALL, CHARLES CUTHBERT. The Universal Elements of the Christian Religion. pp. 309. 1905. Revell. $1.25.

An attempt to interpret contemporary religious conditions; makes it clear that Christianity alone has a message for all men.

HALL, CHARLES CUTHBERT. Christ and the Eastern Soul. pp. 208. 1909. Univ. of Chicago Press. $1.25.

The Barrows lectures, delivered in 1906-1907 by Dr. Charles Cuthbert Hall, in India; the lectures are irenic, yet loyal to the supremacy and dignity of Christianity; recognize fully all that is good in ethnic religion, and are highly appreciative of the gifts and capacities of the Eastern soul, especially its ability to profit by and exemplify the benefits of the Christian religion, when loyally and intelligently accepted.

HOPKINS, EDWARD W. The Religions of India. pp. 612. 1895. Ginn & Co. $2.00.

Professor Hopkins writes as a specialist who has studied in India the various religions included therein; in many respects the best comprehensive work on the subject.

JEVONS, FRANK B. Introduction to the Study of Comparative Religion. pp. 283. 1908. Macmillan. $1.50.

A book of great knowledge and penetration; a most satisfactory introduction to the study of Comparative Religion; lectures given by the Principal of Hatfield Hall, University of Durham, on the Hartford-Lamson Foundation at Hartford Theological Seminary.

KELLOGG, S. H. A Handbook of Comparative Religion. pp. 185. 1905. S. V. M. 30 cents, 75 cents.

A study in Comparative Religion by topics; the doctrines concerning God, man, sin, etc., considered according to the teaching of each of the great religions of the world.

KELLOGG, S. H. The Light of Asia and the Light of the World. pp. 390. 1885. Macmillan. $2.00.

A comparative study of Buddhism and Christianity by one who is an authority on both, and who had labored for years in Buddhism's natal land.

KNOX, GEORGE W. The Development of Religion in Japan. pp. 204. 1907. Putnam. $1.50.

With insight and scholarship Professor Knox writes an account of the religions that have invaded Japan and of their influence upon the evolution of the nation; indicates the influence of Christianity in the progress of the New Japan.

LEGGE, JAMES. The Religions of China. pp. 308. 1881. Scribner. Out of print.

Four lectures, by the foremost English authority, on Confucianism and Taoism, and on the comparison of both with Christianity.

LLOYD, ARTHUR S. Christianity and the Religions. pp. 127. 1909. Dutton. 75 cents.

Three lectures on the essential message of the Christian religion which differentiates it from that of the non-Christian faiths.

MACDONNELL, ARTHUR A. A History of Sanskrit Literature. pp. 472. 1900. Appleton. $1.50.

A necessarily brief treatment of Sanskrit literature as a whole; a trustworthy statement of the results of Sanskrit research down to the time of publication; not too technical for the general reader; excellent bibliographical notes.

MARGOLIOUTH, D. S. Mohammed and the Rise of Islam. pp. 481. 1905. Putnam. $1.50.

An Oxford professor of Arabic gives the results of prolonged study in an appreciation of the founder of Islam, whose main aim was the solution of an exceedingly difficult political problem; pictures Mohammed as a hero rather than as a prophet.

MENZIES, ALLAN. History of Religion. pp. 438. 1895. Scribner. $1.50.

A compendious view of ancient and present-day religions from the modern standpoint; intended for text-book use in colleges, etc.

Methods of Mission Work Among Moslems. Papers read at the Cairo Conference. 1906. Revell.

A wide range of topics, covering all kinds of missionary work among Moslems, is presented by various authorities.

MITCHELL, J. MURRAY. The Great Religions of India. pp. 287. Revell. $1.50.

The Duff Lectures, written by a veteran who, in India and at home, was a student and authority on Hinduism, Zoroastrianism, Buddhism, and the native religions of India.

MONTGOMERY, H. H., editor. Mankind and the Church. pp. 398. 1907. Longmans, Green. $2.25.

A symposium by seven missionary bishops of the Anglican Church on the contributions which Christianity may expect from non-Christian peoples when Christianized, and on the attitude in which the non-Christian faiths should be approached.

MUIR, WM., AND OTHERS. Present Day Tracts on the Non-Christian Religions of the World. pp. 349. 1887. The Religious Tract Society. $1.00.

A collection of scholarly presentations of the chief religions of the world in contrast with Christianity.

MYLNE, LOUIS GEORGE. Missions to Hindus. pp. 189. 1908. Longmans, Green. $1.20

A treatment, written with expert knowledge, of caste in India as the social system of the Hindu religion and of the methods whereby the problems of caste should be met; together with an examination of the results of missionary effort in India, written by the Bishop of Bombay.

NAUROJI, DHANJIHAI. From Zoroaster to Christ. pp. 93. 1909. Oliphant, Anderson & Ferrier. 2s.

Story of the conversion and subsequent missionary work of a distinguished Parsee convert in Bombay.

RICHARDS, E. H., AND OTHERS. Religions of Mission Fields as Viewed by Protestant Missionaries. pp. 300. 1905. S. V. M. 35 cents, 50 cents.

Discussion from the viewpoint of the mission field of nine of the most important religions, written by men most of whom have had more than twenty years' experience with those who hold these faiths; valuable as a text-book for mission study classes.

RODWELL, J. M. Translation of the Koran. pp. 506. Dutton. Everyman's Library. 50 cents, $1.00.

Much better than the translation of Sale and less expensive than that of Palmer; has the advantage of a chronological arrangement of the Surahs.

ROSS, JOHN. The Original Religion of China. pp. 327. 1909. Oliphant, Anderson & Ferrier. 5s.

A scholarly discussion of the primitive monotheistic and animistic beliefs of the Chinese people; the substratum of the present-day religions of China; written by a Scotch missionary in Manchuria.

Sacred Books of the East Described and Examined. 3 vols. pp. 1357. Various dates. Christian Literature Society for India. Rupees. 1¼.

Summaries of translations of most important Hindu sacred books, with introductions, etc.; most valuable for missionaries to India and to others wishing the gist of Hindu teachings. Vol. I contains the Rig-Veda, Atharva-Veda, the Brahmanas of the Vedas; Vol. II contains selections from the Upanishads, the Bhagavad Gita, Vedanta Sara, Yoga Sastra, Laws of Manu; Vol. III has the Ramayana, Mahabharata, Vishnu Purana.

SELL, EDWARD B. The Faith of Islam. Second edition. 1896. Kegan, Trench & Trübner. 12s. 6d.

Essays on the character of Moslem theology and ethics marked by thorough scholarship, sympathetic treatment and missionary spirit.

SIMON, GOTTFRIED. Islam und Christentum: Im Kampf um die Erokerung der Animistischen Heidenwelt. pp. 475. 1910. M. Warneck. 6 marks.

A very scholarly and timely treatise on the struggle between Islam and Christianity for the conquest of Animistic heathendom. Discusses the co-operative factors and religious motives that lead pagans to become Moslems, the social and religious conditions after they become Mohammedan and the conversion of these Moslems to Christianity.

SELL, EDWARD B. Islam: Its Rise and Progress. 1906. Simpkin, Marshall. 9s.

Two books which are invaluable to every student of the subject; the former giving an historical account of the system and the latter dealing with the various articles of faith and some of the present-day sects and movements; written by one who for more than a decade has been a leading authority on Islam.

SHEDD, WILLIAM A. Islam and the Oriental Churches. pp. 251. 1904. Presbyterian Board of Publication. $1.25.

Treats of the influence of the Oriental Christian churches upon the beginnings of Islam and its theology, Islam's government relation to these churches, the expansion of the faiths, the downfall of Oriental Christianity in the common ruin, and lessons for the future; valuable for missionaries to the Levant.

SLATER, T. E. The Higher Hinduism in Relation to Christianity. pp. 291. 1903. Elliott Stock. 85 cents.

A generous interpretation of philosophic Hinduism; written by a scholarly and experienced missionary to the educated classes of India.

TIELE, C. P. Elements of the Science of Religion. pp. 302. Two series. Scribner. $2.00 each.

Standard Introduction to the Science of Religion; Gifford lectures, delivered in 1896 and 1898 by the Professor of the History and Philosophy of Religion in the University of Leyden.

TISDALL, W. ST. CLAIR. The Noble Eight-fold Path. 1903. Elliot Stock. 6s.

In these lectures the religion of Budda is judged from the standpoint of an evangelical critic, and its philosophy is severely reviewed; perhaps too little credit is given to some of its better features.

TISDALL, W. ST. CLAIR. Muhammadan Objections to Christianity. pp. 239. 1904. Gorham. $1.25.

One of the most interesting books for those who desire to know why it is difficult to reach Moslems with the Gospel; a vade mecum for the missionary.

TISDALL, W. ST. CLAIR. Comparative Religion. pp. 132. 1909. Longmans. 40 cents.

A Christian apologetic based on a study of certain Christian doctrines and those doctrines of the Ethnic faiths which bear a faint or partial resemblance to them.

WARNECK, JOH. The Living Christ and Dying Heathenism. pp. 312. 1909. Revell. $1.75.

A scientific analysis of animism and a study of the supernatural forces of the Gospel which are conquering it; exceptionally useful.

WHERRY, E. M. Islam and Christianity in India and the Far East. pp. 237. 1907. Revell. $1.25.

An authoritative account of the spread and character of Islam in India, China and Malaysia, together with the present efforts and results of Christian missions to Moslems in that part of the world.

WILKINS, W. J. Hindu Mythology. pp. 499. 1882. Thacker. 10s. 6d.

A valuable account of mythological legends pertaining to the Vedic, Puranic, and inferior deities of India.

WILKINS, W. J. Modern Hinduism. pp. 423. 1900. Thacker.

A valuable survey of Hinduism, its worship, ethics, social institutions and results and eschatology.

WILLIAMS, M. MONIER. Hinduism. pp. 238. 1894. Gorham. $1.00.

An exceedingly valuable account of the rise and present status of Hinduism by one of the foremost authorities; many quotations from sacred books; a condensation of the larger and more readable work, "Buddhism and Hinduism."

ZWEMER, SAMUEL M. The Moslem Doctrine of God. pp. 120. 1905. American Tract Society. 45 cents.

Valuable monograph on a vital doctrine of Mohammedanism; written by a high missionary authority on Islam.

ZWEMER, SAMUEL M. Islam: A Challenge to Faith. pp. 295. 1907. S. V. M. 35 cents, $1.00.

A thoroughly reliable account of the rise, spread and present condition of Mohammedanism; an exposition of its practice, ritual and ethics; by one whose scholarship and extended missionary experience give his judgments great weight.

MISSION FIELDS

AFRICA

BENTLEY, W. HOLMAN. Pioneering on the Congo. 2 vols. pp. 478, 488. 1900. Revell. $5.00.

The best missionary account of the history and life of the Congo tribes by a high authority; missionary work and travels also prominent.

BERRY, W. G. Bishop Hannington. pp. 208. 1908. Revell. $1.00.

Life story of an English school boy, "Mad Jim," who became the martyr bishop to Uganda; gives a vivid picture of a pioneer missionary; brightened with many touches of humor and filled with human interest.

BLAIKIE, W. GARDEN. The Personal Life of David Livingstone. pp. 508. 1880. Revell. $1.50.

Standard life of Africa's greatest missionary explorer; large use of extracts from Livingstone's writings.

CROMER, THE EARL OF. Modern Egypt. 2 vols. pp. 594; 600. 1908. Macmillan. $6.00.

The standard work on the present condition of Egypt, political, social, and religious, together with a statesmanlike account of the circumstances that led to the recent changes. Missions are not treated except incidentally, but the book is invaluable as setting forth the present-day problem of the most strategic of all Moslem lands.

DAVIS, RICHARD HARDING. The Congo and the Coasts of Africa. pp. 220. 1909. Scribner. $1.50.

Impressions of the Congo country after a recent tour, written by a well-known correspondent and novelist; portrays the miserable condition of the Congo negro under the Leopold régime.

GAIRDNER, W. H. T. D. M. Thornton. pp. 283. 1909. Revell. $1.25.

Well written biography of a student leader in Britain who became a missionary leader in Egypt; accurate picture of work amongst Mohammedans at the educational center of the Moslem world.

GIFFEN, J. KELLY. The Egyptian Sudan. pp. 252. 1905. Revell. $1.50.

Report of first three years' work of the Protestant pioneers in this section; first account of the land from actual residence there; full of information regarding a great military and economic center.

GUINNESS, H. GRATTAN. The Kongo Crisis. 1908. Partridge. 6d.

A vivid story of greed and inhumanity; certain to arouse indignation.

HAWKER, GEORGE. The Life of George Grenfell. pp. 578. 1909. Revell. $2.00.

Life story of a distinguished Scotch missionary and statesman in the heart of Africa.

HARRISON, MRS. J. W. Mackay of Uganda. pp. 488. 1900. Armstrong. $1.50.

Story of the remarkable life work of a civil engineer missionary who was a maker of Central Africa and who pioneered the work of what is now one of the most successful missions in the world.

HATTERSLEY, C. W. The Baganda at Home. 1909. Religious Tract Society. 5s.

A readable account of everyday life in the Uganda country.

KUMM, H. KARL W. The Sudan. 1906. Marshall Bros. 3s. 6d.

Pictures a vast section of Africa with only sixteen missionaries and one of the most strategic areas in the missionary operations of today; shows the crisis occasioned by Moslem aggressions; well illustrated and full of information.

JACK, JAS. W. Daybreak in Livingstonia. pp. 371. 1900. Revell. $1.50.

One of the best discussions of Africa's missionary methods within a single volume; also gives the evolution of a most important mission.

JOHNSTON, HARRY H. A History of the Colonization of Africa by Alien Races. pp. 349. 1905. The University Press.

Sir Harry Johnston writes from a long experience in Africa, as well as from much study of the subject; not missionary in character, but very important.

MACKENZIE, W. DOUGLAS. John Mackenzie. pp. 564. n. d. Armstrong. $2.00.

The life story of a great South African missionary and statesman told by his son in great detail.

MACKINTOSH, MISS C. W. Coillard of the Zambesi. pp. 484. 1907. American Tract Society. $2.50.

Account of the life of one of the greatest missionary statesmen of the twentieth century; a stimulating story of self-denial and self-effacement; shows this missionary and his wife as empire-builders in South Africa.

MATTHEWS, T. T. Thirty Years in Madagascar. pp. 384. 1904. Armstrong. $1.75.

Out of thirty years' experience as a missionary, and after reading the records of earlier days in Madagascar, Mr. Matthews has been able to give a most authoritative and comprehensive account of a marvelous field and of the evolution of an interesting people.

MILLIGAN, ROBERT H. The Jungle Folk of Africa. pp. 380. 1908. Revell. $1.50.

The outcome of seven years of missionary labor in the heart of the dark continent. The author is a keen observer and his descriptions are very vivid.

NASSAU, ROBERT H. Fetichism in West Africa. pp. 389. 1904. Scribner. $2.50.

Forty years' observation of native customs and superstitions have enabled this missionary author to present a vast amount of material relating to every phase of the religious and social life of West Africa.

NAYLOR, WILSON S. Daybreak in the Dark Continent. pp. 315. 1905. Y. P. M. M. 35 cents, 50 cents.

Text-book written for young people's classes after prolonged study of Africa and extensive journeys there; best brief and comprehensive survey.

NOBLE, FREDERICK P. The Redemption of Africa. 2 vols. pp. 865. 1899. Revell. $4.00.

Though published over a decade ago, by far the best general work on Africa viewed from the missionary standpoint; scholarly, of high literary merit, and intensely interesting, as well as encyclopedic.

PAGE, JESSE. The Black Bishop. pp. 440. n. d. Revell. $2.00.

Shows Samuel Adjai Crowther, the first negro Bishop of the Church of England, at work in the earlier years of the Niger Mission, which he founded; includes much information regarding the Nigerian peoples and the aggressions of Islam in that land.

STEWART, JAMES. Dawn in the Dark Continent. pp. 400. 1903. Revell. $2.00.

A story of missionary progress and methods, told by the greatest educator in South Africa, and one of the best authorities on the African continent; a briefer and less valuable contribution than Dr. Noble's work, but of great merit.

TUCKER, A. R. Eighteen Years in Uganda and East Africa. 2 vols. 1909. Arnold. 30s.

An account of Protestant Missions in Uganda, told by one who has been for many years a devoted missionary Bishop laboring there; contains the annals of a work which takes a front rank among the wonders of modern missions; optimistic, but founded on facts, which justify an outlook of faith and hope.

WATSON, CHARLES R. In the Valley of the Nile. pp. 249. Revell. $1.00.

The best book extant on the work of missions in Egypt, written with sympathy and keen insight; tells both of results already obtained and of problems yet unsolved.

WELLS, JAMES. Stewart of Lovedale. pp. 419. 1909. Revell. $1.50.

A fascinating biography of one who was associated with Livingstone, and who originated Livingstonia; a companion volume to Dr. Stewart's "Dawn in the Dark Continent."

ZWEMER, SAMUEL M. Islam: A Challenge to Faith. pp. 295. 1907. S. V. M. 35 cents, $1.00.

Prepared as a textbook, but valuable also as a book of reference, and the best single volume for general reading on the religion which challenges Christianity for the religious conquest of Africa.

ASIA: VARIOUS COUNTRIES

BLAKESLEE, GEORGE H., editor. China and the Far East. pp. 455. 1910. Crowell. $2.00.

Lectures delivered during the second decennial celebration of the founding of Clark University; the various topics discussed by acknowledged experts, such as Chester Holcombe, I. W. Williams, Harlan P. Beach, J. W. Jenks, T. F. Millard, Hamilton Wright, Edward C. Moore, G. T. Ladd, D. Z. Sheffield, Amos P Wilder.

CURTIS, LILLIAN JOHNSON. The Laos of North Siam. pp. 338. 1903. Westminster Press. $1.25.

First full treatment of the little known and most interesting Laos; written by one who traveled and labored among them for four years; account of mission work there especially valuable for Presbyterians.

CURTIS, WILLIAM E. Egypt, Burma, and British Malaysia. pp. 399. 1905. Revell. $2.00.

A well-known traveler and journalist gives the results of his observations in the countries named and in Hong Kong; Egypt and Burma especially good, though only a limited number of themes are discussed.

EDDY, GEORGE SHERWOOD. Japan and India. pp. 115. 1908. Indian National Council. 15 cents.

Japan and its people described for educated Indians, more particularly the lessons which aspiring India may learn from progressive Japan; written by a prominent missionary in South India, after a visit to Japan at the time of the Conference of the World's Student Christian Federation, in 1907.

FLEESON, KATHERINE NEVILLE. Laos Folk-Lore of Farther India. pp. 153. 1899. Revell. 75 cents.

Classified collection of tales, fables, riddles, parables and proverbs rendered into English by a sympathetic missionary as an interpretation of the Laos.

FOSTER, JOHN W. American Diplomacy in the Orient. pp. 498. 1903. Houghton, Mifflin. $3.00.

A most reliable and scholarly review, by an ex-Secretary of State, of America's relations with China, Japan, Korea, Hawaii, Samoa, and the Philippines; appreciative references to missionary work; excellent to furnish the background for a study of present conditions in these countries or of missionary work there.

KNOX, GEO. W. The Spirit of the Orient. pp. 312. 1906. Crowell. $1.50.

An interpretation of the spirit of the people of the Orient, first by contrast with the spirit of the West, and then by an examination in turn of the people and customs and the spirit and problems of India, China, and Japan.

LITTLE, ARCHIBALD. The Far East. pp. 334. 1905. Clarendon Press. 1905. $2.00.

Deals mainly with the geographical and geological aspects of China, though Japan, Korea, and Siam are briefly described. Best recent volume by one who has lived long in China and traveled widely.

MCKENZIE, F. A. The Unveiled East. pp. 347. 1907. Dutton. $3.50.

A thorough, fair-minded treatment of present conditions in the Far East by a correspondent of the London *Daily Mail*, after extensive travels in Japan, China, and Korea, and personal experience in Kuroki's army. The author proves himself to be a strong friend of the missionary.

MILLARD, T. F. America and the Far Eastern Question. 1909. Moffat, Yard & Co. $4.00.

Interesting chapters on the new problems of the Orient, written with much frankness and from the standpoint of American interest; anti-Japanese in its treatment of Japan's international politics; written by an extensive traveler and close student of the Far Eastern question.

MONCRIEFF, G. K. SCOTT.—Eastern Missions From a Soldier's Standpoint. pp. 181. 1907. Religious Tract Society. 58 cents.

A British army captain's observations and conclusions regarding missionary work in India, China, Beluchistan, and on the Afghan border; a stout defense of missions.

MOTT, JOHN R. Strategic Points in the World's Conquest. pp. 218. 1897. S. V. M. $1.00.

A report of the author's observations and deductions in the course of a tour made in 1905, including the great student centers of the world; informing and statesmanlike.

Siam and Laos as Seen by Our American Missionaries. pp. 552. 1884. Presbyterian Board of Publication. Philadelphia. $1.50.

Collection of articles upon nearly every topic germane to a missionary volume, written by missionaries of the Presbyterian Board; old but useful.

SPEER, ROBERT E. Missions and Politics in Asia. pp. 271. 1898. Revell. $1.00.

Outcome of an extended tour in Asia in 1896-1897; although somewhat out of date regarding economic and political conditions in the Orient, still valuable for its revelation of the spirit of the peoples of the Far East and the part of Christian missions in the movements of progress and reform.

TOWNSEND, MEREDITH. Asia and Europe. pp. 404. 1910. Putnam. $2.50.

Most interesting essays on conditions and movements in the Nearer and Farther East, and the relation of Europe thereto; the outcome of a lifelong study of the relations between these two continents; some of the author's conclusions stated in the first edition of the book have since been strikingly verified.

WEALE, L. PUTNAM. The Re-shaping of the Far East. 2 vols. pp. 548; 535. 1905. Macmillan. $6.00.

Gives an understanding of some of the complex situations and problems in the Far East within the past fifteen years; discusses the Russo-Japanese war; prophesies intrigue and troubles succeeding the war, and emphasizes Great Britain's responsibilities in China.

ZWEMER, SAMUEL M., AND BROWN, ARTHUR J. The Nearer and Farther East. pp. 325. 1908. Macmillan. 30 cents, 50 cents.

Studies dealing with Moslem lands and with Siam, Burma, and Korea; arranged for women's church classes.

ARABIA, PERSIA AND THE LEVANT

ARPEE, LEON. The Armenian Awakening. pp. 235. 1909. University of Chicago Press. $1.25.

An account of the importance of the Armenian people, showing how, from their earliest history until the present time, they have been one of the leading races in Western Asia, and indicating the significance for them of the present reform movements.

BARTON, JAMES L. Daybreak in Turkey. pp. 296; cloth, pp. 306. 1908. Pilgrim Press. 50 cents, $1.50.

The best book on the Turkish Empire and the work of missions in that part of the world; scholarly, and interesting.

BUXTON, CHARLES R. Turkey in Revolution. pp. 285. 1909. Unwin. $2.50.

An interesting historical survey of the last few years in Turkey and its neighboring States; a good supplement to Dr. Barton's book.

CURTIS, WILLIAM E. The Turk and His Lost Provinces. pp. 396. 1903. Revell. $2.00.

Impressions of an American journalist concerning the Balkan Peninsula; less valuable than when written, but gives much readable information with respect to Constantinople and the "buffer States."

CURTIS, WILLIAM E. Today in Syria and Palestine. pp. 529. 1903. Revell. $2.00.

An account of what an unusually keen and sympathetic observer deems of public interest. Recent history has confirmed some of his conclusions.

DOUGHTY, CHARLES M. Wanderings in Arabia. 2 vols. pp. 606. 1908. Scribner. $4.50.

An abbreviated reprint of his earlier work, "Arabia Deserta;" the most interesting account of Central and Western Asia, by one who is easily the greatest of all explorers in the neglected Peninsula; style fascinatingly archaic.

DWIGHT, HENRY O. Constantinople and Its Problems. pp. 298. 1901. Revell. $1.25.

Shows the relation of this world-capital to questions affecting Mohammedanism, Turkish womanhood, the Eastern Church problem, and the place of education in the uplift of the Empire; an able contribution to a right understanding of the subject.

FORDER, A. Ventures Among the Arabs. pp. 292. 1909. Gospel Publishing House. $1.00.

An interesting account of life among the Bedouin Arabs by a free lance missionary who has shown great boldness in travel, although his work has not had permanent results.

GRIFFITH, MRS. M. E. HUME. Behind the Veil in Persia and Turkish Arabia. pp. 336. 1909. Lippincott. $3.50.

Things as they are among our Moslem sisters by one who loved them and lived among them; testimony which is an indictment of the present social system.

HAMLIN, CYRUS. My Life and Times. pp. 538. 1893. Revell. $1.50.

The life and missionary career of the maker of Robert College, a most versatile Yankee, whose life story is an inspiration.

JESSUP, HENRY HARRIS. Fifty-three Years in Syria. 2 vols. pp. 832. 1910. Revell.

Valuable not only as an account of a noteworthy missionary who was a pioneer of Protestant missions in Syria, but as a history of missions in that land; gives an understanding of the changes now in progress in the Turkish Empire.

LEES, G. ROBINSON. The Witness of the Wilderness. pp. 222. 1909. Longmans. $1.25.

LEES, G. ROBINSON. Village Life in Palestine. pp. 236. 1905. Longmans. $1.25.

Two books which give a description of the real home life, manners, customs, characteristics and superstitions of the peasants in Palestine and of the Bedouin tribes in North Arabia; the result of six years' residence and study on the ground.

LOTI, PIERRE. Disenchanted. pp. 381. 1908. Macmillan. $1.50.

A powerful novel with a purpose; it shows that civilization without emancipation and the Gospel means spiritual loss for the women of Turkey.

MALCOLM, NAPIER. Five Years in a Persian Town. pp. 272. 1905. Dutton. $3.00.

A sociological study of a typical town in Persia; valuable because of its minute character, and especially helpful to those who expect to enter this country.

RICHTER, JULIUS. A History of Protestant Missions in the Near East. pp. 435. 1910. Revell. $2.50.

A thorough, scholarly and reliable account of the development of Protestant missions in Mohammedan lands; the standard volume on this subject; the English edition is more a revision for English and American readers than a translation from the German.

SINKER, ROBERT. Memorials of the Hon. Ion Keith-Falconer. pp. 258. 1903. Deighton, Bell & Co. $1.85.

The best biography of the pioneer missionary to Arabia, quoting largely from his own letters and addresses.

VAN SOMMER, ANNIE, and ZWEMER, SAMUEL M., editors. Our Moslem Sisters. pp. 299. 1907. Revell. $1.25.

Chiefly papers prepared for the Cairo Conference, 1906; affords a striking and faithful picture of the social and domestic conditions affecting the women of Moslem countries.

WASHBURN, GEORGE. Fifty Years in Constantinople. pp. 316. 1910. Houghton, Mifflin. $3.00.

Largely a history of Robert College, but incidentally gives first hand information of social and political events of great interest in Turkish history.

WILSON, S. G. Persian Life and Customs. pp. 333. 1895. Revell. $1.25.

Written after fifteen years of missionary service; covers the field very satisfactorily.

WISHARD, J. G. Twenty Years in Persia. pp. 349. 1908. Revell. $1.50.

More than a handbook on Iran; gives an account of missionary conditions, and paints the background of the transformations now taking place in that country; suggests the opportunities for medical mission work there.

ZWEMER, SAMUEL M. Arabia: The Cradle of Islam. pp. 434. 1900. Revell. $2.00.

The best book by far on Arabia and missions there; valuable also for missionaries to other Moslem lands.

CHINA

BALL, J. DYER. Things Chinese. pp. 816. 1904. Scribner. $4.00.

Thesaurus of information on Chinese affairs; arranged in alphabetical order; written by one who has spent forty years in China, in a style that is readable and not encyclopedic; very valuable.

BARBER, W. T. A. David Hill, Missionary and Saint. pp. 337. 1898.

The best life of an eminent evangelistic missionary of Central China, whose godliness impressed alike foreigners and Chinese, Pastor Hsi in particular.

BEACH, HARLAN P. Dawn on the Hills of T'ang. pp. 227. 1905. S. V. M. 35 cents, 50 cents.

Concise summary of pertinent facts about China and mission work there; an excellent text-book for advanced classes. A new and valuable feature is its pronouncing vocabulary of Chinese names and stations, with indications of the societies laboring in them and the force employed.

BLAKESLEE, GEORGE H., editor. China and the Far East. pp. 455. 1910. Crowell. $2.00.

Gives an excellent survey of present conditions in the Far East and indicates China's relation thereto; a collection of lectures delivered at Clark University during the second decennial celebration by prominent authorities on Far Eastern questions; only live topics are treated.

BROOMHALL, MARSHALL. Present Day Conditions in China. pp. 58. 1909. China Inland Mission. 50 cents.

Indicates the remarkable changes and progress of recent years in China; striking charts and statistics.

BROOMHALL, MARSHALL, editor. The Chinese Empire. pp. 450. Morgan & Scott. $2.50.

A symposium on the Chinese Empire, each of the nineteen provinces being treated by a separate writer, together with a number of special papers; indices; of more than usual reference value.

BROWN, ARTHUR J. New Forces in Old China. pp. 382. 1904. Revell. $1.50.

Unusually accurate and valuable account of Old China and its people; review of the commercial, economic, political, and missionary forces that are aiding in its transformation; and a forecast of the future of the Empire.

CONGER, MRS. E. H. Letters from China. pp. 391. 109. McClurg. $2.75.

Informal and most interesting letters by the wife of a well-known diplomatist, who had unusual opportunities to gather information about the lives and customs of the Chinese, and especially of Chinese women, from the late Dowager Empress down; includes experience of the beleaguered at Peking; many appreciative references to missionary work in China.

DEGROOT, J. J. M. The Religion of the Chinese. pp. 230. 1910. Macmillan. $1.25.

The latest of many books on this subject by the same author; a readable and scholarly account of the religious beliefs of China—Animism, Confucianism, Taoism, and Buddhism, by a foremost authority; valuable to an understanding of the Chinese people.

GIBSON, J. CAMPBELL. Mission Problems and Mission Methods in South China. pp. 334. 1901. Revell. $1.50.

One of the best volumes on the subject treated; takes the reader into the heart of the missionary's problems, beginning with the religious and literary background and proceeding to the full-fledged church and its external relations.

GILMOUR, JAMES. Among the Mongols. pp. 383. n. d. Revell. $1.25.

A Robinson Crusoe style of book, which is unequalled for vividness and warmth of Christian interest. The reader lives in Mongol tents, rides Mongol horses and watches the canny Scot as he tirelessly lives and preaches Christ.

HEADLAND, ISAAC T. Court Life in China. pp. 372. 1909. Revell. $1.50.

Interesting sketches of the late Empress Dowager, also of members of the Imperial family and ladies of rank, with a description of the social life of the better classes; written by a keen observer who has had a rare opportunity to observe.

HOICOMBE, CHESTER. The Real Chinaman. pp. 350. 1909. Dodd, Mead & Co. $2.00.

Removes many misunderstandings regarding the Chinaman as he is; written by a sympathetic and unbiased diplomat.

MacGillivray, D., editor. A Century of Protestant Missions in China. pp. 677. 1907. American Presbyterian Mission. $3.00.

Contains a mass of most valuable statistics and important facts in China showing the results of missionary work in the Empire and the extent of present operations; a reliable and important book of reference.

McNabb, R. L. The Women of the Middle Kingdom. pp. 160. 1903. Jennings & Graham. 75 cents.

Contains information regarding many phases of girlhood and womanhood in China; dwells on their religious needs and the efforts made to meet them.

Martin, W. A. P. The Awakening of China. pp. 328. 1907. Doubleday, Page & Co. $3.80.

A readable volume dealing with the provinces and outlying territories of China, the history of the Empire and the recent changes that have been taking place; written by a former president of the Chinese Imperial University.

Merwin, Samuel. Drugging a Nation. pp. 212. 1908. Revell. $1.00.

A faithful story of the opium curse of China.

Miner, Luella. China's Book of Martyrs. pp. 512. 1903. Westminster Press. $1.50.

Fullest work on the Chinese martyrs of the Boxer Uprising of 1900; largely in the words of witnesses and friends of the slain; deeply moving and often horrible.

Osgood, Elliott I. Breaking Down Chinese Walls. pp. 217. 1908. Revell. $1.00.

Written out of extended hospital experience in China; a practical proof of the value as well as the need of medical missions.

Parker, E. H. China; Her History, Diplomacy and Commerce. pp. 332. 1901. Dutton. $2.50.

Based mainly upon Chinese records and a quarter century's personal acquaintance with China, this volume is of the greatest value; the scope is broader than the title suggests, including geography, population, army, rebellions, religion, national characterstics, calendar, etc.

Smith, Arthur H. Village Life in China. pp. 360. 1899. Revell. $2.00.

Informal sociological studies of the North China village, its institutions, usages, public characters, and family life, with chapter on Christianity's task in its regeneration.

Smith, Arthur H. China and America Today. pp. 256. 1907. Revell. $1.25.

A review of the relation between the United States and China, showing China's grounds both for grievance and gratitude; gives a more favorable impression of the Chinaman than the author's "Chinese Characteristics"; a plea for fairness and consideration.

Smith, Arthur H. The Uplift of China. pp. 274. 1908. Y. P. M. M. 35 cents, 50 cents.

A text-book for young people's classes, presenting a brief outline of recent progress in China and the development of missionary work there, with a sufficient background dealing with the country and people.

Smith, Arthur H. China in Convulsion. pp. 770. 2 vols. 1901. Revell. $5.00.

The standard work on the Boxer Uprising and massacres of 1900, by one who was himself in the siege at Peking.

Speer, Robert E. Memorial of Horace Tracy Pitkin. pp. 310. 1903. Revell. $1.00.

Story of a prominent Student Volunteer's work at home, with an account of his brief life in China and his martyrdom in 1900.

Soothill, W. E. A Typical Mission in China. pp. 293. 1907. Revell. $1.50.

Justifies its title; describes typical Chinese, typical experiences, typical methods of work; a few chapters devoted to the native and foreign religions of China.

Stanford, E. S. Atlas of the Chinese Empire. 1909. China Inland Mission. $4.00.

An excellent atlas, designed especially to accompany Broomhall's "The Chinese Empire"; accuracy and clearness are features.

TAYLOR, MRS. HOWARD. Pastor Hsi: Confucian Scholar and Christian. pp. 494. 1907. China Inland Mission. $1.50.

A striking illustration of the divine power working in missions in China, describing the conversion of a Chinese scholar; combines in one volume Mrs. Taylor's two previous narratives about Mr. Hsi.

THOMPSON, RALPH WARDLAW. Griffith John. 1906. Armstrong. $2.00.

The story of the life and labor and love of one of the great figures in missionary history and one who learned to know the real Chinaman intimately.

TOWNSEND, WILLIAM JOHN. Robert Morrison, Pioneer of Chinese Missions. pp. 160. Revell. 75 cents.

Useful sketch of a great pioneer, the centennial of whose arrival was celebrated in China in 1907.

WALSHE, GILBERT W. Ways That Are Dark. pp. 276. 1907. Kelley & Walsh. $1.50.

Unexcelled chapters on "Chinese Etiquette and Social Procedure," written by one who knew whereof he wrote; made clear by half-tones and diagrams; invaluable for missionaries desiring to become personæ gratæ to the Chinese, especially of the higher classes.

WEALE, L. PUTNAM. The Coming Struggle in Eastern Asia. pp. 656. 1908. Macmillan. $3.50.

The last in a series of four works by this author dealing with the Far Eastern problem; critical of Japan; Part III examines the remarkable changes of late years in China and the relation thereto of American interests.

WILLIAMS, MRS. ISABELLA B. By the Great Wall. pp. 400. 1909. Revell. $1.50.

Selected correspondence of a devoted and highly equipped missionary of the American Board in North China.

WILLIAMS, S. WELLS. The Middle Kingdom. 2 vols. pp. 836; 775. 1883. Scribner. $9.00.

Still remains by far the most valuable general work on China; written by America's foremost Sinologue; encyclopedic, though not so in form.

INDIA AND CEYLON

BARRY, A. England's Mission to India. 1894. S. P. C. K.

A wise and thorough exposition, chiefly from the viewpoint of a Churchman, of England's duty and responsibility to India; deals not simply with the religious obligations, but with the political, educational, and social aspects of a great trust.

BEACH, HARLAN P. India and Christian Opportunity. pp. 308. 1908. S. V. M. 35 cents, 50 cents.

No small book can be named which will give the wide range of information about India which is supplied here; an unusually full study class text-book.

BUNKER, ALONZO. Soo Thah; A Tale of the Making of the Karen Nation. pp. 280. 1902. Revell. $1.00.

True story by a veteran missionary to Burma, giving a graphic view of the daily life of heathen Hillmen, the entrance of the Gospel, and its transforming results.

CARMICHAEL, AMY WILSON. Things as They Are: Mission Work in Southern India. pp. 303. 1906. Revell. $1.00.

The strongest piece of realistic writing in Indian missionary literature; illustrations and subscripts most unusual; depressing because only the darkest side is portrayed.

CARMICHAEL, AMY WILSON. Overweights of Joy. pp. 300. 1906. Revell. $1.00.

The other side of the shield; as realistic as the preceding book, but incidents are chosen to reveal the Gospel's supernatural power; excellent illustrations.

CHAMBERLAIN, JACOB. The Kingdom in India. pp. 301. 1908. Revell. $1.50.

Practically an autobiography of a great missionary veteran; vivid descriptions of missionary life and work in India.

COCHRANE, HENRY P. Among the Burmans. pp. 281. 1904. Revell. $1.25.

Gives a true picture of Burmese religions, superstitions and customs, as seen in the common life. Missionary work is clearly and encouragingly described.

CURTIS, WILLIAM E. Modern India. pp. 503. 1905. Revell. $2.00.

A keen and careful journalist's letters concerning his travels; gives a general knowledge of the Empire; little said about missions, though the author is sympathetic.

DATTA, SURENDRA K. The Desire of India. pp. 307. 1908. Student Volunteer Missionary Union. $1.00.

One of the best brief works on India and missionary work there; has the advantage of the sympathetic insight of its Indian authorship; used widely as a text-book by the students of Great Britain.

DYER, HELEN S. Pandita Ramabai. pp. 170. 1900. Revell. $1.25.

Best life of this talented Indian woman; account of her successful efforts in behalf of the widows of India.

DYER, HELEN S. Revivals in India. pp. 158. 1907. Gospel Publishing House. 50 cents.

Typical and authentic incidents of the recent spiritual awakening in India.

FRAZER, ROBERT WATSON. British India. 1897. Putnam.

A summary of the history of British India, in the well-known series of "Stories of the Nations."

FULLER, MRS. MARCUS B. The Wrongs of Indian Womanhood. pp. 302. 1900. Revell. $1.25.

Description and discussion of these wrongs in the desire to find a missionary remedy; fuller than ordinary in its scope.

HACKER, I. H. A Hundred Years in Travancore. pp. 106. 1908. Allenson. 2s. 6d.

The centenary memorial volume of the work of the London Missionary Society in Travancore; affords an excellent idea of the nature, scope and evolution of mission work in South India.

HOLCOMB, HELEN H. Men of Might in India Missions. pp. 352. 1901. Revell. $1.25.

Lives of thirteen famous missionaries of various nationalities, ranging from the first Protestant missionary to Dr. Kellogg, who died in 1899; selection is good, emphasis satisfactory, and treatment fairly full.

HUME, ROBERT A. Missions from the Modern View. pp. 292. 1905. Revell. $1.25.

Lectures by a well-known missionary at Amhednagar on certain phases of the science of missions; discusses the modern view of God and the world, the relation of missions to Sociology and Psychology, the points of contact between Christianity and Hinduism, and the spirit in which the Gospel should be presented to Hindus.

HUNTER, WILLIAM W. The Indian Empire: Its Peoples, History, and Products. Map, tables. pp. 852. 1893. Smith, Elder & Co. 21s.

Encyclopedic account of historical and present-day India from the standpoint of a civilian; most authoritative single volume on the Empire, considering its scope.

HUNTER, WILLIAM W. A Brief History of the Indian Peoples. pp. 256. 1897. Clarendon Press. 90 cents.

Sir William Hunter is the highest authority on India, and this volume is a condensation of fuller works by the same author, notably the preceding one; used in civil service examinations by the British Government.

JONES, JOHN P. India's Problem, Krishna or Christ. pp. 381. 1903. Revell. $1.50.

Except for the first chapter, the book is wholly devoted to the Indian religions, womanhood of India, and a full discussion of missions in their methods and problems; extremely valuable.

JONES, JOHN P. India: Its Life and Thought. pp. 448. 1908. Macmillan. $2.50.

The latest book by a well known missionary and one of the sanest and strongest thinkers on Indian problems; gives in readable form an account of the faiths of India and the present religious movements in the Empire; not a repetition of the preceding book.

LUCAS, BERNARD. The Empire of Christ. pp. 151. 1907. Macmillan. 80 cents.

An examination of present missionary methods and objectives; throws the emphasis strongly on the Gospel's mission to pervade and transform society as distinguished from the gaining of individual converts; will appeal to thinkers of the liberal school; written by an experienced missionary in India.

MACDONELL, ARTHUR A. A History of Sanskrit Literature. pp. 472. 1900. Appleton. $1.50.

First history of Sanskrit literature as a whole; necessarily brief in its treatment, which is supplemented by the Bibliographical Notes appended to the book; indispensable to a thorough understanding of India.

MASON, CAROLINE A. The Little Green God. pp. 146. 1902. Revell. 75 cents.

A powerful setting forth of the harm done by church women in society, through patronizing Swamis and living merely for selfish ends; incidentally a fine defense of the underestimated missionary on furlough.

MAXWELL, ELLEN B. The Bishop's Conversion. pp. 384. 1892. Eaton & Mains. $1.50.

Under the guise of fiction this former missionary gives an intimate and true account of the real missionary life, with the object of furnishing an answer to critics of Indian missions; not especially strong as a novel.

MORRISON, JOHN. New Ideas in India. pp. 282. 1907. Macmillan. $1.60.

A discerning examination of the social and religious trends in India during the past century and especially the past decade; a thoughtful, reliable book written by an experienced missionary educator in Calcutta.

MURDOCH, J. Sketches of Indian Christians. pp. 257. 1896. The Christian Literature Society for India.

Brief accounts from various sources of the lives of some distinguished Indian Christians, both men and women, with an introduction by the late Professor S. Sattianadhan, of the Presidency College, Madras.

MYLNE, LOUIS GEORGE. Missions to Hindus. pp. 189. 1908. Longmans, Green. $1.20.

A study by the Bishop of Bombay of missionary methods in India; includes a discussion of caste, Hindu theology, Hindu character, and the results of missions; of special value to missionaries to India.

RICHTER, JULIUS. A History of Protestant Missions in India. pp. 468. 1908. Revell. $2.50.

An excellent translation of "Indische Missions Geschichte"; clear and away the best book on Christian missions to India; scholarly and comprehensive; the first part historical, while the second part deals with the problems, organization, results, and outlook of Indian missions; written by one of the world's great missionary authorities.

RUSSELL, NORMAN. Village Work in India. pp. 251. 1902. Revell. $1.00.

Pen-pictures from a Canadian missionary's experience in Central India. Despite fanciful titles and wearisome interweaving of native words and phrases, it is very forceful.

SMITH, GEORGE. The Life of William Carey, D. D. pp. 389. 1887. John Murray. 7s. 6d.

SMITH, GEORGE. The Life of Alexander Duff, D. D., LL. D. 1900. Hodder & Stoughton. Out of print.

These two lives—one of the English pioneer, the other of Scotland's most famous educational missionary and secretary—are classics. Dr. Duff's life is condensed from an earlier two-volume edition.

SORABJI, CORNELIA. Between the Twilights. 1908. Harper (London). 5s.

WHERRY, E. M. Islam and Christianity in India and the Far East. pp. 238. 1907. Revell. $1.25.

Descriptive of the conditions, problems, and successes of missionary work among Mohammedans in the Orient, but particularly in India; written out of thirty years' missionary experience in that country.

JAPAN

ASHTON, W. G. A History of Japanese Literature. pp. 408. 1901. Appleton. $1.50.

Best summary of twelve centuries of Japanese literature by one of the highest English authorities; invaluable for missionaries to Japan.

BACON, ALICE MABEL. Japanese Girls and Women. pp. 333. 1891. Houghton, Mifflin. $1.25.

Written by one who for years had the best opportunities of studying her subjects on the ground; gives an excellent view of all phases of the subject, especially the life of women of the higher classes.

BACHELOR, JOHN. The Ainu of Japan. pp. 336. n. d. Revell. $1.50.

The best book on the interesting aborigines of Northern Japan by the best-known missionary among them.

CARY, OTIS. Japan and Its Regeneration. pp. 150. 1908. S. V. M. 35 cents, 50 cents.

Excellent, brief account of Japan and of missions there, written by a recognized missionary scholar; best text-book for study classes; well arranged for student use; statistics.

CARY, OTIS. A History of Christianity in Japan. 2 vols. pp. 367; 431. 1909. Revell. $2.50 each.

The best single work on missions in Japan; Volume I deals with Roman Catholic and Greek orthodox missions; Volume II with Protestant missions. Gives evidence of scholarship and accurate knowledge; statistics recent and reliable.

CHAMBERLAIN, BASIL HALL. Things Japanese. pp. 545. 1902. John Murray, London. $4.00.

Professor Chamberlain is the foremost English authority on Japan. The book is arranged in alphabetical order, with full index of less important items.

Christian Movement in Japan, The. A Year Book. pp. 614. 1909. Methodist Publishing House, Tokyo.

A carefully prepared volume of quite recent information regarding the missionary operations in Japan, with a sketch of present conditions in that country; valuable statistics.

CLEMENT, ERNEST W. Christianity in Modern Japan. pp. 205. 1905. American Baptist Publication Society. $1.00.

Gives a bird's-eye view of the work of Christianity, especially since 1853; includes Roman and Greek Catholic work and that of the various Protestant societies, the work of auxiliary agencies, etc., thus bringing Ritter's work down to date and improving upon it.

CLEMENT, ERNEST W. A Handbook of Modern Japan. pp. 395. 1903. McClurg. $1.40.

Just what its title indicates, and written by a missionary educator of Tokyo; later than Professor Chamberlain's work and fuller on missions.

DEFOREST, JOHN H. Sunrise in the Sunrise Kingdom. pp. 233. 1909. Y. P. M. M. 35 cents, 50 cents.

Brief and interesting text-book, intended primarily for church young people's classes; useful statistics.

GRIFFIS, WILLIAM E. Verbeck of Japan. pp. 376. 1900. Revell. $1.50.

Life and work of the most influential missionary and publicist that Japan has had; described by one who knew him and his work very well.

GRIFFIS, WILLIAM E. A Maker of the New Orient. pp. 332. 1902. Revell. $1.25.

An appreciative story of the life and work of Samuel Robbins Brown, pioneer educator in China and Japan.

GRIFFIS, WILLIAM E. The Religions of Japan. pp. 457. 1895. Scribner. $2.00.

A brief, careful outline, by one of Japan's most faithful interpreters, of nature worship, Shintoism, Confucianism, and Buddhism, with a chapter on Roman Christianity in Japan in the seventeenth century.

GRIFFIS, WILLIAM E. The Mikado's Empire. 2 vols. 1906. Harper. $4.00.

Eleventh edition of the standard American work on Japan and one of the best published; encyclopedic in its range; brought down to date from 1876 by appended chapters.

GULICK, SIDNEY L. Evolution of the Japanese. pp. 463. 1905. Revell. $2.00.

Incomparably the best exposition of Japan's evolution and national character, as well as of its people, that has been published in any Western tongue.

HARDY, ARTHUR S. Life and Letters of Joseph Hardy Neesima. pp. 350. 1891. Houghton, Mifflin. $2.00.

The most satisfactory life of Japan's foremost Christian educator; written by the son of Neesima's American benefactor, who thus knew him intimately.

KNOX, GEORGE W. The Development of Religion in Japan. pp. 204. 1907. Putnam. $1.50.

An interesting history of the evolution of barbaric tribes into one of the world's foremost nations; describes the successive religions that have been introduced into the islands; written by a former missionary to that country.

LLOYD, ARTHUR. Everyday Japan. pp. 381. 1909. Cassell. $4.00.

Interesting sketches written by an educator after twenty-five years' experience in Japan; full of information regarding the daily life of the people; beautifully illustrated.

MACKAY, GEORGE L. From Far Formosa. pp. 346. 1895. Revell. $1.25.

Occasionally prosy, yet for the most part an extremely interesting account of the achievements and thrilling experiences of Canada's missionary hero; a most fruitful life.

MOODY, CAMPBELL N. The Heathen Heart. pp. 250. 1907. Oliphant, Anderson & Ferrier. 3s. 6d.

Story of missions among the Chinese of Formosa; illustrations, missionary experiences, and methods of work among animistic peoples; relates wonderful triumphs of the Gospel.

KOREA

ALLEN, HORACE N. Things Korean. pp. 256. 1908. Revell. $1.25.

Informing and entertaining; written in discursive style by one who pioneered medical missions in Korea, and has since been a distinguished diplomatist.

BAIRD, ANNIE L. A. Daybreak in Korea. pp. 123. 1909. Revell. 60 cents.

A simple narrative likely to awaken interest in the uninterested; written from the Korean viewpoint; depicts faithfully the life of this most interesting people, especially the life of Korean women.

BISHOP, ISABELLA BIRD. Korea and Her Neighbors. pp. 488. 1897. Revell. $2.00.

Based on four visits of an experienced world-traveler; mainly a record of journeying, but with encyclopedic information inserted, which is made available by a full index; missionary testimony indirect, but valuable.

GALE, JAMES S. Korean Sketches. pp. 256. 1898. Revell. $1.00.

A most readable volume on Korea and trustworthy withal. Missions are only slightly dealt with; the people and their daily environment are the themes.

GALE, JAMES S. The Vanguard; A Tale of Korea. pp. 320. 1904. Revell. $1.50.

The story, thinly disguised by fiction, of actual Korean missionaries and Christians, with the old and new life in strong and interesting contrasts; one of the best missionary stories.

GALE, JAMES S. Korea in Transition. pp. 270. 1909. Y. P. M. M. 35 cents, 50 cents.

The best text-book on Korea for study classes; missionary life and work there are vividly portrayed.

HURLBURT, HOMER. The Passing of Korea. pp. 473. 1906. Doubleday, Page. $3.80.

A voluminous and highly interesting series of sketches covering the history, institutions, every-day life, and political fortunes of Korea; extremely friendly to Korea and severely critical of Japan.

McKENZIE, F. A. The Tragedy of Korea. pp. 312. 1908. Dutton. $2.00.

A readable and illuminating statement of the present political situation in Korea; presents Korea's case in the matter of the Japanese occupation; by a well-known British war correspondent.

NOBLE, W. ARTHUR. Ewa, A Tale of Korea. pp. 354. 1906. Eaton & Mains. $1.25.

In the guise of fiction, gives some interesting information about Korean customs and reveals native criticisms of foreigners.

UNDERWOOD, HORACE G. The Call of Korea. pp. 204. 1908. Revell. 35 cents, 75 cents.

Reveals Korea's supreme need of the Gospel at the present hour, and her remarkable responsiveness; full of information; written by one of the best-known missionaries to that country.

UNDERWOOD, MRS. L. H. Fifteen Years Among the Top-knots. pp. 271. 1904. American Tract Society. $1.50.

While Mrs. Underwood deals largely with her own work as a Presbyterian medical missionary, she speaks of other missions and workers as well; contains records of journeys, sometimes adventurous, peeps into the homes, sketches of Christians, inside views of the palace life, etc.

LATIN AMERICA

BEACH, HARLAN P. Protestant Missions in South America. pp. 236. 1907. S. V. M. 50 cents.

The only volume treating of missions in detail throughout the continent; intended primarily for student mission study classes.

BROWN, HUBERT W. Latin America. pp. 308. 1901. Revell. $1.20.

General account of religious conditions in the republics south of the United States. Papists, patriots, Protestants, and mission problems are discussed, as well as the pagan background.

BUTLER, WILLIAM. Mexico in Transition. pp. 324. 1892. Western Methodist Book Concern. $2.00.

As a faithful description of conditions at the time and a historical sketch up to the time it was written, the book still has value.

CLARK, FRANCIS E. The Continent of Opportunity. pp. 350. 1907. Revell. $1.50.

Impressions of the South American republics, gained from extensive travels in that continent; presents data to justify the book's title, from the standpoint of Christian missions; written by the General Secretary of the World's Society of Christian Endeavor.

CLARK, FRANCIS E., and HARRIET A. The Gospel in Latin Lands. pp. 315. 1909. Macmillan.

A sketchy account of Protestant work in the Latin countries of Europe and America; written by authors who have traveled widely and observed well; a text-book for women's classes.

GRUBB, W. BARBROOKE. Among the Indians of the Paraguayan Chaco. pp. 176. 1904. South American Missionary Society. 1s. 6d.

The author and his fellow-workers describe interestingly the environment, habits, and character and the language and arts of the Chaco Indians, as also the missionary work done for them.

GUINNESS, GERALDINE. Peru: Its Story, People, and Religion. pp. 438. n. d. Revell. $2.50.

Very attractive description of the people of Peru and their religions, with an outline of their history; reveals the condition of desperate need and scant supply.

JOHNSTON, JULIA H. Indian and Spanish Neighbors. pp. 194. 1905. Revell. 30 cents, 50 cents.

Text-book for women's classes for interdenominational use; excellent.

KEANE, A. H. Central and South America. Vol. I. pp. 611. 1909. Lippincott. $5.50.

Volume I deals with the ten republics of South America, and in the main is geographical and ethnographical. Professor Keane is one of the best authorities on the subject.

MOSES, BERNARD. South America on the Eve of Emancipation. pp. 356. 1908. Putnam. $1.50.

Presents reliably some phases of Spanish colonial history and social organization which help to an understanding of modern conditions in South America.

NEELY, THOMAS B. South America: Its Missionary Problems. pp. 312. 1909. Y. P. M. M. 35 cents, 50 cents.

The most recent mission study text-book on South America; not very thorough, but gives a faithful sketch of the neglected continent as a mission field.

RUHL, ARTHUR. Other Americans. pp. 321. 1908. Scribner. $1.50.

South American cities, countries and places described in interesting chapters, which had previously appeared as articles in *Collier's* and *Scribner's Magazine;* written by a trained observer of affairs, with a sense of humor and an original style.

TUCKER, HUGH C. The Bible in Brazil. pp. 293. 1902. Revell. $1.25.

Though written by a Bible Society representative, the scope of the book is not limited to the work of that organization; includes the story of extensive journeys in the various states of Brazil, giving glimpses of social and religious life and of mission work.

WINTON, GEORGE BEVERLY. A New Era in Old Mexico. pp. 203. 1905. Publishing House Methodist Episcopal Church South. $1.00.

Gives a sketch of Mexican history, ancient and modern, the political situation, missionary conditions and outlook; written by a former missionary there, now a prominent editor.

YOUNG, ROBERT. From Cape Horn to Panama. pp. 202. 1900. South American Missionary Society.

Narrative of missionary enterprises among the neglected races of South America. While in the interests of a single society, it is the best picture of work among the Indians of the Southern Hemisphere.

OCEANIA

ALEXANDER, JAMES M. The Islands of the Pacific. pp. 515. 1909. American Tract Society. $2.00.

Sketch of the people and missions of various South Sea groups, with emphasis upon the transformations wrought by Christianity.

BLISS, MRS. THEODORA CROSBY. Micronesia. pp. 167. 1906. American Board. 30 cents, 50 cents.

Reveals the romance of missions in the Island world; concerned chiefly with an account of the work of the American Board, but illustrates graphically all mission work in the Pacific Islands; written from first-hand information.

BRAIN, BELLE M. The Transformation of Hawaii. pp. 193. 1898. Revell. $1.00.

Story briefly told for young people of the change from heathenism to incipient statehood, wrought mainly by missions of the American Board.

BROWN, ARTHUR J. The New Era in the Philippines. pp. 314. 1903. Revell. $1.25. Out of print.

Studies of the Islands made on the ground by a missionary secretary of keen discernment; although now somewhat out of date, excellent from various points of view; used as a study class text-book.

BROWN, GEORGE. George Brown, D. D. An autobiography. pp. 535. 1909. Hodder & Stoughton. $3.50.

Recounts experiences of an explorer and missionary in Samoa, New Britain, New Ireland, New Guinea, and the Solomon Islands.

Census of the Philippine Islands. pp. 619. Vol. I. 1905.

Contains information, the authority of which is beyond appeal, regarding the general conditions in the Philippines.

DEVINS, JOHN BANCROFT. An Observer in the Philippines. pp. 416. 1905. American Tract Society. $2.00.

A well-known editor's racy account of a trip of constant interrogation and observation in the islands; records of America's achievements and her problems, as well as those of Protestant missions.

KING, JOSEPH. W. G. Lawes of Savage Island. pp. 388. 1909. Religious Tract Society. 5s.

An account of a pioneer missionary showing what a quiet, unassuming Christian is able to accomplish among savages by his wise counsels, progressive policy and Christian life; gives the history of the establishment of missions in New Guinea; contains some valuable suggestions on the effect of government protection and on industrial work.

LAMB, ROBERT. Saints and Savages. pp. 313. 1905. W. Blackwood. 6s.

A chatty, vivid picture of life before and after Christian enlightenment, mainly dealing with natives; pathetic fiction which compels interest.

LOVETT, RICHARD. James Chalmers: His Autobiography and Letters. pp. 511. n. d. Revell. $1.50.

Standard life of one of the most famous and fearless of missionaries to South Sea Cannibals, by whose hands he was murdered in 1901.

LYMAN, HENRY M. Hawaiian Yesterdays. pp. 281. 1906. McClurg. $2.00.

A romantic portrayal, in "Chapters from a Boy's Life in the Islands in the Early Days," of conditions in Hawaii in the first half of the last century.

MONTGOMERY, MRS. HELEN BARRETT. Christus Redemptor. pp. 282. 1906. Macmillan. 50 cents.

A study of the Islands of the Pacific, including the Philippines; gives an account of the missionary work now being carried on among their inhabitants; very informing.

PATON, JAMES, editor. John G. Paton. An autobiography. pp. 854. 1907. Revell. $1.50.

Life of one of the most simple, saintly, and brave of modern missionaries; a most impressive volume.

PATON, MRS. JOHN G. Letters and Sketches from the New Hebrides. pp. 382. 1905. Armstrong. $1.75.

A supplementary volume to the life of her husband, John G. Paton; letters and sketches descriptive of missionary experiences in the South Seas; written in a charming style.

PIERSON, DELAVAN L., editor. The Pacific Islanders. pp. 354. 1906. Funk & Wagnalls. $1.00.

Chapters from the life stories of famous missionaries, illustrating the Gospel's power to transform savages into saints; by various authors.

STUNTZ, HOMER C. The Philippines and the Far East. pp. 514. 1904. Jennings & Graham. $1.75.

Based upon a large experience and complete first-hand knowledge of the land, peoples and missionary work in the islands; valuable also from the point of view of government policies.

WILLIAMS, JOHN. Missionary Enterprises in the South Sea Islands. pp. 416. 1907. Presbyterian Board. $1.25.

Narrative of the missionary labors of a great apostle of the South Sea Islands, John Williams, the martyr of Erromanga.

WRIGHT, HAMILTON M. Handbook of the Philippines. pp. 429. 1909. McClurg.

Account of the Philippines as they are today; a mass of information on political and industrial matters, with a chapter on missionary work; good maps and illustrations; written by an extensive traveler and careful observer.

YONGE, CHARLOTTE M. Life of John Coleridge Patteson, Missionary Bishop of the Melanesian Islands. 2 vols. pp. 370; 411. 1894. Macmillan. $3.00.

Standard life of one of Britain's finest spirits; exhibits his humility, versatility, attractiveness, scholarship, and spirituality.

UNITED STATES AND CANADA

ARCTANDER, JOHN W. The Apostle of Alaska. pp. 385. 1909. Revell. $1.50.

Biography, full of interest and inspiration, of William Duncan, of Metlakahtla, one of the noblest of missionaries; recounts new Acts of the Apostles among the pagan Indians of the frozen North.

BAKER, RAY STANNARD. Following the Color Line. pp. 314. 1908. Doubleday, Page. $2.00.

An impartial and clear statement of the Negro problem, written by a Northern man who has a keen eye for facts, and sees, as few men do, the tendency of events.

BLISS, W. D. P., editor. New Encyclopedia of Social Reform. pp. 1320. 1908. Funk & Wagnalls. $7.50; $14.00.

A standard work of reference on social questions; covers a very wide range.

BRANDENBURG, BROUGHTON. Imported Americans. pp. 303. 1904. Stokes. $1.60.

Recounts the experiences of the author and his wife while studying in disguise the immigration question.

BROOKS, JOHN GRAHAM. Social Unrest. pp. 394. 1904. Macmillan. 25 cents, $1.50.

An interesting, popular discussion of burning social questions.

CALKINS, RAYMOND. Substitutes for the Saloon. pp. 397. 1901. Houghton. Mifflin. $1.30.

A critical examination of many proposed solutions of the drink evil.

CLARK, JOSEPH B. Leavening the Nation. pp. 362. 1903. Baker, Taylor. $1.25.

This story of American home missions by a Congregational home missionary secretary; thoughtful, not popular.

COMMONS, JOHN R. Races and Immigrants in America. pp. 242. 1908. Macmillan. $1.50.

Scholarly examination of the problems incident to the mingling of races and especially to the additions to the population made during the nineteenth century; problems of industry, labor, crime, politics, etc., discussed by a high authority.

CONNOR, RALPH. The Life of James Robertson. pp. 412. 1908. Revell. $1.50.

Biography of a rugged prophet and statesmen in Canada who summoned the Church to its work on the frontier and was a leader for many years in that work.

CONNOR, RALPH. The Foreigner. pp. 384. 1909. Hodder & Stoughton. $1.50.

A story of the Canadian West, indicating the serious immigration problems existing there, and the opportunities of the Church to win victories for good citizenship.

CROWELL, KATHERINE R. The Call of the Waters. pp. 157. 1908. Revell. 30 cents, 50 cents.

A study of frontier mission work in America; text-book for women's church classes.

DEFOREST, R. W., and LAWRENCE VEILLER. Tenement House Problems. 2 vols. pp. 470; 516. 1903. Macmillan. $6.00.

A thorough investigation of the object named in its title; written from the point of view of the expert in social uplift work; crammed with valuable facts.

DEVINE, EDWARD T. Principles of Relief. pp. 495. 1904. Macmillan. $2.00.

A reliable treatment of this subject; written by one who, as head of the Associated Charities of New York City, has had an exceptional opportunity to verify principles in life.

DEVINE, EDWARD T. Misery and Its Causes. pp. 274. 1909. Macmillan.

A scientific work by a real authority on the relief of poverty; especially serviceable to those who wish to familiarize themselves rapidly with social reconstruction in the city.

DUNCAN, NORMAN. Higgins, a Man's Christian. pp. 117. 1909. Harper. 25 cents, 35 cents.

Brief character sketch of a "sky pilot" in the woods of Minnesota, and a description of his heroic work.

EELLS, M. Marcus Whitman. pp. 349. 1909. Alice Harriman Co. $2.50.

Best account of the life of the great pathfinder of the Northwest.

FOWLES, G. M. Down in Porto Rico. pp. 163. 1906. Eaton & Mains. 75 cents.

A readable survey of modern conditions in the Island; written from first-hand observation.

GLADDEN, WASHINGTON. Applied Christianity. pp. 320. Houghton, Mifflin. $1.50.

Frank and stimulating addresses by a well-known thinker on social questions on the mission of Christianity in the solution of such problems.

GRENFELL, W. T., AND OTHERS. Labrador. pp. 497. 1909. Macmillan. $2.25.

Best description of this unfamiliar land and its people.

GRENFELL, W. T. Harvest of the Sea. pp. 162. 1905. Revell. $1.00.

Vivid account of the life of the North Sea fishermen and of Christianity working among them; a romance of missions.

GROSE, HOWARD B. Aliens or Americans. pp. 337. 1906. Y. P. M. M. 35 cents, 50 cents.

Best text-book for study classes on the immigration problem.

HADLEY, S H. Down in Water Street. pp. 242. Revell. $1.00.

A largely autobiographical sketch of work in the famous rescue mission founded by Jerry McAuley.

HALL, PRESCOTT F. Immigration. pp. 393. 1906. Holt. $1.50.

A standard work on immigration; treats of the history, causes and conditions of immigration and its effect upon the United States; includes the history of past legislation upon the subject; one section devoted to Chinese immigration.

HELM, MARY. The Upward Path. pp. 333. 1909. Y. P. M. M. 35 cents, 50 cents.

A discriminating study of the Negro problem and the uplifting power of Christ as its chief solution; written as a text-book for young people's classes.

HENDERSON, CHARLES R., editor. Modern Methods of Charity. pp. 715. 1904. Macmillan. $3.50.

Covers satisfactorily the field of public relief throughout the world, the chapters on the different countries being written by experts; contains an interesting section on the Jews and their charitable organizations.

HENDERSON, CHARLES R. Social Settlements. pp. 196. 1907. Wessels. 60 cents.

Description of social movements in the United States, with a catalogue of the chief settlements now in existence.

HENDERSON, CHARLES R. Social Duties From the Christian Point of View. pp. 332. 1909. University of Chicago Press. $1.25.

A suggestive, interesting, and very valuable book on social problems, specially arranged for class-room studies; written by one who has had wide experience in these matters.

HODGES, GEORGE. Faith and Social Service. pp. 270. 1906. Whittaker. $1.25.

Eight lectures delivered by Dean Hodges before the Lowell Institute on the main elements in the social problem.

HOFFMAN, FREDERICK L. Race Traits and Tendencies of the American Negro. American Economic Association. $1.25; $2.00.

The most exhaustive single study of population, birth and death rates, anthropometry, etc., of the Negro race in America.

HUNTER, ROBERT. Poverty. pp. 382. 1905. Macmillan. 25 cents, $2.00.

Gives the main facts concerning the nature and extent of poverty in the United States and a clear idea of the tremendous draft which that country is drawing on the future in allowing a condition of inadequate relief and half-hearted constructive work to remain.

JOHNSON, JULIA H. Our Indian and Spanish Neighbors. pp. 194. Revell. 30 cents, 50 cents.

A text-book covering briefly the needs and opportunities for work among the Indians and Spanish-speaking people in the United States and in Cuba and Porto Rico.

KILDARE, OWEN. My Old Bailiwick. pp. 313. 1906. Revell. $1.50.

Vivid pictures of tragedy and sin in the Lower East Side of New York City by a well-known novelist who had lived there; depressing, but true; gives the summons of awful need.

MCLANAHAN, SAMUEL. Our People of Foreign Speech. pp. 111. 1904. Revell. 50 cents.

A handbook distinguishing and describing those in the United States whose native tongue is other than English.

MATHEWS, SHAILER. The Church and the Changing Order. pp. 255. 1909. Macmillan. $1.50.

A study of the rightful place of the Church in the solution of the desperate social problems of our day.

MATHEWS, SHAILER. The Social Teachings of Jesus. pp. 235. 1909. University of Chicago Press. 50 cents.

An effort to discover the mind of the Master concerning the great social problems of our day; by a well-known writer on social questions.

MILLER, K. Race Adjustment. pp. 306. 1908. Neale. $2.00.

A clear, strong statement from a scholarly Negro professor, dealing with social, educational, and religious problems of the Negro race; most of the chapters written from the standpoint of a social student and therefore without bias; others show a touch of race antagonism.

MURPHY, EDGAR G. The Present South. pp. 288. 1904. Longmans, $1.50.

A book largely devoted to the Negro problem in the South, written by a scholarly Southern man; deals largely with the educational problem and is perhaps the best plea for Negro education now published.

Negro Church, The. pp. 212. 1904. Atlanta University Press. 50 cents.

A social study made under direction of Atlanta University by the Eighth Atlanta Conference.

New York Charities Directory. pp. 813. 1909. Charities Organization Society. $1.00.

Valuable for reference in a study of the social problems of the city; reveals the scope and variety of the work of organized charity today.

PEABODY, G. F. Jesus Christ and the Social Question. pp. 374. 1900. Macmillan. $1.50.

A scholarly and suggestive appeal to the spirit and teaching of Jesus in regard to the social issues of the hour.

PHILLIPS, A. L. The Call of the Home Land. pp. 173. 1906. S. V. M. 40 cents.

A sketch in broad outline of the many problems classed under the general head of home missions; has been widely used as a text-book for study classes.

PEILE, JAMES H. F. The Reproach of the Gospel. pp. 199. 1907. Longmans, Green. $1.80.

Bampton lectures for 1907; an unexaggerated statement of the social evils existing in Christian countries and a call to the Church to reckon these evils as her problem.

PLATT, WARD. The Frontier. pp. 292. 1908. Y. P. M. M. 35 cents, 50 cents.

A text-book for study classes of young people, dealing with home missionary opportunities on the new American frontier.

RAUSCHENBUSCH, W. Christianity and the Social Crisis. pp. 429. 1907. Macmillan. $1.50.

An admirable treatise on the social mission of Christianity and the stake of the Church in the social movements of today.

RICHMOND, MARY E. The Good Neighbor. pp. 152. 1908. Lippincott.

Simple guide to an understanding of organized charity; full of practical suggestions.

RUSSELL, CHARLES E. B. and RIGBY, LILLIAN M. Working Lads' Clubs. pp. 445. 1908. Macmillan. $1.50.

A description of the working of these clubs in Great Britain and their part in solving the problem of the working boy; with a list of the clubs in operation in the British Isles.

Riis, Jacob A. How the Other Half Lives. pp. 304. 1890. Scribner. $1.25.
Presents facts that every one in "comfortable circumstances" ought to know; paints a sad picture, but not without its bright lights of unconquerable souls; written by a well-known and sympathetic student of social questions.

Shelton, Don O. Heroes of the Cross in America. pp. 298. 1904. Y. P. M. M. 50 cents.
Brief sketches of the lives of men who in Christ's name have labored for the uplifting of society in America; written for young people's classes.

Sherwood, James M. Memoirs of David Brainard. pp. 354. Funk & Wagnalls. $1.50.
Standard life of the great apostle to the American Indians.

Social Evil, The. Putnam. $1.00. Out of print.
A report prepared under direction of the Committee of Fifteen.

Spargo, John. Socialism. pp. 349. 1906. Macmillan. $1.25.
A clear and enthusiastic presentation of Socialism; immensely interesting and useful, in spite of the writer's occasional tendency toward exaggeration.

Spencer, Malcolm. Social Degradation. pp. 176. 1908. Student Christian Movement. 1s.

Spencer, Malcolm. Social Reclamation. pp. 178. 1909. Student Christian Movement. 1s.
Two excellent text-books on social problems, prepared for study classes in the British colleges; they apply in many respects to American conditions.

Steffens, Lincoln. The Shame of the Cities. pp. 310. 1904. McClure. $1.20.
An unsparing exposure of corruption in high places as well as low in some of the leading cities of the United States.

Steiner, Edward A. On the Trail of the Immigrant. pp. 375. 1906. Revell. $1.50.
An interesting study of race characteristics written out of intimate experience and ripe scholarship; considers the immigrant in both his old home and his new.

Steiner, Edward A. The Immigrant Tide. pp. 370. 1909. Revell. $1.50.
An equally keen and reliable volume, in which Professor Steiner studies the immigrant wave in its flow and ebb between America and Europe. These two volumes are invaluable to any one studying this great problem.

Stelzle, Charles. The Working Man and Social Problems. pp. 166. 1903. Revell. 75 cents.
Reveals the life and heart of the working man and offers suggestions as to how the Church may help him; written by one who by experience knows the feelings and aspirations of working men.

Stelzle, Charles. Christianity's Storm Centre. pp. 240. 1907. Revell. $1.00.
Another volume on the Church and the laboring classes by the official representative to labor of one of the leading church communions; dwells on the Church's opportunity to avert grave dangers and win great victories among the working classes.

Stewart, Robert L. Sheldon Jackson. pp. 488. 1908. Revell. $2.00.
Best life of the well-known pioneer missionary to Alaska.

Strong, Josiah. The Challenge of the City. pp. 327. 1907. Y. P. M. M. 35 cents, 50 cents.
Excellent text-book for study classes on the present-day problems of the city, from the pen of an authority.

Strong, Josiah. Social Progress. pp. 275. 1906. Baker & Taylor. $1.00.
A compilation of statistics of agencies engaged in welfare work.

The Survey (Apr. '09—Oct. '09). pp. 860. The Charities Organization. $2.00.
Latest volume of the official organ of the Charities' Organization Society of New York; best general periodical on social questions.

TUTTLE, DAVID SYLVESTER. Reminiscences of a Missionary Bishop. pp. 489. 1906. Whittaker. $2.00.

Autobiographical records of the work of a heroic and statesmanlike missionary bishop in Montana, Idaho, and Utah; graphic description of frontier work; contains a careful examination of the Mormon system.

WARNER, AMOS G. American Charities. pp. 510. 1908. Crowell. $2.00.

The first attempt to cover systematically the field of American charities and to formulate the principles of relief which had been evolved from a century of benevolence; brought down to date in the second edition.

WASHINGTON, BOOKER T. Up From Slavery. pp. 330. 1907. Burt. 50 cents.

An inspiring biography of an inspiring life, giving the story of one who lives above the prejudice of race, and is doing a marvelous work for his people.

WASHINGTON, BOOKER T. The Story of the Negro. 2 vols. pp. 332, 437. 1909. Doubleday, Page. $1.50.

A record of what the negro himself has accomplished in elevating himself to a higher civilization; does not deal with what is known as the negro problem. In the first volume the negro is seen in Africa and as a slave; in the second the negro as a free man is discussed.

WELLS, HERBERT G. New Worlds for Old. pp. 333. 1909. Macmillan. $1.50.

Vivid presentation of his socialistic faith by this wide-awake writer of queer romances.

WOOD, ROBERT. Americans in Process. pp. 389. 1900. Houghton, Mifflin. $1.50.

One phase of the immigration problem; a study of the change of population incident to new arrivals in South End, Boston.

YOUNG, EGERTON R. By Canoe and Dog Train. pp. 267. 1899. Revell. $1.25.

In many respects the best volume by the well-known ex-missionary to the Indians of British America; full of stirring scenes of life and work among these people.

UNOCCUPIED FIELDS

BUDGE, E. A. T. The Egyptian Sudan: Its History and Monuments. 2 vols. pp. 652; 618. 1909. Lippincott. $1.50.

Two elaborate volumes on the history of exploration, the antiquities and archæological discoveries of the Egyptian Sudan, showing the early civilization, the effect of the Mohammedan invasion, and the awful rule of the Mahdi, with a sketch of the present missionary enterprise, and an elaborate bibliography of the Sudan.

BISHOP, ISABELLA B. Among the Tibetans. pp. 159. 1894. Revell. $1.50.

Interesting sketch of the first journey of this intrepid explorer; information no longer up-to-date.

CLARK, F. E. The Continent of Opportunity. pp. 349. 1909. Revell. $1.50.

A summary of the history, resources, and outlook in the South American republics, together with impressions of present-day conditions, the progress of education, and the future of missions; interesting and reliable.

COBBALD, RALPH P. Innermost Asia. 1900. Scribner. $5.00.

A further contribution to the problem of the exploration of Central Asia; supplements earlier books and is specially full on the desert stretches West of China.

CAREY, WILLIAM T. Adventures in Tibet. pp. 285. 1901. United Society of Christian Endeavor. $1.50.

A bright, readable book, which gives a picture of the land as a whole, and also the original diary of the astonishing journey of Miss Taylor in 1892-1893; written by a well-known missionary in India.

DE LESDAIN, COUNT. From Pekin to Sikkim. pp. 301. 1908. Dutton. $1.50.

An account of a remarkable journey, a wedding tour, which touches on many regions which are unknown or scarcely known to Europeans. Very interesting.

DAVIS, RICHARD HARDING. The Congo and the Coasts of Africa. pp. 220. 1909. Scribner. $1.50.

A traveler's indictment of Belgian rule on the Congo, with a chapter on the work of American traders, but none on that of American missionaries.

DENNETT, R. E. At the Back of the Black Man's Mind. (Somaliland). pp. 288. 1909. Macmillan. $1.50.

A book on comparative religion intended to show that concurrent with fetichism there is a higher conception of God in the African mind; also emphasizes the importance of the kingly office among the pagan tribes of Western Africa.

DOUGHTY, CHARLES M. Wanderings in Arabia. 2 vols. pp. 606. 1908. Scribner. $4.50.

A reprint of his Arabia Deserta, describing three years' explorations in the heart of Arabia; interesting in style; written by a prince among explorers.

FIELD, CLAUD. With the Afghans. pp. 221. Marshall Bros. 3s. 6d.

A story of the Afghan problem by a missionary at Peshawar, proving that the Gospel goes where the missionary cannot and that the great closed land has already yielded converts and martyrs.

FRASER, DAVID. The Marches of Hindustan. pp. 521. 1907. Blackwood. 21s.

A popular account of the regions bordering India, including Tibet and Afghanistan. Valuable for its maps and tables.

GOLDSCHMIDT, ADDA. Aus der Dekabristenzeit. (Siberia.) pp. 382. 1907. Stechert. $1.50; $1.75.

GUINNESS, GERALDINE. Peru: Its Story, People, and Religion. pp. 438. 1909. Revell. $1.50.

A fascinating study of one of the most interesting countries of South America; a plea for the occupation of this field.

HAMILTON, ANGUS. Afghanistan. pp. 562. 1906. Scribner. $5.00.

An exhaustive treatise on this unoccupied field; especially full of geographical and political information, with a careful study of the people and the absolute rule under which they live.

HEDIN, SVEN. Through Asia. 2 vols. pp. 1255. 1898. Harper. $10.00.

Two magnificent volumes by this prince of explorers, with nearly 300 illustrations and photographs describing his journeys through Central Asia from 1893 to 1897.

HERBERT, AGNES. Two Dianas in Somaliland. pp. 306. 1908. Lane. $4.00.

The record of a shooting trip of two English women in British Somaliland; gives an interesting glimpse of the country, and tells something of its people.

HOGARTH, DAVID G. Penetration of Arabia. pp. 359. 1904. Stokes. $1.35.

A study of all the literature of Arabian travel by one who, although not himself an explorer, is thoroughly acquainted with the subject; valuable maps and illustrations of this great unknown land.

HUNTINGTON, ELLSWORTH. The Pulse of Asia. pp. 415. 1907. Houghton, Mifflin. $3.50.

Results of a scientific expedition into the heart of Asia by an American geographer; illustrates the relation between physical environment and civilization in the plateaux and deserts from the Vale of Kashmir to Chinese Turkestan.

KUMM, H. KARL W. The Sudan. 1906. Marshall Bros. 3s. 6d.

A series of chapters somewhat carelessly put together and not remarkable for style, but strong in their appeal and in the presentation of facts. The only book from a missionary standpoint on this field.

LANDON, PERCIVAL. The Opening of Tibet. pp. 484. 1905. Doubleday, Page. $3.80.

An account of Lhasa and Central Tibet in connection with the mission sent by the British Government in 1903-4. Mr. Landon was special correspondent of *The (London) Times*, accompanying this mission. Valuable illustrations and maps.

LEES, G. ROBINSON. The Witness of the Wilderness. pp. 222. 1909. Longmans. $1.25.

A study of Bedouin home life, social customs and superstitions, together with an account of the new railway in Northern Arabia.

LEONARD, A. G. The Lower Niger and Its Tribes. pp. 564. 1909. Macmillan. $1.50.

A sociological study of the tribes on the Lower Niger by a British officer deeply interested in comparative religion; gives the philosophy of the people, expressed in words, proverbs and fables; their natural religion, spirit worship, and demonology are carefully treated.

MACKAY, KENNETH. Across Papua. pp. 192. 1909. Scribner. $2.50.

An account of the voyage of a scientific commission around, and their march across the practically unknown land of Papua. The commission was appointed to inquire into the present condition of British New Guinea and the best means for its improvement.

MARTIN, FRANK A. Under the Absolute Amir. pp. 330. 1907. Harper. $2.25.

The observations and experiences of one who was for eight years an engineer and the only Englishman in Kabul; a picture of Islam in its awful, when untrammeled, political, social, and moral results.

MOSES, BERNARD. South America on the Eve of Emancipation. pp. 356. 1908. Putnam. $1.50.

PENNELL, T. L. Among the Wild Tribes of the Afghan Frontier. pp. 324. 1909. Lippincott. $3.50.

Fascinating description of a pioneer medical missionary's work on the border of Afghanistan; contains an account of the customs and traditions of the Afghans.

RIJNHART, SUSIE C. With the Tibetans in Tent and Temple. pp. 397. 1901. Revell. $1.50.

Story of four years' residence on the Tibetan border and a journey into the interior, where Dr. Rijnhart lost her husband and baby; thrilling in some sections.

RUHL, ARTHUR B. The Other Americans. pp. 320. 1908. Scribner. $1.50.

Interesting chapters on the cities, countries, but especially the people, of South America, reprinted from *Collier's* and *Scribner's* magazines; missions and religion not specially treated.

TATE, G. P. The Frontiers of Baluchistan. pp. 260. Scribner. 1909. $5.00.

Sketches of the desert and desert life on the borders of Persia and Afghanistan by an Indian surveyor who loves the desert and has been a wanderer all his days.

YOUNGHUSBAND, F. E. The Heart of a Continent. (Central Asia.) pp. 332. Scribner. $2.00.

JEWS

BARON, DAVID. A Divine Forecast of Jewish History. pp. 90. n. d. Morgan & Scott. London. 1s.

Gives an account of Jewish history, especially as the fulfillment of prophecy, and a forecast, according to Scripture, of the future of the nation; written by a devout and thoughtful convert from Judaism.

GIDNEY, W. T. The Jews and Their Evangelization. pp. 128. 1907. Student Volunteer Missionary Union. $1.25.

Study class text-book written by a specialist, giving salient facts concerning the Jews of every period, as well as an account of missions among them.

STARCH, HERM L. Year Book of the Evangelical Missions among the Jews. 1906. Heinrichs'sche Buchhandlung. 65 cents.

Historical sketch of the International Missionary Conference, with papers in English and German read at the meeting in Amsterdam; appended is a statistical review of Jewish missions by the Rev. Louis Meyer.

THOMPSON, A. E. A Century of Jewish Missions. pp. 286. 1902. Revell. $1.00.

Though marred by many misstatements, this is the most readable and generally satisfactory brief volume on the subject.

WILKINSON, SAMUEL H. In the Land of the North. pp. 105. 1905. Marshall Bros.

Description of conditions and work among the Jews of Russia, from Scriptural, political, and missionary standpoints; much valuable information; by an authority on Jewish missions.

WILKINSON, SAMUEL H. The Life of John Wilkinson. pp. 350. 1908. Morgan & Scott. 1s.

Life of a celebrated missionary to the Jews and founder of the Mildmay Mission; written by his son.

STORIES AND BOOKS FOR READING CIRCLES

BAIRD, ANNIE L. A. Daybreak in Korea. pp. 123. 1909. Revell. 60 cents.

Story of a Korean girl's childhood and unhappy marriage, and of the transformation of her home by the Gospel's influence.

BRAIN, BELLE M. The Transformation of Hawaii. pp. 193. 1898. Revell. $1.00.

An account of one of the miracles of missions.

BRAIN, BELLE M. Fifty Missionary Stories. pp. 225. 1902. Revell. 60 cents.

BRAIN, BELLE M. Missionary Readings. pp. 235. Revell. 60 cents.

Two volumes of short sketches covering a wide variety of missionary themes and countries.

BROOMHALL, MARSHALL. Dr. Lee. pp. 61. 1908. China Inland Mission. 6d.

A brief authoritative narrative of a young Chinese Christian of ability and rare spiritual power; illustrates the power of the Gospel and the value of educational missions.

CARMICHAEL, AMY WILSON. Things As They Are. pp. 303. Revell. $1.00.

CARMICHAEL, AMY WILSON. Overweights of Joy. pp. 300. Revell. $1.00.

Attractively written descriptions of work among women and girls in Southern India by a cultured and devoted missionary; the first volume revealing the awful power of caste and the second illustrating the superior power of the Gospel.

CHAMBERLAIN, JACOB. The Cobra's Den. pp. 270. 1900. Revell. $1.00.

CHAMBERLAIN, JACOB. In the Tiger Jungle. pp. 218. Revell. $1.00.

Two books of stories vividly portraying missionary work in India; by a famous veteran, recently deceased.

CONNOR, RALPH. The Foreigner. pp. 384. 1909. Hodder & Stoughton. $1.50.

CONNOR, RALPH. The Prospector. pp. 401. 1904. Revell. $1.50.

CONNOR, RALPH. Black Rock. pp. 322. 1900. Revell. $1.50.

Well-known tales revealing the problems of mission work in the Canadian Northwest and the responsiveness of rough and hardened men to the uncompromising manly presentation of the Gospel.

DELOREY, EUSTACHE and D. SLADEN. Queer Things About Persia. pp. 381. 1907. Lippincott. $3.50.

A miniature museum of things bizarre, as noted by these well-known observers in the Empire of the Shah.

DUNCAN, NORMAN. Dr. Grenfell's Parish. pp. 155. 1905. Revell. $1.00.

A novelist's vivid, though brief, portrayal of the personality and self-denying labors of the famous physician to deep-sea fishermen and the Eskimos of the Labrador Coast.

DUNCAN, NORMAN. Higgins, A Man's Christian. pp. 117. 1909. Harper. 25 cents, 35 cents.

A short narrative by a well-known novelist of a home missionary winning men in the woods of Minnesota.

FAHS, MRS. SOPHIA M. Uganda's White Man of Work. pp. 289. Y. P. M. M. 35 cents, 50 cents.

Story of the life and work of Mackay, of Uganda, told for young people.

GALE, JAMES S. The Vanguard. pp. 320. 1904. Revell. $1.50.
A novel of missionary work in Korea by a missionary of experience and insight and literary skill.

GALE, JAMES S. Korean Sketches. pp. 256. Revell. $1.00.
Portrays graphically the people of Korea and their daily life; of more than usual interest.

GRENFELL, WILFRED T. Adrift on an Ice Pan. pp. 69. 1909. Houghton, Mifflin. 75 cents.
Short story of one of Dr. Grenfell's many thrilling experiences; reveals the heroism, resourcefulness and faith of the man.

GRIFFIS, WILLIAM E. Japan in History, Folk-Lore and Art. pp. 244. 1906. Houghton, Mifflin. 75 cents.
Occupied mainly with the political history of Japan, but containing also interesting information about the customs and folklore of the people.

GRIFFITH, MRS. M. E. HUME. Behind the Veil in Persia and Turkish Arabia. pp. 336. 1909. Lippincott. $3.50.
A true and vivid picture of the social and domestic life of Mohammedan women; written by one who has lived among them for eight years as the wife of a medical missionary; reveals the influence of Islam upon girlhood and womanhood.

GRIGGS, WILLIAM CHARLES. Odds and Ends From Pagoda Land. pp. 277. 1906. American Baptist Publication Society. 90 cents.
Picturesque glimpses of the life of the Burmans and Shans; seen through the eyes of a medical missionary.

GUERNSEY, ALICE M. Citizens of To-morrow. pp. 160. 1907. Revell. 50 cents.
Short studies of many of the foreign elements in the American population; abounds in quotations; prepared for text-book use among the women of the churches.

HARBAND, BEATRICE M. The Pen of Brahma. pp. 320. 1905. Revell. $1.25.
Accurately described by the sub-title, "Peeps into Hindu hearts and homes"; written by an experienced missionary in Southern India; good for reading circles.

HATTERSLEY, CHARLES W. Uganda by Pen and Camera. pp. 138. 1907. American Sunday School Union. $1.00.
Another good book for reading circles; entertaining sketches, full of information regarding one of the great mission fields of Africa.

HUBBARD, ETHEL D. Under Marching Orders. pp. 211. 1909. Y. P. M. M. 35 cents, 50 cents.
Life story of Mrs. Mary Porter Gamewell, of China; includes thrilling experiences during the siege of Peking.

JOHNSTON, HOWARD A. The Famine and the Bread. pp. 164. 1908. Y. M. C. A. Press. $1.00.
A good introduction to elementary general knowledge of missions; typical anecdotes of seven great fields, gathered on the ground; many illustrations.

LAMBERT, JOHN C. The Romance of Missionary Heroism. pp. 346. 1907. Lippincott. $1.50.
Narratives illustrating the devotion and heroism of missionaries; romantic and authentic; excellent for reading circles of younger students.

LITTLE, F. The Lady of the Decoration. pp. 231. 1906. Century Company. $1.00.
A bright little story located in Japan; furnishes an attractive introduction of the uninformed and uninterested to the subject of missions.

LOTI, PIERRE. Disenchanted. pp. 380. 1906. Macmillan. $1.50.
A narrative by the well-known French novelist; does not refer to missions, but frankly discloses the unfortunate conditions surrounding Mohammedan women.

MASON, CAROLINE A. The Little Green God. pp. 146. 1902. Revell. 75 cents.
A short satirical novel of wide popularity; teaches wholesome missionary lessons.

MAXWELL, ELLEN B. The Bishop's Conversion. pp. 384. 1892. Eaton & Mains. $1.50.

A book of fiction portraying real missionary life in India; likely to remove misunderstanding and prejudice.

NOBLE, W. ARTHUR. Ewa, A Tale of Korea. pp. 354. 1906. Eaton & Mains. $1.25.

A recent book of missionary fiction dealing with Korean life and customs.

OXENHAM, JOHN. White Fire. pp. 366. 1906. American Tract Society. $1.25.

A romantic tale, revealing the adventurous and self-sacrificing life of James Chalmers; good for younger students.

PIERSON, ARTHUR T. The Miracles of Missions. Four series. pp. 196; 223; 265; 257. Various dates. Funk & Wagnalls. First three series, 35 cents, $1.00. Fourth series, 30 cents, 90 cents.

Four volumes full of well-selected triumphs of Christian missions in the lives of individuals and communities; strong apologetic value both for Christianity and for missions; written by the well-known editor of the "Missionary Review of the World."

QUIRMBACH, A. P. From Opium Field to Preacher. pp. 181. n. d. Musson.

Striking tale of an actual miracle of transformation; written by a Canadian missionary to China.

RICHMOND, MARY E. The Good Neighbor. pp. 152. 1908. Lippincott. 60 cents.

A straightforward, practical little volume on the city problem by the general secretary of the Philadelphia Society for organizing Charity.

SPRINGER, HELEN E. Snapshots From Sunny Africa. pp. 194. 1909. Revell. $1.00.

Pen pictures of missionary life in Africa.

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WALSHE, W. G. Ways That Are Dark. pp. 276. Kelley & Walsh, Shanghai. $1.50.

Gives points of etiquette and rules for general conduct in China; of special value only to missionaries to that ceremonious country.

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Pointed, and for the most part convincing, replies to critics of foreign missions, answering the challenge that the work is politically objectionable, superfluous religiously, and in its outcome morally and socially unsatisfactory.

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WRIGHT, HENRY B. A Life With a Purpose. pp. 317. 1908. Revell. $1.50.

Life of Lawrence Thurston, of Yale, a leader in missionary activity among students and later a representative of the Yale Mission in China; a life mastered by the Watchword.

BOOKS OF DEVOTION

American Revised Bible. Nelson. pp. 300. 1901. 25 cents.

The most accurate of all existing versions or translations of the Holy Scriptures; indispensable for all Bible students.

ABBOTT, LYMAN. The Great Companion. pp. 160. 1905. Macmillan. $1.00.

A book which treats of the immanence of God and suggests the possibility of fellowship with Him amidst all the mysteries of life.

AITKEN, W. HAY. Divine Ordinance of Prayer. pp. 312. 1903. Dunton. $1.25.

A treatise on prayer by the well-known English preacher and evangelist.

ANDREWS, LANCELOT. Private Devotions of. Pott & Co. $1.00.

A collection of very brief prayers, for each day of the week, and for special occasions, selected from the private devotions of the famous Bishop of Winchester (1555-1626).

ARTHUR, W. M. The Tongue of Fire; or The True Power of Christianity. pp. 350. 1905. Harper. 75 cents.

A discussion of the work of the Holy Spirit.

BUNYAN, JOHN. Pilgrim's Progress. 1902. Nelson. Leather, $1.25.

Among the greatest of English classics; an allegory of the Christian Life.

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A helpful series for young Christians.

BONAR, ANDREW A. Memoirs and Remains of Rev. R. M. McCheyne. pp. 648. 1892. Oliphant, Anderson & Ferrier. $2.00.

A stimulating and spiritual biography of a great preacher and saintly character.

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FÉNELON, F. de S. Letters to Men. pp. 305. Longmans, Green. 1898. $1.00.

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FINNEY, CHARLES G. Memoirs of Rev. Charles G Finney. pp. 477. Revell. 1908. $1.25.

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GORDON, A. J. Ministry of the Spirit. Revell. 25 cents, 30 cents, $1.00.

A book on the doctrine of the Holy Spirit.

GORDON, S. D. Quiet Talks on Power. Revell. 75 cents.

A popular treatment of the work of the Holy Spirit.

GORE, CHARLES. Prayer and the Lord's Prayer. Wells, Gardner. 1s. 6d.

A collection of brief papers by the well-known Anglican; three on the conditions of prayer, and seven on the teaching of the Lord's Prayer.

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The full title, "A Priest to the Temple; or The Country Parson, His Character, and Rule of Holy Life," suggests the contents of this quaint devotional volume, which was first printed in 1652.

ILLINGWORTH, J. R. Christian Character. pp. 206. 1906. Macmillan. $2.00.
A volume of helpful and popular lectures on the elements of Christian ethics.

JOWETT, J. H. The Passion for Souls. pp. 125. 1905. Revell. 50 cents.
A helpful and inspiring book for "personal workers."

KEBLE, JOHN. The Christian Year. Macmillan. $1.00.
A volume of exquisite poems for the days of the Church year, beginning with the superb "morning" and "evening" hymns.

KEMPIS, THOMAS A. Imitation of Christ. Dutton. 40 cents, 50 cents, $2.00.
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KING, HENRY CHURCHILL. The Laws of Friendship, Human and Divine. pp. 159. 1910. Macmillan. $1.25.
A philosophy of life and religion in terms of friendship.

KNIGHT, GEORGE H. In the Secret of His Presence. pp. 239. 1905. Armstrong. $1.25.
A summons to the cultivation of the devotional life.

LAW, WILLIAM. A Serious Call to a Devout and Holy Life. pp. 422. n. d. Macmillan. 75 cents.
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MCCLURE, JAMES G. K. A Mighty Means of Usefulness. Revell. 50 cents.
A strong and moving appeal in behalf of intercessory prayer as a means of usefulness held in trust by the Christian believer.

MCFADYEN, JOHN E. In the Hour of Silence. pp. 212. 1902. Revell. $1.00.
Brief and suggestive meditations on things that pertain to the spiritual life.

MATHESON, GEORGE. Searchings in the Silence. pp. 240. 1895. Cassell. $1.25.
A collection of very brief devotional meditations.

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Illuminating chapters on the ministry of intercession.

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A volume in which the Bishop of Durham treats the theme most helpfully.

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MURRAY, ANDREW. With Christ in the School of Prayer. pp. 274. Revell. 75 cents.
A series of studies presenting the teachings of Christ in relation to prayer.

MYERS, F. W. H. St. Paul. pp. 53. 1908. Macmillan. 75 cents.
A poem presenting the character of the great Apostle.

PHELPS, AUSTIN. The Still Hour. Lothrop. 60 cents, $1.00.
A helpful handbook of devotion.

ROBINSON, FORBES. Letters to His Friends. pp. 200. 1909. Longmans. $1.00
Suggests the inner life of the talented Cambridge scholar, and is a strong incentive to prayer and personal work.

SCOTT, TEMPLE. Confessions of St. Augustine. 1901. Dutton. $1.50.
An edition of the famous autobiographical writings of the great Church Father.

SPEER, ROBERT E. A Memorial of a True Life. pp. 308. 1898. Revell. $1.00.
Life story of Hugh McA. Beaver; an inspiring little volume of modern biography.

SPEER, ROBERT E. Remember Jesus Christ. pp. 220. 1899. Revell. 75 cents.
A brief appeal to give Christ the supreme place in the thought and heart.

SPEER, ROBERT E. Christ and Life. pp. 232. 1901. Revell. 80 cents.
A message concerning the Lordship of Christ.

SPEER, ROBERT E. The Master of the Heart. pp. 241. 1908. Revell. $1.00
A series of addresses intended primarily for college audiences.

TORREY, R. A. How to Pray. 1900. Revell. 15 cents, 50 cents.
Bible studies on the theme of prayer.

TRUMBULL, HENRY CLAY. Prayer; Its Nature and Scope. pp. 160. 1896. Revell. 60 cents.
A helpful volume by the late editor of the *Sunday School Times*.

Twentieth Century New Testament. pp. 523. 1904. Revell. $1.00; $2.00; $3.00.
A translation into modern colloquial English.

WATSON, JOHN. The Mind of the Master. pp. 338. 1908. Dodd, Mead. $1.50.
A volume of religious essays by the late "Ian Maclaren."

APPENDIX D

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APPENDIX E

STATISTICS OF THE CONVENTION

Student Delegates	2549
Presidents and Faculty Members	405
Out-of-College Volunteers and Missionaries Under Appointment	112
Foreign Missionaries	187
Secretaries and Other Officers of Mission Boards and Societies	109
Secretaries of Young Women's Christian Associations	76
Secretaries of Young Men's Christian Associations	156
Secretaries of Laymen's Missionary Movement	10
Officers of National and State Young People's Movements	8
Editors and Press Representatives	29
Speakers	114
Executive Committee and Secretaries Student Volunteer Movement	19
Officers of the Convention	74
Fraternal Delegates	4
Guests and Special Delegates	85
	3935
Deduct for Names Counted more than Once	188
	3747
Total Number of Institutions Represented	735

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(2) to enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America, and to unite all volunteers in an organized aggressive movement;

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